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LONG DISCOURSES

Pāli English

A translation of Dīghanikāya by

BHIKKHU SUJATO

Long Discourses

A faithful translation of the Dīgha Nikāya

by

Bhikkhu Sujato

Pāli-English

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Translation Description

This translation was part of a project to translate the four Pali Nikāyas with the following aims: plain, approachable English; consistent terminology; accurate rendition of the Pali; free of copyright. It was made during 2016–2018 while Bhikkhu Sujato was staying in Qimei, Taiwan.

Translation Process

Primary source was the digital Mahāsaṅgīti edition of the Pali Tipiṭaka. Translated from the Pali, with reference to several English translations, especially those of Bhikkhu Bodhi. Older translations by Maurice Walshe and T.W. and C.A.F. Rhys Davids were also consulted.

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Section on Ethics

1 Brahmajālasutta:
The Prime Net

1. Paribbājakakathā
1. Talk on Wanderers

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā antarā ca rājagahaṁ antarā ca nāḷandaṁ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi.
At one time the Buddha was traveling along the road between Rājagaha and Nāḷandā together with a large Saṅgha of around five hundred mendicants.

Suppiyopi kho paribbājako antarā ca rājagahaṁ antarā ca nāḷandaṁ addhānamaggappaṭipanno hoti saddhiṁ antevāsinā brahmadattena māṇavena.
The wanderer Suppiya was also traveling along the same road, together with his pupil, the brahmin student Brahmadatta.

Tatra sudaṁ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati;
Meanwhile, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways,

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.
but his pupil Brahmadatta praised them in many ways.

Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañca.
And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.

Atha kho bhagavā ambalaṭṭhikāyaṁ rājāgārake ekarattivāsaṁ upagacchi saddhiṁ bhikkhusaṅghena.
Then the Buddha took up residence for the night in the royal rest-house in Ambalaṭṭhikā together with the Saṅgha of mendicants.

Suppiyopi kho paribbājako ambalaṭṭhikāyaṁ rājāgārake ekarattivāsaṁ upagacchi antevāsinā brahmadattena māṇavena.
And Suppiya and Brahmadatta did likewise.

Tatrapi sudaṁ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati;
There too, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways,

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.
but his pupil Brahmadatta praised them in many ways.

Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā viharanti.
And so both teacher and pupil kept on directly contradicting each other.

Atha kho sambahulānaṁ bhikkhūnaṁ rattiyā paccūsasamayaṁ paccuṭṭhitānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayaṁ saṅkhiyadhammo udapādi:
Then several mendicants rose at the crack of dawn and sat together in the pavilion, where the topic of evaluation came up:

“acchariyaṁ, āvuso, abbhutaṁ, āvuso, yāvañcidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṁ nānādhimuttikatā suppaṭividitā.

“It’s incredible, reverends, it’s amazing how the diverse convictions of sentient beings have been clearly comprehended by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati;
For this Suppiya criticizes the Buddha, the teaching, and the Saṅgha in many ways,

suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.
while his pupil Brahmadatta praises them in many ways.

Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā”ti.
And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.”

Atha kho bhagavā tesaṁ bhikkhūnaṁ imaṁ saṅkhiyadhammaṁ viditvā yena maṇḍalamāḷo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi:
When the Buddha found out about this discussion on evaluation among the mendicants, he went to the pavilion, where he sat on the seat spread out and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā”ti?
“Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”

Evaṁ vutte, te bhikkhū bhagavantaṁ etadavocuṁ:
The mendicants told him what had happened, adding,

“idha, bhante, amhākaṁ rattiyā paccūsasamayaṁ paccuṭṭhitānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayaṁ saṅkhiyadhammo udapādi:

‘acchariyaṁ, āvuso, abbhutaṁ, āvuso, yāvañcidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṁ nānādhimuttikatā suppaṭividitā.
Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṁ bhāsati, dhammassa avaṇṇaṁ bhāsati, saṅghassa avaṇṇaṁ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṁ bhāsati, dhammassa vaṇṇaṁ bhāsati, saṅghassa vaṇṇaṁ bhāsati.
Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā’ti.
Ayaṁ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.
“This was our conversation that was unfinished when the Buddha arrived.”

“Mamaṁ vā, bhikkhave, pare avaṇṇaṁ bhāseyyuṁ, dhammassa vā avaṇṇaṁ bhāseyyuṁ, saṅghassa vā avaṇṇaṁ bhāseyyuṁ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.
“Mendicants, if others criticize me, the teaching, or the Saṅgha, don’t make yourselves resentful, bitter, and exasperated.

Mamaṁ vā, bhikkhave, pare avaṇṇaṁ bhāseyyuṁ, dhammassa vā avaṇṇaṁ bhāseyyuṁ, saṅghassa vā avaṇṇaṁ bhāseyyuṁ, tatra ce tumhe assatha kupitā vā anattamanā vā, tumhaṁ yevassa tena antarāyo.
You’ll get angry and upset, which would be an obstacle for you alone.

Mamaṁ vā, bhikkhave, pare avaṇṇaṁ bhāseyyuṁ, dhammassa vā avaṇṇaṁ bhāseyyuṁ, saṅghassa vā avaṇṇaṁ bhāseyyuṁ, tatra ce tumhe assatha kupitā vā anattamanā vā, api nu tumhe paresaṁ subhāsitaṁ dubbhāsitaṁ ājāneyyāthā”ti?
If others were to criticize me, the teaching, or the Saṅgha, and you got angry and upset, would you be able to understand whether they spoke well or poorly?”

“No hetaṁ, bhante”.
“No, sir.”

“Mamaṁ vā, bhikkhave, pare avaṇṇaṁ bhāseyyuṁ, dhammassa vā avaṇṇaṁ bhāseyyuṁ, saṅghassa vā avaṇṇaṁ bhāseyyuṁ, tatra tumhehi abhūtaṁ abhūtato nibbeṭhetabbaṁ:
“If others criticize me, the teaching, or the Saṅgha, you should explain that what is untrue is in fact untrue:

‘itipetaṁ abhūtaṁ, itipetaṁ atacchaṁ, natthi cetaṁ amhesu, na ca panetaṁ amhesu saṁvijjatī’ti.
‘This is why that’s untrue, this is why that’s false. There’s no such thing in us, it’s not found among us.’

Mamaṁ vā, bhikkhave, pare vaṇṇaṁ bhāseyyuṁ, dhammassa vā vaṇṇaṁ bhāseyyuṁ, saṅghassa vā vaṇṇaṁ bhāseyyuṁ, tatra tumhehi na ānando na somanassaṁ na cetaso uppilāvitattaṁ karaṇīyaṁ.
If others praise me, the teaching, or the Saṅgha, don’t make yourselves thrilled, elated, and excited.

Mamaṁ vā, bhikkhave, pare vaṇṇaṁ bhāseyyuṁ, dhammassa vā vaṇṇaṁ bhāseyyuṁ, saṅghassa vā vaṇṇaṁ bhāseyyuṁ, tatra ce tumhe assatha ānandino sumanā uppilāvitā tumhaṁ yevassa tena antarāyo.
You’ll get thrilled, elated, and excited, which would be an obstacle for you alone.

Mamaṁ vā, bhikkhave, pare vaṇṇaṁ bhāseyyuṁ, dhammassa vā vaṇṇaṁ bhāseyyuṁ, saṅghassa vā vaṇṇaṁ bhāseyyuṁ, tatra tumhehi bhūtaṁ bhūtato paṭijānitabbaṁ:
If others praise me, the teaching, or the Saṅgha, you should acknowledge that what is true is in fact true:

‘itipetaṁ bhūtaṁ, itipetaṁ tacchaṁ, atthi cetaṁ amhesu, saṁvijjati ca panetaṁ amhesū’ti.
‘This is why that’s true, this is why that’s correct. There is such a thing in us, it is found among us.’

2. Sīla
2. Ethics

2.1. Cūḷasīla
2.1. The Shorter Section on Ethics

Appamattakaṁ kho panetaṁ, bhikkhave, oramattakaṁ sīlamattakaṁ, yena puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
When an ordinary person speaks praise of the Realized One, they speak only of trivial, insignificant details of mere ethics.

Katamañca taṁ, bhikkhave, appamattakaṁ oramattakaṁ sīlamattakaṁ, yena puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya?
And what are the trivial, insignificant details of mere ethics that an ordinary person speaks of?

‘Pāṇātipātaṁ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo, nihitasattho, lajjī, dayāpanno, sabbapāṇabhūtahitānukampī viharatī’ti—
‘The ascetic Gotama has given up killing living creatures. He has renounced the rod and the sword. He’s scrupulous and kind, living full of compassion for all living beings.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Adinnādānaṁ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharatī’ti—
‘The ascetic Gotama has given up stealing. He takes only what’s given, and expects only what’s given. He keeps himself clean by not thieving.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Abrahmacariyaṁ pahāya brahmacārī samaṇo gotamo ārācārī virato methunā gāmadhammā’ti—

‘The ascetic Gotama has given up unchastity. He is celibate, set apart, avoiding the vulgar act of sex.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Musāvādaṁ pahāya musāvādā paṭivirato samaṇo gotamo saccavādī saccasandho theto paccayiko avisaṁvādako lokassā’ti—
‘The ascetic Gotama has given up lying. He speaks the truth and sticks to the truth. He’s honest and trustworthy, and doesn’t trick the world with his words.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo, ito sutvā na amutra akkhātā imesaṁ bhedāya, amutra vā sutvā na imesaṁ akkhātā amūsaṁ bhedāya. Iti bhinnānaṁ vā sandhātā, sahitānaṁ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṁ vācaṁ bhāsitā’ti—
‘The ascetic Gotama has given up divisive speech. He doesn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciles those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato samaṇo gotamo, yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācaṁ bhāsitā’ti—
‘The ascetic Gotama has given up harsh speech. He speaks in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and

agreeable to the people.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Samphappalāpaṁ pahāya samphappalāpā paṭivirato samaṇo gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṁ vācaṁ bhāsitā kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitan’ti—
‘The ascetic Gotama has given up talking nonsense. His words are timely, true, and meaningful, in line with the teaching and training. He says things at the right time which are valuable, reasonable, succinct, and beneficial.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Bījagāmabhūtagāmasamārambhā paṭivirato samaṇo gotamo’ti—
‘The ascetic Gotama refrains from injuring plants and seeds.’

iti vā hi, bhikkhave …pe….

‘Ekabhattiko samaṇo gotamo rattūparato virato vikālabhojanā ….
‘He eats in one part of the day, abstaining from eating at night and food at the wrong time.’

Naccagītavāditavisūkadassanā paṭivirato samaṇo gotamo ….
‘He refrains from dancing, singing, music, and seeing shows.’

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato samaṇo gotamo ….
‘He refrains from beautifying and adorning himself with garlands, perfumes, and makeup.’

Uccāsayanamahāsayanā paṭivirato samaṇo gotamo ….
‘He refrains from high and luxurious beds.’

Jātarūparajatapaṭiggahaṇā paṭivirato samaṇo gotamo ….
‘He refrains from receiving gold and money,

Āmakadhaññapaṭiggahaṇā paṭivirato samaṇo gotamo ….
raw grains,

Āmakamaṁsapaṭiggahaṇā paṭivirato samaṇo gotamo ….
raw meat,

Itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo ….
women and girls,

Dāsidāsapaṭiggahaṇā paṭivirato samaṇo gotamo ….
male and female bondservants,

Ajeḷakapaṭiggahaṇā paṭivirato samaṇo gotamo ….
goats and sheep,

Kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo ….
chickens and pigs,

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo ….
elephants, cows, horses, and mares,

Khettavatthupaṭiggahaṇā paṭivirato samaṇo gotamo ….
and fields and land.’

Dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo ….
‘He refrains from running errands and messages;

Kayavikkayā paṭivirato samaṇo gotamo ….
buying and selling;

Tulākūṭakaṁsakūṭamānakūṭā paṭivirato samaṇo gotamo ….
falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato samaṇo gotamo ….
bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato samaṇo gotamo’ti—
mutilation, murder, abduction, banditry, plunder, and violence.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

Cūḷasīlaṁ niṭṭhitaṁ.
The shorter section on ethics is finished.

2.2. Majjhimasīla
2.2. The Middle Section on Ethics

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ bījagāmabhūtagāmasamārambhaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds.

seyyathidaṁ—mūlabījaṁ khandhabījaṁ phaḷubījaṁ aggabījaṁ bījabījameva pañcamaṁ;
These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth.

iti evarūpā bījagāmabhūtagāmasamārambhā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such injury to plants and seeds.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ sannidhikāraparibhogaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use.

seyyathidaṁ—annasannidhiṁ pānasannidhiṁ vatthasannidhiṁ yānasannidhiṁ sayanasannidhiṁ gandhasannidhiṁ āmisasannidhiṁ

This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and material possessions.

iti vā iti evarūpā sannidhikāraparibhogā paṭivirato samaṇo gotamo’ti —
The ascetic Gotama refrains from storing up such goods.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ visūkadassanaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows.

seyyathidaṁ—naccaṁ gītaṁ vāditaṁ pekkhaṁ akkhānaṁ pāṇissaraṁ vetāḷaṁ kumbhathūṇaṁ sobhanakaṁ caṇḍālaṁ vaṁsaṁ dhovanaṁ hatthiyuddhaṁ assayuddhaṁ mahiṁsayuddhaṁ usabhayuddhaṁ ajayuddhaṁ meṇḍayuddhaṁ kukkuṭayuddhaṁ vaṭṭakayuddhaṁ daṇḍayuddhaṁ muṭṭhiyuddhaṁ nibbuddhaṁ uyyodhikaṁ balaggaṁ senābyūhaṁ anīkadassanaṁ
This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettledrums; art exhibitions and acrobatic displays; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews.

iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such shows.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ jūtappamādaṭṭhānānuyogaṁ anuyuttā viharanti,

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence.

seyyathidaṁ—aṭṭhapadaṁ dasapadaṁ ākāsaṁ parihārapathaṁ santikaṁ khalikaṁ ghaṭikaṁ salākahatthaṁ akkhaṁ paṅgacīraṁ vaṅkakaṁ mokkhacikaṁ ciṅgulikaṁ pattāḷhakaṁ rathakaṁ dhanukaṁ akkharikaṁ manesikaṁ yathāvajjaṁ
This includes such things as checkers, draughts, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, and guessing another’s thoughts.

iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such gambling.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ uccāsayanamahāsayanaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding.

seyyathidaṁ—āsandiṁ pallaṅkaṁ gonakaṁ cittakaṁ paṭikaṁ paṭalikaṁ tūlikaṁ vikatikaṁ uddalomiṁ ekantalomiṁ kaṭṭissaṁ koseyyaṁ kuttakaṁ hatthattharaṁ assattharaṁ rathattharaṁ ajinappaveṇiṁ kadalimigapavarapaccattharaṇaṁ sauttaracchadaṁ ubhatolohitakūpadhānaṁ
This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double- or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.

iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato samaṇo gotamo’ti —
The ascetic Gotama refrains from such bedding.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ maṇḍanavibhūsanaṭṭhānānuyogaṁ anuyuttā viharanti, seyyathidaṁ—
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup.

ucchādanaṁ parimaddanaṁ nhāpanaṁ sambāhanaṁ ādāsaṁ añjanaṁ mālāgandhavilepanaṁ mukhacuṇṇaṁ mukhalepanaṁ hatthabandhaṁ sikhābandhaṁ daṇḍaṁ nāḷikaṁ asiṁ chattaṁ citrupāhanaṁ uṇhīsaṁ maṇiṁ vālabījaniṁ odātāni vatthāni dīghadasāni
This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes.

iti vā iti evarūpā maṇḍanavibhūsanaṭṭhānānuyogā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such beautification and adornment.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ tiracchānakathaṁ anuyuttā viharanti,

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in low talk. This includes such topics as

seyyathidaṁ—rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ
talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

iti vā iti evarūpāya tiracchānakathāya paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such low talk.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ viggāhikakathaṁ anuyuttā viharanti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments.

seyyathidaṁ—na tvaṁ imaṁ dhammavinayaṁ ājānāsi, ahaṁ imaṁ dhammavinayaṁ ājānāmi, kiṁ tvaṁ imaṁ dhammavinayaṁ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitaṁ me, asahitaṁ te, purevacanīyaṁ pacchā avaca, pacchāvacanīyaṁ pure avaca, adhiciṇṇaṁ te viparāvattaṁ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti
They say such things as: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching

and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo'ti—
The ascetic Gotama refrains from such argumentative talk.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ dūteyyapahiṇagamanānuyogaṁ anuyuttā viharanti,
'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages.

seyyathidaṁ—raññaṁ, rājamahāmattānaṁ, khattiyānaṁ, brāhmaṇānaṁ, gahapatikānaṁ, kumārānaṁ "idha gaccha, amutrāgaccha, idaṁ hara, amutra idaṁ āharā"ti
This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: "Go here, go there. Take this, bring that from there."

iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo'ti—
The ascetic Gotama refrains from such errands.'

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person's praise of the Realized One.

'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti, lapakā ca nemittikā ca nippesikā ca, lābhena lābhaṁ nijigīsitāro ca

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to chase after other material possessions.

iti evarūpā kuhanalapanā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such deceit and flattery.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

Majjhimasīlaṁ niṭṭhitaṁ.
The middle section on ethics is finished.

2.3. Mahāsīla
2.3. The Large Section on Ethics

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

seyyathidaṁ—aṅgaṁ nimittaṁ uppātaṁ supinaṁ lakkhaṇaṁ mūsikacchinnaṁ aggihomaṁ dabbihomaṁ thusahomaṁ kaṇahomaṁ taṇḍulahomaṁ sappihomaṁ telahomaṁ mukhahomaṁ lohitahomaṁ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṁ saraparittāṇaṁ migacakkaṁ
This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the crafts of the scorpion, the rat, the

bird, and the crow; prophesying life span, chanting for protection, and deciphering animal cries.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such low lore, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

seyyathidaṁ—maṇilakkhaṇaṁ vatthalakkhaṇaṁ daṇḍalakkhaṇaṁ satthalakkhaṇaṁ asilakkhaṇaṁ usulakkhaṇaṁ dhanulakkhaṇaṁ āvudhalakkhaṇaṁ itthilakkhaṇaṁ purisalakkhaṇaṁ kumāralakkhaṇaṁ kumārilakkhaṇaṁ dāsalakkhaṇaṁ dāsilakkhaṇaṁ hatthilakkhaṇaṁ assalakkhaṇaṁ mahiṁsalakkhaṇaṁ usabhalakkhaṇaṁ golakkhaṇaṁ ajalakkhaṇaṁ meṇḍalakkhaṇaṁ kukkuṭalakkhaṇaṁ vaṭṭakalakkhaṇaṁ godhālakkhaṇaṁ kaṇṇikālakkhaṇaṁ kacchapalakkhaṇaṁ migalakkhaṇaṁ
This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such low lore, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

seyyathidaṁ—raññaṁ niyyānaṁ bhavissati, raññaṁ aniyyānaṁ bhavissati, abbhantarānaṁ raññaṁ upayānaṁ bhavissati, bāhirānaṁ raññaṁ apayānaṁ bhavissati, bāhirānaṁ raññaṁ upayānaṁ bhavissati, abbhantarānaṁ raññaṁ apayānaṁ bhavissati, abbhantarānaṁ raññaṁ jayo bhavissati, bāhirānaṁ raññaṁ parājayo bhavissati, bāhirānaṁ raññaṁ jayo bhavissati, abbhantarānaṁ raññaṁ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati
This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such low lore, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

seyyathidaṁ—candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṁ pathagamanaṁ bhavissati, candimasūriyānaṁ uppathagamanaṁ bhavissati, nakkhattānaṁ pathagamanaṁ bhavissati, nakkhattānaṁ uppathagamanaṁ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati,

bhūmicālo bhavissati, devadudrabhi bhavissati, candimasūriyanakkhattānaṁ uggamanaṁ ogamanaṁ saṅkilesaṁ vodānaṁ bhavissati, evaṁvipāko candaggāho bhavissati, evaṁvipāko sūriyaggāho bhavissati, evaṁvipāko nakkhattaggāho bhavissati, evaṁvipākaṁ candimasūriyānaṁ pathagamanaṁ bhavissati, evaṁvipākaṁ candimasūriyānaṁ uppathagamanaṁ bhavissati, evaṁvipākaṁ nakkhattānaṁ pathagamanaṁ bhavissati, evaṁvipākaṁ nakkhattānaṁ uppathagamanaṁ bhavissati, evaṁvipāko ukkāpāto bhavissati, evaṁvipāko disāḍāho bhavissati, evaṁvipāko bhūmicālo bhavissati, evaṁvipāko devadudrabhi bhavissati, evaṁvipākaṁ candimasūriyanakkhattānaṁ uggamanaṁ ogamanaṁ saṅkilesaṁ vodānaṁ bhavissati
This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such low lore, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

seyyathidaṁ—suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṁ bhavissati, dubbhikkhaṁ bhavissati, khemaṁ bhavissati, bhayaṁ bhavissati, rogo bhavissati, ārogyaṁ bhavissati, muddā, gaṇanā, saṅkhānaṁ, kāveyyaṁ, lokāyataṁ

This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as computing, accounting, calculating, poetry, and cosmology.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such low lore, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

seyyathidaṁ—āvāhanaṁ vivāhanaṁ saṁvaraṇaṁ vivaraṇaṁ saṅkiraṇaṁ vikiraṇaṁ subhagakaraṇaṁ dubbhagakaraṇaṁ viruddhagabbhakaraṇaṁ jivhānibandhanaṁ hanusaṁhananaṁ hatthābhijappanaṁ hanujappanaṁ kaṇṇajappanaṁ ādāsapañhaṁ kumārikapañhaṁ devapañhaṁ ādiccupaṭṭhānaṁ mahatupaṭṭhānaṁ abbhujjalanaṁ sirivhāyanaṁ
This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, treating impacted fetuses, binding the tongue, or locking the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such low lore, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

seyyathidaṁ—santikammaṁ paṇidhikammaṁ bhūtakammaṁ bhūrikammaṁ vassakammaṁ vossakammaṁ vatthukammaṁ vatthuparikammaṁ ācamanaṁ nhāpanaṁ juhanaṁ vamanaṁ virecanaṁ uddhaṁvirecanaṁ adhovirecanaṁ sīsavirecanaṁ kaṇṇatelaṁ nettatappanaṁ natthukammaṁ añjanaṁ paccañjanaṁ sālākiyaṁ sallakattiyaṁ dārakatikicchā mūlabhesajjānaṁ anuppadānaṁ osadhīnaṁ paṭimokkho
This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—
The ascetic Gotama refrains from such low lore, such wrong livelihood.’

iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
Such is an ordinary person’s praise of the Realized One.

Idaṁ kho, bhikkhave, appamattakaṁ oramattakaṁ sīlamattakaṁ, yena puthujjano tathāgatassa vaṇṇaṁ vadamāno vadeyya.
These are the trivial, insignificant details of mere ethics that an ordinary

person speaks of when they speak praise of the Realized One.

Mahāsīlaṁ niṭṭhitaṁ.
The longer section on ethics is finished.

3. Diṭṭhi
3. Views

3.1. Pubbantakappika
3.1. Theories About the Past

Atthi, bhikkhave, aññeva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
There are other principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. Those who genuinely praise the Realized One would rightly speak of these things.

Katame ca te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ?
And what are these principles?

Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino, pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi.
There are some ascetics and brahmins who theorize about the past, and assert various hypotheses concerning the past on eighteen grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi?
And what are the eighteen grounds on which they rely?

3.1.1. Sassatavāda
3.1.1. Eternalism

Santi, bhikkhave, eke samaṇabrāhmaṇā sassatavādā, sassataṁ attānañca lokañca paññapenti catūhi vatthūhi.
There are some ascetics and brahmins who are eternalists, who assert that the self and the cosmos are eternal on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi?
And what are the four grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte (…) anekavihitaṁ pubbenivāsaṁ anussarati.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

So evamāha:
They say:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;
‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisamaṁ.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarāmi.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni: “amutrāsiṁ evaṁnāmo evaṅgotto

evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno”ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmi.
with features and details.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

“yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;
“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman”’ti.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti.
This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṁ attānañca lokañca paññapenti?
And what is the second ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

Seyyathidaṁ—ekampi saṁvaṭṭavivaṭṭaṁ dvepi saṁvaṭṭavivaṭṭāni tīṇipi saṁvaṭṭavivaṭṭāni cattāripi saṁvaṭṭavivaṭṭāni pañcapi saṁvaṭṭavivaṭṭāni dasapi saṁvaṭṭavivaṭṭāni: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
That is: one eon of the cosmos contracting and expanding; two, three, four, five, or ten eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

So evamāha:
They say:

‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;
‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisamaṁ.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarāmi.

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

Seyyathidaṁ—ekampi saṁvaṭṭavivaṭṭaṁ dvepi saṁvaṭṭavivaṭṭāni tīṇipi saṁvaṭṭavivaṭṭāni cattāripi saṁvaṭṭavivaṭṭāni pañcapi saṁvaṭṭavivaṭṭāni dasapi saṁvaṭṭavivaṭṭāni: "amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno"ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmi.
with features and details.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

"yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman"'ti.
"The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise."'

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti.
This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṁ attānañca lokañca paññapenti?
And what is the third ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya

sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

Seyyathidaṁ—dasapi saṁvaṭṭavivaṭṭāni vīsampi saṁvaṭṭavivaṭṭāni tiṁsampi saṁvaṭṭavivaṭṭāni cattālīsampi saṁvaṭṭavivaṭṭāni: 'amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
That is: ten eons of the cosmos contracting and expanding; twenty, thirty, or forty eons of the cosmos contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

So evamāha:
They say:

'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;
'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisamaṁ.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

Taṁ kissa hetu?

Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarāmi.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

Seyyathidaṁ—dasapi saṁvaṭṭavivaṭṭāni vīsampi saṁvaṭṭavivaṭṭāni tiṁsampi saṁvaṭṭavivaṭṭāni cattālīsampi saṁvaṭṭavivaṭṭāni: “amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno”ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmi.
with features and details.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

“yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman”’ti.
“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”’

Idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti.
This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṁ attānañca lokañca paññapenti?

And what is the fourth ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṁsī, so takkapariyāhataṁ vīmaṁsānucaritaṁ sayaṁ paṭibhānaṁ evamāha:
It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito;
'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman'ti.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.'

Idaṁ, bhikkhave, catutthaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti.
This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi.
These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are eternal.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṁ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṁ vā aññatarena; natthi ito bahiddhā.
Any ascetics and brahmins who assert that the self and the cosmos are eternal do so on one or other of these four grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:
The Realized One understands this:

'ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā'ti,

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti; tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.
Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

Paṭhamabhāṇavāro.
The first recitation section.

3.1.2. Ekaccasassatavāda
3.1.2. Partial Eternalism

Santi, bhikkhave, eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi.

There are some ascetics and brahmins who are partial eternalists, who assert that the self and the cosmos are partially eternal and partially not eternal on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi?
And what are the four grounds on which they rely?

Hoti kho so, bhikkhave, samayo, yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko saṁvaṭṭati.
There comes a time when, after a very long period has passed, this cosmos contracts.

Saṁvaṭṭamāne loke yebhuyyena sattā ābhassarasaṁvattanikā honti.
As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

Te tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino, ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Hoti kho so, bhikkhave, samayo, yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko vivaṭṭati.
There comes a time when, after a very long period has passed, this cosmos expands.

Vivaṭṭamāne loke suññaṁ brahmavimānaṁ pātubhavati.
As it expands an empty mansion of Brahmā appears.

Atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṁ brahmavimānaṁ upapajjati.
Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā.

So tattha hoti manomayo pītibhakkho sayampabho antalikkhacaro subhaṭṭhāyī, ciraṁ dīghamaddhānaṁ tiṭṭhati.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Tassa tattha ekakassa dīgharattaṁ nivusitattā anabhirati paritassanā uppajjati:
But after staying there all alone for a long time, they become dissatisfied and anxious:

‘aho vata aññepi sattā itthattaṁ āgaccheyyun’ti.
‘Oh, if only another being would come to this state of existence.’

Atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṁ upapajjanti tassa sattassa sahabyataṁ.
Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being.

Tepi tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino, ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Tatra, bhikkhave, yo so satto paṭhamaṁ upapanno tassa evaṁ hoti:
Now, the being who was reborn there first thinks:

‘ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ.
‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Mayā ime sattā nimmitā.

These beings were created by me!

Taṁ kissa hetu?
Why is that?

Mamañhi pubbe etadahosi:
Because first I thought:

“aho vata aññepi sattā itthattaṁ āgaccheyyun”ti.
“Oh, if only another being would come to this state of existence.”

Iti mama ca manopaṇidhi, ime ca sattā itthattaṁ āgatā’ti.
Such was my heart’s wish, and then these creatures came to this state of existence.’

Yepi te sattā pacchā upapannā, tesampi evaṁ hoti:
And the beings who were reborn there later also think:

‘ayaṁ kho bhavaṁ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ.
‘This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Iminā mayaṁ bhotā brahmunā nimmitā.
And we have been created by him.

Taṁ kissa hetu?
Why is that?

Imañhi mayaṁ addasāma idha paṭhamaṁ upapannaṁ, mayaṁ panamha pacchā upapannā’ti.
Because we see that he was reborn here first, and we arrived later.’

Tatra, bhikkhave, yo so satto paṭhamaṁ upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca.

And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It's possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati, tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say:

'yo kho so bhavaṁ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ, yena mayaṁ bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṁ tatheva ṭhassati.
'He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born—is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā tena bhotā brahmunā nimmitā, te mayaṁ aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā'ti.

We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.'

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti.
This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti?
And what is the second ground on which they rely?

Santi, bhikkhave, khiḍḍāpadosikā nāma devā, te ativelaṁ hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṁ ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati sammussati. Satiyā sammosā te devā tamhā kāyā cavanti.
There are gods named 'depraved by play.' They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It's possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati, tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect

that past life, but no further.

So evamāha:
They say:

‘ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelaṁ hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṁ na ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati na sammussati. Satiyā asammosā te devā tamhā kāyā na cavanti;
‘The gods not depraved by play don’t spend too much time laughing, playing, and making merry. So they don’t lose their mindfulness, and don’t pass away from that host of gods.

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti.
They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā khiḍḍāpadosikā, te mayaṁ ativelaṁ hassakhiḍḍāratidhammasamāpannā viharimhā. Tesaṁ no ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati sammussati. Satiyā sammosā evaṁ mayaṁ tamhā kāyā cutā
But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā’ti.
We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.’

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti.
This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ

asassataṁ attānañca lokañca paññapenti?
And what is the third ground on which they rely?

Santi, bhikkhave, manopadosikā nāma devā, te ativelaṁ aññamaññaṁ upanijjhāyanti. Te ativelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni padūsenti. Te aññamaññaṁ paduṭṭhacittā kilantakāyā kilantacittā. Te devā tamhā kāyā cavanti.
There are gods named ‘malevolent’. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati, tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say:

‘ye kho te bhonto devā na manopadosikā, te nātivelaṁ aññamaññaṁ upanijjhāyanti. Te nātivelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni nappadūsenti. Te aññamaññaṁ appaduṭṭhacittā akilantakāyā akilantacittā. Te devā tamhā kāyā na cavanti,
‘The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and

minds don’t get tired, and they don’t pass away from that host of gods.

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti.
They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā manopadosikā, te mayaṁ ativelaṁ aññamaññaṁ upanijjhāyimhā. Te mayaṁ ativelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni padūsimhā, te mayaṁ aññamaññaṁ paduṭṭhacittā kilantakāyā kilantacittā. Evaṁ mayaṁ tamhā kāyā cutā
But we who were malevolent spent too much time gazing at each other, we grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā’ti.
We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.’

Idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti.
This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti?
And what is the fourth ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṁsī. So takkapariyāhataṁ vīmaṁsānucaritaṁ sayampaṭibhānaṁ evamāha:
It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

‘yaṁ kho idaṁ vuccati cakkhuṁ itipi sotaṁ itipi ghānaṁ itipi jivhā itipi kāyo itipi, ayaṁ attā anicco addhuvo asassato

vipariṇāmadhammo.
‘That which is called “the eye” or “the ear” or “the nose” or “the tongue” or “the body”: that self is impermanent, not lasting, transient, perishable.

Yañca kho idaṁ vuccati cittanti vā manoti vā viññāṇanti vā ayaṁ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṁ tatheva ṭhassatī’ti.
That which is called “mind” or “sentience” or “consciousness”: that self is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.’

Idaṁ, bhikkhave, catutthaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti.
This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi.
These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are partially eternal and partially not eternal.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṁ vā aññatarena; natthi ito bahiddhā.
Any ascetics and brahmins who assert that the self and the cosmos are partially eternal and partially not eternal do so on one or other of these four grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:
The Realized One understands this:

‘ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā’ti.

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

Tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti, tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.
Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.3. Antānantavāda
3.1.3. The Cosmos is Finite or Infinite

Santi, bhikkhave, eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi.
There are some ascetics and brahmins who theorize about size, and assert that the cosmos is finite or infinite on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi?
And what are the four grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte antasaññī lokasmiṁ viharati.
It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite.

So evamāha:
They say:

'antavā ayaṁ loko parivaṭumo.
'The cosmos is finite and bounded.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte antasaññī lokasmiṁ viharāmi.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

"yathā antavā ayaṁ loko parivaṭumo"'ti.
"The cosmos is finite and bounded."'

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti.
This is the first ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṁ lokassa paññapenti?

And what is the second ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anantasaññī lokasmiṁ viharati.
It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as infinite.

So evamāha:
They say:

'ananto ayaṁ loko apariyanto.
'The cosmos is infinite and unbounded.

Ye te samaṇabrāhmaṇā evamāhaṁsu:
The ascetics and brahmins who say that

"antavā ayaṁ loko parivaṭumo"ti, tesaṁ musā.
the cosmos is finite are wrong.

Ananto ayaṁ loko apariyanto.
The cosmos is infinite and unbounded.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte anantasaññī lokasmiṁ viharāmi.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as infinite.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

"yathā ananto ayaṁ loko apariyanto"'ti.

“The cosmos is infinite and unbounded.”’

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti.
This is the second ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṁ lokassa paññapenti?
And what is the third ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte uddhamadho antasaññī lokasmiṁ viharati, tiriyaṁ anantasaññī.
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite vertically but infinite horizontally.

So evamāha:
They say:

‘antavā ca ayaṁ loko ananto ca.
‘The cosmos is both finite and infinite.

Ye te samaṇabrāhmaṇā evamāhaṁsu:
The ascetics and brahmins who say that

“antavā ayaṁ loko parivaṭumo”ti, tesaṁ musā.
the cosmos is finite are wrong,

Yepi te samaṇabrāhmaṇā evamāhaṁsu:
and so are those who say that

“ananto ayaṁ loko apariyanto”ti, tesampi musā.
the cosmos is infinite.

Antavā ca ayaṁ loko ananto ca.

The cosmos is both finite and infinite.

Taṁ kissa hetu?
Why is that?

Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusāmi, yathāsamāhite citte uddhamadho antasaññī lokasmiṁ viharāmi, tiriyaṁ anantasaññī.
Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite vertically but infinite horizontally.

Imināmahaṁ etaṁ jānāmi:
Because of this I know:

“yathā antavā ca ayaṁ loko ananto cā”’ti.
“The cosmos is both finite and infinite.”’

Idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti.
This is the third ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṁ lokassa paññapenti?
And what is the fourth ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṁsī. So takkapariyāhataṁ vīmaṁsānucaritaṁ sayampaṭibhānaṁ evamāha:
It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

‘nevāyaṁ loko antavā, na panānanto.
‘The cosmos is neither finite nor infinite.

Ye te samaṇabrāhmaṇā evamāhaṁsu:
The ascetics and brahmins who say that

“antavā ayaṁ loko parivaṭumo”ti, tesaṁ musā.
the cosmos is finite are wrong,

Yepi te samaṇabrāhmaṇā evamāhaṁsu:
as are those who say that

“ananto ayaṁ loko apariyanto”ti, tesampi musā.
the cosmos is infinite,

Yepi te samaṇabrāhmaṇā evamāhaṁsu:
and also those who say that

“antavā ca ayaṁ loko ananto cā”ti, tesampi musā.
the cosmos is both finite and infinite.

Nevāyaṁ loko antavā, na panānanto’ti.
The cosmos is neither finite nor infinite.’

Idaṁ, bhikkhave, catutthaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti.
This is the fourth ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi.
These are the four grounds on which those ascetics and brahmins assert that the cosmos is finite or infinite.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantaṁ lokassa paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṁ vā aññatarena; natthi ito bahiddhā.
Any ascetics and brahmins who assert that the cosmos is finite or infinite do so on one or other of these four grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:
The Realized One understands this:

‘ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā’ti.

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

Tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti, tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.
Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.4. Amarāvikkhepavāda
3.1.4. Endless Flip-floppers

Santi, bhikkhave, eke samaṇabrāhmaṇā amarāvikkhepikā, tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi.
There are some ascetics and brahmins who are endless flip-floppers. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops on four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi?
And what are the four grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṁ kusalan’ti yathābhūtaṁ nappajānāti, ‘idaṁ akusalan’ti yathābhūtaṁ nappajānāti.
It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho “idaṁ kusalan”ti yathābhūtaṁ nappajānāmi, “idaṁ akusalan”ti yathābhūtaṁ nappajānāmi.
‘I don’t truly understand what is skillful and what is unskillful.

Ahañce kho pana “idaṁ kusalan”ti yathābhūtaṁ appajānanto, “idaṁ akusalan”ti yathābhūtaṁ appajānanto, “idaṁ kusalan”ti vā byākareyyaṁ, “idaṁ akusalan”ti vā byākareyyaṁ, taṁ mamassa musā.
If I were to declare that something was skillful or unskillful I might be wrong.

Yaṁ mamassa musā, so mamassa vighāto.
That would be stressful for me,

Yo mamassa vighāto so mamassa antarāyo’ti.
and that stress would be an obstacle.’

Iti so musāvādabhayā musāvādaparijegucchā nevidaṁ kusalanti byākaroti, na panidaṁ akusalanti byākaroti, tattha tattha pañhaṁ puṭṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ:
So from fear and disgust with false speech they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops:

‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti.
‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ.
This is the first ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ?
And what is the second ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṁ kusalan’ti yathābhūtaṁ nappajānāti, ‘idaṁ akusalan’ti yathābhūtaṁ nappajānāti.
It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho “idaṁ kusalan”ti yathābhūtaṁ nappajānāmi, “idaṁ akusalan”ti yathābhūtaṁ nappajānāmi.
‘I don’t truly understand what is skillful and what is unskillful.

Ahañce kho pana “idaṁ kusalan”ti yathābhūtaṁ appajānanto, “idaṁ akusalan”ti yathābhūtaṁ appajānanto, “idaṁ kusalan”ti vā byākareyyaṁ, “idaṁ akusalan”ti vā byākareyyaṁ, tattha me assa chando vā rāgo vā doso vā paṭigho vā.
If I were to declare that something was skillful or unskillful I might feel desire or greed or hate or repulsion.

Yattha me assa chando vā rāgo vā doso vā paṭigho vā, taṁ mamassa upādānaṁ.

That would be grasping on my part.

Yaṁ mamassa upādānaṁ, so mamassa vighāto.
That would be stressful for me,

Yo mamassa vighāto, so mamassa antarāyo'ti.
and that stress would be an obstacle.'

Iti so upādānabhayā upādānaparijegucchā nevidaṁ kusalanti byākaroti, na panidaṁ akusalanti byākaroti, tattha tattha pañhaṁ puṭṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ:
So from fear and disgust with grasping they avoid stating whether something is skillful or unskillful. Whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops:

'evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no'ti.
'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ.
This is the second ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ?
And what is the third ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā 'idaṁ kusalan'ti yathābhūtaṁ nappajānāti, 'idaṁ akusalan'ti yathābhūtaṁ nappajānāti.
It's when some ascetic or brahmin doesn't truly understand what is skillful and what is unskillful.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho “idaṁ kusalan”ti yathābhūtaṁ nappajānāmi, “idaṁ akusalan”ti yathābhūtaṁ nappajānāmi.
‘I don’t truly understand what is skillful and what is unskillful.

Ahañce kho pana “idaṁ kusalan”ti yathābhūtaṁ appajānanto “idaṁ akusalan”ti yathābhūtaṁ appajānanto “idaṁ kusalan”ti vā byākareyyaṁ, “idaṁ akusalan”ti vā byākareyyaṁ;
Suppose I were to declare that something was skillful or unskillful.

santi hi kho samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vālavedhirūpā, te bhindantā maññe caranti paññāgatena diṭṭhigatāni,
There are clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect.

te maṁ tattha samanuyuñjeyyuṁ samanugāheyyuṁ samanubhāseyyuṁ.
They might pursue, press, and grill me about that.

Ye maṁ tattha samanuyuñjeyyuṁ samanugāheyyuṁ samanubhāseyyuṁ, tesāhaṁ na sampāyeyyaṁ.
I’d be stumped by such a grilling.

Yesāhaṁ na sampāyeyyaṁ, so mamassa vighāto.
That would be stressful for me,

Yo mamassa vighāto, so mamassa antarāyo’ti.
and that stress would be an obstacle.’

Iti so anuyogabhayā anuyogaparijegucchā nevidaṁ kusalanti byākaroti, na panidaṁ akusalanti byākaroti, tattha tattha pañhaṁ puṭṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ:
So from fear and disgust with examination they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops:

‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti.
‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

Idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ.
This is the third ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ?
And what is the fourth ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho.
It's when some ascetic or brahmin is dull and stupid.

So mandattā momūhattā tattha tattha pañhaṁ puṭṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ:
Because of that, whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops:

'atthi paro loko'ti iti ce maṁ pucchasi, 'atthi paro loko'ti iti ce me assa, 'atthi paro loko'ti iti te naṁ byākareyyaṁ,
'Suppose you were to ask me whether there is another world. If I believed there was, I would say so.

'evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no'ti.
But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.

'Natthi paro loko …pe…
Suppose you were to ask me whether there is no other world …

'atthi ca natthi ca paro loko …pe…
whether there both is and is not another world …

'nevatthi na natthi paro loko …pe…
whether there neither is nor is not another world …

'atthi sattā opapātikā …pe…
whether there are beings who are reborn spontaneously …

‘natthi sattā opapātikā …pe…
whether there are not beings who are reborn spontaneously …

‘atthi ca natthi ca sattā opapātikā …pe…
whether there both are and are not beings who are reborn spontaneously …

‘nevatthi na natthi sattā opapātikā …pe…
whether there neither are nor are not beings who are reborn spontaneously …

‘atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there is fruit and result of good and bad deeds …

‘natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there is not fruit and result of good and bad deeds …

‘atthi ca natthi ca sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko … pe…
whether there both is and is not fruit and result of good and bad deeds …

‘nevatthi na natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko … pe…
whether there neither is nor is not fruit and result of good and bad deeds …

‘hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One exists after death …

‘na hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One doesn’t exist after death …

‘hoti ca na ca hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One both exists and doesn’t exist after death …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti ce maṁ pucchasi, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti ce me assa, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti te naṁ byākareyyaṁ,
whether a Realized One neither exists nor doesn’t exist after death. If I believed there was, I would say so.

‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

Idaṁ, bhikkhave, catutthaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ.
This is the fourth ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi.
These are the four grounds on which those ascetics and brahmins who are flip-floppers resort to verbal flip-flops and endless flip-flops whenever they’re asked a question.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ, sabbe te imeheva catūhi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā …
Any ascetics and brahmins who resort to verbal flip-flops and endless flip-flops do so on one or other of these four grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.1.5. Adhiccasamuppannavāda
3.1.5. Doctrines of Origination by Chance

Santi, bhikkhave, eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi.
There are some ascetics and brahmins who theorize about chance. They assert that the self and the cosmos arose by chance on two grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi?
And what are the two grounds on which they rely?

Santi, bhikkhave, asaññasattā nāma devā.
There are gods named ‘non-percipient beings’.

Saññuppādā ca pana te devā tamhā kāyā cavanti.
When perception arises they pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte saññuppādaṁ anussarati, tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

So evamāha:
They say:

‘adhiccasamuppanno attā ca loko ca.
‘The self and the cosmos arose by chance.

Taṁ kissa hetu?
Why is that?

Ahañhi pubbe nāhosiṁ, somhi etarahi ahutvā santatāya pariṇato’ti.
Because formerly I didn’t exist. Now, having not been, I’ve sprung into existence.’

Idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti.
This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti?
And what is the second ground on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṁsī.
It's when some ascetic or brahmin relies on logic and inquiry.

So takkapariyāhataṁ vīmaṁsānucaritaṁ sayampaṭibhānaṁ evamāha:
They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

'adhiccasamuppanno attā ca loko cā'ti.
'The self and the cosmos arose by chance.'

Idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ, yaṁ āgamma yaṁ ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti.
This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi.
These are the two grounds on which those ascetics and brahmins who theorize about chance assert that the self and the cosmos arose by chance.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti, sabbe te imeheva dvīhi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā …
Any ascetics and brahmins who theorize about chance do so on one or other of these two grounds. Outside of this there is none.

pe…

The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi.
These are the eighteen grounds on which those ascetics and brahmins who theorize about the past assert various hypotheses concerning the past.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantamārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva aṭṭhārasahi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā.
Any ascetics and brahmins who theorize about the past do so on one or other of these eighteen grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:
The Realized One understands this:

‘ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā’ti.
‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

Tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti, tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

Dutiyabhāṇavāro.
The second recitation section.

3.2. Aparantakappika
3.2. Theories About the Future

Santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino, aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi.
There are some ascetics and brahmins who theorize about the future, and assert various hypotheses concerning the future on forty-four grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi?
And what are the forty-four grounds on which they rely?

3.2.1. Saññīvāda
3.2.1. Percipient Life After Death

Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi.
There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a percipient form on sixteen grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi?
And what are the sixteen grounds on which they rely?

‘Rūpī attā hoti arogo paraṁ maraṇā saññī’ti naṁ paññapenti.
They assert: ‘The self is well and percipient after death, and it has form …

‘Arūpī attā hoti arogo paraṁ maraṇā saññī’ti naṁ paññapenti.
formless …

‘Rūpī ca arūpī ca attā hoti …pe….
both having form and formless …

‘Nevarūpī nārūpī attā hoti ….
neither having form nor formless …

‘Antavā attā hoti ….
finite …

‘Anantavā attā hoti ….
infinite …

‘Antavā ca anantavā ca attā hoti ….
both finite and infinite …

‘Nevantavā nānantavā attā hoti ….
neither finite nor infinite …

‘Ekattasaññī attā hoti ….
of unified perception …

‘Nānattasaññī attā hoti ….
of diverse perception …

‘Parittasaññī attā hoti ….
of limited perception …

‘Appamāṇasaññī attā hoti ….
of limitless perception …

‘Ekantasukhī attā hoti ….
experiences nothing but happiness …

‘Ekantadukkhī attā hoti ….
experiences nothing but suffering …

‘Sukhadukkhī attā hoti ….
experiences both happiness and suffering …

‘Adukkhamasukhī attā hoti arogo paraṁ maraṇā saññī’ti naṁ paññapenti.
experiences neither happiness nor suffering.’

Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi.
These are the sixteen grounds on which those ascetics and brahmins assert that the self lives on after death in a percipient form.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti, sabbe te

imeheva soḷasahi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā …
Any ascetics and brahmins who assert that the self lives on after death in a percipient form do so on one or other of these sixteen grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.2.2. Asaññīvāda
3.2.2. Non-Percipient Life After Death

Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi.
There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a non-percipient form on eight grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi?
And what are the eight grounds on which they rely?

‘Rūpī attā hoti arogo paraṁ maraṇā asaññī’ti naṁ paññapenti.
They assert: ‘The self is well and non-percipient after death, and it has form …

‘Arūpī attā hoti arogo paraṁ maraṇā asaññī’ti naṁ paññapenti.
formless …

‘Rūpī ca arūpī ca attā hoti …pe….
both having form and formless …

‘Nevarūpī nārūpī attā hoti ….
neither having form nor formless …

‘Antavā attā hoti ….
finite …

‘Anantavā attā hoti ….
infinite …

‘Antavā ca anantavā ca attā hoti ….
both finite and infinite …

‘Nevantavā nānantavā attā hoti arogo paraṁ maraṇā asaññī’ti naṁ paññapenti.
neither finite nor infinite.’

Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi.
These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a non-percipient form.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṁ vā aññatarena, natthi ito bahiddhā …
Any ascetics and brahmins who assert that the self lives on after death in a non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.2.3. Nevasaññīnāsaññīvāda
3.2.3. Neither Percipient Nor Non-Percipient Life After Death

Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā, uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi.
There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a neither percipient nor non-percipient form on eight grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi?
And what are the eight grounds on which they rely?

‘Rūpī attā hoti arogo paraṁ maraṇā nevasaññīnāsaññī’ti naṁ paññapenti.
They assert: ‘The self is well and neither percipient nor non-percipient after death, and it has form …

‘Arūpī attā hoti …pe….
formless …

‘Rūpī ca arūpī ca attā hoti ….
both having form and formless …

‘Nevarūpī nārūpī attā hoti ….
neither having form nor formless …

‘Antavā attā hoti ….
finite …

‘Anantavā attā hoti ….
infinite …

‘Antavā ca anantavā ca attā hoti ….
both finite and infinite …

‘Nevantavā nānantavā attā hoti arogo paraṁ maraṇā nevasaññīnāsaññī’ti naṁ paññapenti.
neither finite nor infinite.’

Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi.
These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a neither percipient nor non-percipient form.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi …
Any ascetics and brahmins who assert that the self lives on after death in a neither percipient nor non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.2.4. Ucchedavāda
3.2.4. Annihilationism

Santi, bhikkhave, eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi.
There are some ascetics and brahmins who are annihilationists. They assert the annihilation, eradication, and obliteration of an existing being on seven grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi?
And what are the seven grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṁvādī hoti evaṁdiṭṭhi:
There are some ascetics and brahmins who have this doctrine and view:

‘yato kho, bho, ayaṁ attā rūpī cātumahābhūtiko mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
‘This self has form, made up of the four primary elements, and produced by mother and father. Since it’s annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti.
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā dibbo rūpī kāmāvacaro kabaḷīkārāhārabhakkho.
There is another self that is divine, having form, sensual, consuming solid food.

Taṁ tvaṁ na jānāsi na passasi.
You don’t know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī'ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti.
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

'atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
'*That* self of which you speak does exist, I don't deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that's not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo.
There is another self that is divine, having form, mind-made, complete in all its various parts, not deficient in any faculty.

Taṁ tvaṁ na jānāsi na passasi.
You don't know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī'ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti.
That is how some assert the annihilation of an existing being.

Tamañño evamāha:

But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā “ananto ākāso”ti ākāsānañcāyatanūpago.
There is another self which has gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, it’s reborn in the dimension of infinite space.

Taṁ tvaṁ na jānāsi na passasi.
You don’t know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti.
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā sabbaso ākāsānañcāyatanaṁ samatikkamma “anantaṁ viññāṇan”ti viññāṇañcāyatanūpago.
There is another self which has gone totally beyond the dimension of infinite space. Aware that “consciousness is infinite”, it’s reborn in the dimension of infinite consciousness.

Taṁ tvaṁ na jānāsi na passasi.
You don’t know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī’ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti.
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, so attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that’s not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā sabbaso viññāṇañcāyatanaṁ samatikkamma “natthi kiñcī”ti ākiñcaññāyatanūpago.
There is another self that has gone totally beyond the dimension of infinite consciousness. Aware that “there is nothing at all”, it’s been reborn in the dimension of nothingness.

Taṁ tvaṁ na jānāsi na passasi.
You don’t know or see that.

Tamahaṁ jānāmi passāmi.

But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī'ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti.
That is how some assert the annihilation of an existing being.

Tamañño evamāha:
But someone else says to them:

'atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
'*That* self of which you speak does exist, I don't deny it.

no ca kho, bho, ayaṁ attā ettāvatā sammā samucchinno hoti.
But that's not how *this* self becomes rightly annihilated.

Atthi kho, bho, añño attā sabbaso ākiñcaññāyatanaṁ samatikkamma "santametaṁ paṇītametan"ti nevasaññānāsaññāyatanūpago.
There is another self that has gone totally beyond the dimension of nothingness. Aware that "this is peaceful, this is sublime", it's been reborn in the dimension of neither perception nor non-perception.

Taṁ tvaṁ na jānāsi na passasi.
You don't know or see that.

Tamahaṁ jānāmi passāmi.
But I know it and see it.

So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā, ettāvatā kho, bho, ayaṁ attā sammā samucchinno hotī'ti.
Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

Ittheke sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti.
That is how some assert the annihilation of an existing being.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi.
These are the seven grounds on which those ascetics and brahmins assert the annihilation, eradication, and obliteration of an existing being.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti, sabbe te imeheva sattahi vatthūhi …
Any ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being do so on one or other of these seven grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

3.2.5. Diṭṭhadhammanibbānavāda
3.2.5. Extinguishment in the Present Life

Santi, bhikkhave, eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi.
There are some ascetics and brahmins who speak of extinguishment in the present life. They assert the ultimate extinguishment of an existing being in the present life on five grounds.

Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi?
And what are the five grounds on which they rely?

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṁvādī hoti evaṁdiṭṭhi:
There are some ascetics and brahmins who have this doctrine and view:

‘yato kho, bho, ayaṁ attā pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho, bho, ayaṁ attā

paramadiṭṭhadhammanibbānaṁ patto hotī’ti.
‘When this self amuses itself, supplied and provided with the five kinds of sensual stimulation, that’s how this self attains ultimate extinguishment in the present life.’

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti.
That is how some assert the extinguishment of an existing being in the present life.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā paramadiṭṭhadhammanibbānaṁ patto hoti.
But that’s not how *this* self attains ultimate extinguishment in the present life.

Taṁ kissa hetu?
Why is that?

Kāmā hi, bho, aniccā dukkhā vipariṇāmadhammā, tesaṁ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
Because sensual pleasures are impermanent, suffering, and perishable. Their decay and perishing give rise to sorrow, lamentation, pain, sadness, and distress.

Yato kho, bho, ayaṁ attā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati, ettāvatā kho, bho, ayaṁ attā paramadiṭṭhadhammanibbānaṁ patto hotī’ti.
Quite secluded from sensual pleasures, secluded from unskillful qualities, this self enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That’s how this self attains ultimate extinguishment in the present life.’

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti.
That is how some assert the extinguishment of an existing being in the present life.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā paramadiṭṭhadhammanibbānaṁ patto hoti.
But that’s not how *this* self attains ultimate extinguishment in the present life.

Taṁ kissa hetu?
Why is that?

Yadeva tattha vitakkitaṁ vicāritaṁ, etenetaṁ oḷārikaṁ akkhāyati.
Because the placing of the mind and the keeping it connected there are coarse.

Yato kho, bho, ayaṁ attā vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati, ettāvatā kho, bho, ayaṁ attā paramadiṭṭhadhammanibbānaṁ patto hotī’ti.
But when the placing of the mind and keeping it connected are stilled, this self enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That’s how this self attains ultimate extinguishment in the present life.’

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti.
That is how some assert the extinguishment of an existing being in the present life.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā paramadiṭṭhadhammanibbānaṁ patto hoti.
But that’s not how *this* self attains ultimate extinguishment in the present life.

Taṁ kissa hetu?
Why is that?

Yadeva tattha pītigataṁ cetaso uppilāvitattaṁ, etenetaṁ oḷārikaṁ akkhāyati.
Because the rapture and emotional excitement there are coarse.

Yato kho, bho, ayaṁ attā pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti “upekkhako satimā sukhavihārī”ti, tatiyaṁ jhānaṁ upasampajja viharati, ettāvatā kho, bho, ayaṁ attā paramadiṭṭhadhammanibbānaṁ patto hotī’ti.
But with the fading away of rapture, this self enters and remains in the third absorption, where it meditates with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss”. That’s how this self attains ultimate extinguishment in the present life.’

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti.
That is how some assert the ultimate extinguishment of an existing being in the present life.

Tamañño evamāha:
But someone else says to them:

‘atthi kho, bho, eso attā, yaṁ tvaṁ vadesi, neso natthīti vadāmi;
‘*That* self of which you speak does exist, I don’t deny it.

no ca kho, bho, ayaṁ attā ettāvatā paramadiṭṭhadhammanibbānaṁ patto hoti.

But that’s not how *this* self attains ultimate extinguishment in the present life.

Taṁ kissa hetu?
Why is that?

Yadeva tattha sukhamiti cetaso ābhogo, etenetaṁ oḷārikaṁ akkhāyati.
Because the bliss and enjoyment there are coarse.

Yato kho, bho, ayaṁ attā sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati, ettāvatā kho, bho, ayaṁ attā paramadiṭṭhadhammanibbānaṁ patto hotī’ti.
But giving up pleasure and pain, and ending former happiness and sadness, this self enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That’s how this self attains ultimate extinguishment in the present life.’

Ittheke sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti.
That is how some assert the extinguishment of an existing being in the present life.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi.
These are the five grounds on which those ascetics and brahmins assert the ultimate extinguishment of an existing being in the present life.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti, sabbe te imeheva pañcahi vatthūhi …
Any ascetics and brahmins who assert the ultimate extinguishment of an existing being in the present life do so on one or other of these five grounds. Outside of this there is none.

pe…

The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi.
These are the forty-four grounds on which those ascetics and brahmins who theorize about the future assert various hypotheses concerning the future.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva catucattārīsāya vatthūhi …
Any ascetics and brahmins who theorize about the future do so on one or other of these forty-four grounds. Outside of this there is none.

pe…
The Realized One understands this …

yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
And those who genuinely praise the Realized One would rightly speak of these things.

Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi.
These are the sixty-two grounds on which those ascetics and brahmins who theorize about the past and the future assert various hypotheses concerning the past and the future.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha

anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṁ vā aññatarena; natthi ito bahiddhā.
Any ascetics and brahmins who theorize about the past or the future do so on one or other of these sixty-two grounds. Outside of this there is none.

Tayidaṁ, bhikkhave, tathāgato pajānāti:
The Realized One understands this:

‘ime diṭṭhiṭṭhānā evaṅgahitā evaṁparāmaṭṭhā evaṅgatikā bhavanti evaṁabhisamparāyā’ti.
‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

Tañca tathāgato pajānāti, tato ca uttaritaraṁ pajānāti, tañca pajānanaṁ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā.
He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself.

Vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto, bhikkhave, tathāgato.
Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṁ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṁ vaṇṇaṁ sammā vadamānā vadeyyuṁ.
These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

4. Attālokapaññattivatthu

4. The Grounds For Assertions About the Self and the Cosmos

4.1. Paritassitavipphanditavāra

4.1. Anxiety and Evasiveness

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.

Now, these things are only the feeling of those who do not know or see, the anxiety and evasiveness of those under the sway of craving. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.

partially eternal on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi, tadapi tesaṁ bhavataṁ

samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
finite or infinite on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they resort to flip-flops on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they assert that the self and the cosmos arose by chance on two grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
they theorize about the past on these eighteen grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they assert that the self lives on after death in a percipient form on sixteen grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi

vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or that the self lives on after death in a non-percipient form on eight grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they assert the annihilation of an existing being on seven grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
or they assert the ultimate extinguishment of an existing being in the present life on five grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
they theorize about the future on these forty-four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ ajānataṁ apassataṁ vedayitaṁ taṇhāgatānaṁ paritassitavipphanditameva.
When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, these things are only the feeling of those who do not know or see, the anxiety and evasiveness of those under the sway of craving.

4.2. Phassapaccayāvāra
4.2. Conditioned by Contact

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.
Now, these things are conditioned by contact. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.
partially eternal on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi, tadapi phassapaccayā.
finite or infinite on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi, tadapi phassapaccayā.
or they resort to flip-flops on four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi phassapaccayā.
or they assert that the self and the cosmos arose by chance on two grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.
they theorize about the past on these eighteen grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi, tadapi phassapaccayā.
or they assert that the self lives on after death in a percipient form on sixteen grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.
or that the self lives on after death in a non-percipient form on eight grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.
or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi, tadapi phassapaccayā.
or they assert the annihilation of an existing being on seven grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi vatthūhi, tadapi phassapaccayā.
or they assert the ultimate extinguishment of an existing being in the present life on five grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi phassapaccayā.
they theorize about the future on these forty-four grounds …

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi phassapaccayā.
When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, that too is conditioned by contact.

4.3. Netaṁṭhānaṁvijjativāra
4.3. Not Possible

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṁ sassataṁ ekaccaṁ asassataṁ attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṁ lokassa paññapenti catūhi vatthūhi, te vata aññatra phassā

paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṁ puṭṭhā samānā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ catūhi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṁ attānañca lokañca paññapenti dvīhi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṁ saññiṁ attānaṁ paññapenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā, uddhamāghātanaṁ asaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṁ nevasaññīnāsaññiṁ attānaṁ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṁ paññapenti pañcahi

vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.
Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, it is not possible that they should experience these things without contact.

4.4. Diṭṭhigatikādhiṭṭhānavaṭṭakathā
4.4. Dependent Origination

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṁ attānañca lokañca paññapenti catūhi vatthūhi, yepi te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā …pe…
yepi te samaṇabrāhmaṇā antānantikā …
yepi te samaṇabrāhmaṇā amarāvikkhepikā …
yepi te samaṇabrāhmaṇā adhiccasamuppannikā …
yepi te samaṇabrāhmaṇā pubbantakappikā …
yepi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā …
yepi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā …
yepi te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā …
yepi te samaṇabrāhmaṇā ucchedavādā …
yepi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā …
yepi te samaṇabrāhmaṇā aparantakappikā …

yepi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṁvedenti tesaṁ vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, all of them experience this by repeated contact through the six fields of contact. Their feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

5. Vivaṭṭakathādi
5. The End of the Round

Yato kho, bhikkhave, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti, ayaṁ imehi sabbeheva uttaritaraṁ pajānāti.
When a mendicant truly understands the six fields of contact's origin, ending, gratification, drawback, and escape, they understand what lies beyond all these things.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva

dvāsaṭṭhiyā vatthūhi antojālīkatā, ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.
All of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

Seyyathāpi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittaṁ udakadahaṁ otthareyya. Tassa evamassa: 'ye kho keci imasmiṁ udakadahe oḷārikā pāṇā, sabbe te antojālīkatā. Ettha sitāva ummujjamānā ummujjanti; ettha pariyāpannā antojālīkatāva ummujjamānā ummujjantī'ti;
Suppose a deft fisherman or his apprentice were to cast a fine-meshed net over a small pond. They'd think: 'Any sizable creatures in this pond will be trapped in the net. Wherever they emerge they are caught and trapped in this very net.'

evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṁ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.
In the same way, all of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

Ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati.
The Realized One's body remains, but his conduit to rebirth has been cut off.

Yāvassa kāyo ṭhassati, tāva naṁ dakkhanti devamanussā.
As long as his body remains he will be seen by gods and humans.

Kāyassa bhedā uddhaṁ jīvitapariyādānā na naṁ dakkhanti devamanussā.

But when his body breaks up, after life has ended, gods and humans will see him no more.

Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibandhāni, sabbāni tāni tadanvayāni bhavanti;
When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along.

evameva kho, bhikkhave, ucchinnabhavanettiko tathāgatassa kāyo tiṭṭhati,
In the same way, the Realized One's body remains, but his conduit to rebirth has been cut off.

yāvassa kāyo ṭhassati, tāva naṁ dakkhanti devamanussā,
As long as his body remains he will be seen by gods and humans.

kāyassa bhedā uddhaṁ jīvitapariyādānā na naṁ dakkhanti devamanussā"ti.
But when his body breaks up, after life has ended, gods and humans will see him no more."

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he had spoken, Venerable Ānanda said to the Buddha,

"acchariyaṁ, bhante, abbhutaṁ, bhante, ko nāmo ayaṁ, bhante, dhammapariyāyo"ti?
"It's incredible, sir, it's amazing! What is the name of this exposition of the teaching?"

"Tasmātiha tvaṁ, ānanda, imaṁ dhammapariyāyaṁ atthajālantipi naṁ dhārehi, dhammajālantipi naṁ dhārehi, brahmajālantipi naṁ dhārehi, diṭṭhijālantipi naṁ dhārehi, anuttaro saṅgāmavijayotipi naṁ dhārehī"ti.
"Well, then, Ānanda, you may remember this exposition of the teaching as 'The Net of Meaning', or else 'The Net of the Teaching', or else 'The Prime Net', or else 'The Net of Views', or else 'The Supreme Victory in Battle'."

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne dasasahassī lokadhātu akampitthāti.
And while this discourse was being spoken, the galaxy shook.

Brahmajālasuttaṁ niṭṭhitaṁ paṭhamaṁ.

2 Sāmaññaphalasutta:
The Fruits of the Ascetic Life

1. Rājāmaccakathā
1. A Discussion With the King’s Ministers

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati jīvakassa komārabhaccassa ambavane mahatā bhikkhusaṅghena saddhiṁ aḍḍhateḷasehi bhikkhusatehi.
At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca, together with a large Saṅgha of 1,250 mendicants.

Tena kho pana samayena rājā māgadho ajātasattu vedehiputto tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā rājāmaccaparivuto uparipāsādavaragato nisinno hoti.
Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and King Ajātasattu of Magadha, son of the princess of Videha, was sitting upstairs in the royal longhouse surrounded by his ministers.

Atha kho rājā māgadho ajātasattu vedehiputto tadahuposathe udānaṁ udānesi:
Then Ajātasattu expressed this heartfelt sentiment,

“ramaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassanīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaññā vata bho dosinā ratti.
“Oh, sirs, this moonlit night is so very delightful, so beautiful, so glorious, so lovely, so striking.

Kaṁ nu khvajja samaṇaṁ vā brāhmaṇaṁ vā payirupāseyyāma, yaṁ no payirupāsato cittaṁ pasīdeyyā”ti?
Now, what ascetic or brahmin might I pay homage to today, paying homage to whom my mind might find peace?”

Evaṁ vutte, aññataro rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
When he had spoken, one of the king’s ministers said to him,

“ayaṁ, deva, pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
“Sire, Pūraṇa Kassapa leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo pūraṇaṁ kassapaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa pūraṇaṁ kassapaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king kept silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:

Another of the king’s ministers said to him,

“ayaṁ, deva, makkhali gosālo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
“Sire, Makkhali Gosāla leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo makkhaliṁ gosālaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa makkhaliṁ gosālaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king kept silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
Another of the king’s ministers said to him,

“ayaṁ, deva, ajito kesakambalo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
“Sire, Ajita of the hair blanket leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo ajitaṁ kesakambalaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa ajitaṁ kesakambalaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.

But when he had spoken, the king kept silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
Another of the king's ministers said to him,

"ayaṁ, deva, pakudho kaccāyano saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
"Sire, Pakudha Kaccāyana leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo pakudhaṁ kaccāyanaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa pakudhaṁ kaccāyanaṁ payirupāsato cittaṁ pasīdeyyā"ti.
Hopefully in so doing your mind will find peace."

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king kept silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
Another of the king's ministers said to him,

"ayaṁ, deva, sañcayo belaṭṭhaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
"Sire, Sañjaya Belaṭṭhiputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo sañcayaṁ belaṭṭhaputtaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa sañcayaṁ belaṭṭhaputtaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king kept silent.

Aññataropi kho rājāmacco rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ etadavoca:
Another of the king’s ministers said to him,

“ayaṁ, deva, nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.
“Sire, the Jain ascetic of the Ñātika clan leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

Taṁ devo nigaṇṭhaṁ nāṭaputtaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa nigaṇṭhaṁ nāṭaputtaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.
But when he had spoken, the king kept silent.

2. Komārabhaccajīvakakathā

2. A Discussion With Jīvaka Komārabhacca

Tena kho pana samayena jīvako komārabhacco rañño māgadhassa ajātasattussa vedehiputtassa avidūre tuṇhībhūto nisinno hoti.

Now at that time Jīvaka Komārabhacca was sitting silently not far from the king.

Atha kho rājā māgadho ajātasattu vedehiputto jīvakaṁ komārabhaccaṁ etadavoca:
Then the king said to him,

“tvaṁ pana, samma jīvaka, kiṁ tuṇhī”ti?
“But my dear Jīvaka, why are you silent?”

“Ayaṁ, deva, bhagavā arahaṁ sammāsambuddho amhākaṁ ambavane viharati mahatā bhikkhusaṅghena saddhiṁ aḍḍhateḷasehi bhikkhusatehi.
“Sire, the Blessed One, the perfected one, the fully awakened Buddha is staying in my mango grove together with a large Saṅgha of 1,250 mendicants.

Taṁ kho pana bhagavantaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Taṁ devo bhagavantaṁ payirupāsatu.
Let Your Majesty pay homage to him.

Appeva nāma devassa bhagavantaṁ payirupāsato cittaṁ pasīdeyyā”ti.
Hopefully in so doing your mind will find peace.”

“Tena hi, samma jīvaka, hatthiyānāni kappāpehī”ti.

“Well then, my dear Jīvaka, have the elephants readied.”

“Evaṁ, devā”ti kho jīvako komārabhacco rañño māgadhassa ajātasattussa vedehiputtassa paṭissuṇitvā pañcamattāni hatthinikāsatāni kappāpetvā rañño ca ārohaṇīyaṁ nāgaṁ, rañño māgadhassa ajātasattussa vedehiputtassa paṭivedesi:
“Yes, Your Majesty,” replied Jīvaka. He had around five hundred female elephants readied, in addition to the king’s bull elephant for riding. Then he informed the king,

“kappitāni kho te, deva, hatthiyānāni,
“The elephants are ready, sire.

yassadāni kālaṁ maññasī”ti.
Please go at your convenience.”

Atha kho rājā māgadho ajātasattu vedehiputto pañcasu hatthinikāsatesu paccekā itthiyo āropetvā ārohaṇīyaṁ nāgaṁ abhiruhitvā ukkāsu dhāriyamānāsu rājagahamhā niyyāsi mahaccarājānubhāvena, yena jīvakassa komārabhaccassa ambavanaṁ tena pāyāsi.
Then King Ajātasattu had women mounted on each of the five hundred female elephants, while he mounted his bull elephant. With attendants carrying torches, he set out in full royal pomp from Rājagaha to Jīvaka’s mango grove.

Atha kho rañño māgadhassa ajātasattussa vedehiputtassa avidūre ambavanassa ahudeva bhayaṁ, ahu chambhitattaṁ, ahu lomahaṁso.
But as he drew near the mango grove, the king became frightened, scared, his hair standing on end.

Atha kho rājā māgadho ajātasattu vedehiputto bhīto saṁviggo lomahaṭṭhajāto jīvakaṁ komārabhaccaṁ etadavoca:
He said to Jīvaka,

“kacci maṁ, samma jīvaka, na vañcesi?
“My dear Jīvaka, I hope you’re not deceiving me!

Kacci maṁ, samma jīvaka, na palambhesi?
I hope you’re not betraying me!

Kacci maṁ, samma jīvaka, na paccatthikānaṁ desi?
I hope you’re not turning me over to my enemies!

Kathañhi nāma tāva mahato bhikkhusaṅghassa aḍḍhateḷasānaṁ bhikkhusatānaṁ neva khipitasaddo bhavissati, na ukkāsitasaddo na nigghoso”ti.
For how on earth can there be no sound of coughing or clearing throats or any noise in such a large Saṅgha of 1,250 mendicants?”

“Mā bhāyi, mahārāja, mā bhāyi, mahārāja.
“Do not fear, great king, do not fear!

Na taṁ, deva, vañcemi;
I am not deceiving you,

na taṁ, deva, palambhāmi;
or betraying you,

na taṁ, deva, paccatthikānaṁ demi.
or turning you over to your enemies.

Abhikkama, mahārāja, abhikkama, mahārāja, ete maṇḍalamāḷe dīpā jhāyantī”ti.
Go forward, great king, go forward! Those are lamps shining in the pavilion.”

3. Sāmaññaphalapucchā

3. The Question About the Fruits of the Ascetic Life

Atha kho rājā māgadho ajātasattu vedehiputto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā, pattikova yena maṇḍalamāḷassa

dvāraṁ tenupasaṅkami; upasaṅkamitvā jīvakaṁ komārabhaccaṁ etadavoca:
Then King Ajātasattu rode on the elephant as far as the terrain allowed, then descended and approached the pavilion door on foot, where he asked Jīvaka,

“kahaṁ pana, samma jīvaka, bhagavā”ti?
“But my dear Jīvaka, where is the Buddha?”

“Eso, mahārāja, bhagavā;
“That is the Buddha, great king, that is the Buddha!

eso, mahārāja, bhagavā majjhimaṁ thambhaṁ nissāya puratthābhimukho nisinno purakkhato bhikkhusaṅghassā”ti.
He’s sitting against the central column facing east, in front of the Saṅgha of mendicants.”

Atha kho rājā māgadho ajātasattu vedehiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi.
Then the king went up to the Buddha and stood to one side.

Ekamantaṁ ṭhito kho rājā māgadho ajātasattu vedehiputto tuṇhībhūtaṁ tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā rahadamiva vippasannaṁ udānaṁ udānesi:
He looked around the Saṅgha of monks, who were so very silent, like a still, clear lake, and expressed this heartfelt sentiment,

“iminā me upasamena udayabhaddo kumāro samannāgato hotu, yenetarahi upasamena bhikkhusaṅgho samannāgato”ti.
“May my son, Prince Udāyibhadda, be blessed with such peace as the Saṅgha of mendicants now enjoys!”

“Agamā kho tvaṁ, mahārāja, yathāpeman”ti.

“Has your mind gone to one you love, great king?”

“Piyo me, bhante, udayabhaddo kumāro.
“I love my son, sir, Prince Udāyibhadda.

Iminā me, bhante, upasamena udayabhaddo kumāro samannāgato hotu yenetarahi upasamena bhikkhusaṅgho samannāgato”ti.
May he be blessed with such peace as the Saṅgha of mendicants now enjoys!”

Atha kho rājā māgadho ajātasattu vedehiputto bhagavantaṁ abhivādetvā, bhikkhusaṅghassa añjaliṁ paṇāmetvā, ekamantaṁ nisīdi.
Then the king bowed to the Buddha, raised his joined palms toward the Saṅgha, and sat down to one side.

Ekamantaṁ nisinno kho rājā māgadho ajātasattu vedehiputto bhagavantaṁ etadavoca:
He said to the Buddha,

“puccheyyāmahaṁ, bhante, bhagavantaṁ kañcideva desaṁ;
“Sir, I’d like to ask you about a certain point, if you’d take the time to answer.”

sace me bhagavā okāsaṁ karoti pañhassa veyyākaraṇāyā”ti.

“Puccha, mahārāja, yadākaṅkhasī”ti.
“Ask what you wish, great king.”

“Yathā nu kho imāni, bhante, puthusippāyatanāni,
“Sir, there are many different professional fields.

seyyathidaṁ—hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā
These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants.

āḷārikā kappakā nhāpakā sūdā mālakārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi evaṅgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṁ sippaphalaṁ upajīvanti;
They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life.

te tena attānaṁ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṁ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhapenti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
With that they bring happiness and joy to themselves, their parents, their children and partners, and their friends and colleagues. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.

Sakkā nu kho, bhante, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun"ti?
Sir, can you point out a fruit of the ascetic life that's likewise apparent in the present life?"

"Abhijānāsi no tvaṁ, mahārāja, imaṁ pañhaṁ aññe samaṇabrāhmaṇe pucchitā"ti?
"Great king, do you recall having asked this question of other ascetics and brahmins?"

"Abhijānāmahaṁ, bhante, imaṁ pañhaṁ aññe samaṇabrāhmaṇe pucchitā"ti.
"I do, sir."

"Yathā kathaṁ pana te, mahārāja, byākariṁsu, sace te agaru bhāsassū"ti.
"If you wouldn't mind, great king, tell me how they answered."

“Na kho me, bhante, garu, yatthassa bhagavā nisinno, bhagavantarūpo vā”ti.
“It’s no trouble when someone such as the Blessed One is sitting here.”

“Tena hi, mahārāja, bhāsassū”ti.
“Well, speak then, great king.”

3.1. Pūraṇakassapavāda
3.1. The Doctrine of Pūraṇa Kassapa

“Ekamidāhaṁ, bhante, samayaṁ yena pūraṇo kassapo tenupasaṅkamiṁ; upasaṅkamitvā pūraṇena kassapena saddhiṁ sammodiṁ.
“One time, sir, I approached Pūraṇa Kassapa and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, pūraṇaṁ kassapaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

‘yathā nu kho imāni, bho kassapa, puthusippāyatanāni, seyyathidaṁ—hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā āḷārikā kappakā nhāpakā sūdā mālakārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi evaṅgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṁ sippaphalaṁ upajīvanti;
te tena attānaṁ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṁ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhapenti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.

Sakkā nu kho, bho kassapa, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun'ti?

Evaṁ vutte, bhante, pūraṇo kassapo maṁ etadavoca:
He said to me:

'karoto kho, mahārāja, kārayato, chindato chedāpayato, pacato pācāpayato socayato, socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātāpayato, adinnaṁ ādiyato, sandhiṁ chindato, nillopaṁ harato, ekāgārikaṁ karoto, paripanthe tiṭṭhato, paradāraṁ gacchato, musā bhaṇato, karoto na karīyati pāpaṁ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṁ maṁsakhalaṁ ekaṁ maṁsapuñjaṁ kareyya, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
'Great king, the one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkhiṇañcepi gaṅgāya tīraṁ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttarañcepi gaṅgāya tīraṁ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṁ puññaṁ, natthi puññassa āgamo.
If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṁyamena saccavajjena natthi puññaṁ, natthi puññassa āgamo'ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

Itthaṁ kho me, bhante, pūraṇo kassapo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno akiriyaṁ byākāsi.
And so, when I asked Pūraṇa Kassapa about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of inaction.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, pūraṇo kassapo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno akiriyaṁ byākāsi.
Tassa mayhaṁ, bhante, etadahosi:
I thought:

‘kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā’ti.
‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

So kho ahaṁ, bhante, pūraṇassa kassapassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of Pūraṇa Kassapa.

Anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṁ anicchāretvā, tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.2. Makkhaligosālavāda
3.2. The Doctrine of Makkhali Gosāla

Ekamidāhaṁ, bhante, samayaṁ yena makkhali gosālo tenupasaṅkamiṁ; upasaṅkamitvā makkhalinā gosālena saddhiṁ

sammodiṁ.
One time, sir, I approached Makkhali Gosāla and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, makkhaliṁ gosālaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

'yathā nu kho imāni, bho gosāla, puthusippāyatanāni …pe… sakkā nu kho, bho gosāla, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun'ti?

Evaṁ vutte, bhante, makkhali gosālo maṁ etadavoca:
He said:

'natthi, mahārāja, hetu natthi paccayo sattānaṁ saṅkilesāya, ahetū apaccayā sattā saṅkilissanti.
'Great king, there is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason.

Natthi hetu, natthi paccayo sattānaṁ visuddhiyā,
There's no cause or reason for the purification of sentient beings.

ahetū apaccayā sattā visujjhanti.
Sentient beings are purified without cause or reason.

Natthi attakāre, natthi parakāre, natthi purisakāre, natthi balaṁ, natthi vīriyaṁ, natthi purisathāmo, natthi purisaparakkamo.
One does not act of one's own volition, one does not act of another's volition, one does not act from a person's volition. There is no power, no energy, no human strength or vigor.

Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṁ paṭisaṁvedenti.

All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.

Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni kamme ca aḍḍhakamme ca dvaṭṭhipaṭipadā dvaṭṭhantarakappā chaḷābhijātiyo aṭṭha purisabhūmiyo ekūnapaññāsa ājīvakasate ekūnapaññāsa paribbājakasate ekūnapaññāsa nāgāvāsasate vīse indriyasate tiṁse nirayasate chattiṁsa rajodhātuyo satta saññīgabbhā satta asaññīgabbhā satta nigaṇṭhigabbhā satta devā satta mānusā satta pisācā satta sarā satta pavuṭā satta pavuṭasatāni satta papātā satta papātasatāni satta supinā satta supinasatāni cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṁsaritvā dukkhassantaṁ karissanti.
There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, 700 winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering.

Tattha natthi “imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṁ vā kammaṁ paripācessāmi, paripakkaṁ vā kammaṁ phussa phussa byantiṁ karissāmī”ti hevaṁ natthi.
And here there is no such thing as this: “By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little,” for that cannot be.

Doṇamite sukhadukkhe pariyantakate saṁsāre, natthi hāyanavaḍḍhane, natthi ukkaṁsāvakaṁse.
Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse.

Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti;
It's like how, when you toss a ball of string, it rolls away unraveling.

evameva bāle ca paṇḍite ca sandhāvitvā saṁsaritvā dukkhassantaṁ karissantī'ti.
In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

Itthaṁ kho me, bhante, makkhali gosālo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno saṁsārasuddhiṁ byākāsi.
And so, when I asked Makkhali Gosāla about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of purification through transmigration.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, makkhali gosālo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno saṁsārasuddhiṁ byākāsi.
Tassa mayhaṁ, bhante, etadahosi:
I thought:

'kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā'ti.
'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?'

So kho ahaṁ, bhante, makkhalissa gosālassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of Makkhali Gosāla.

Anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṁ anicchāretvā, tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.3. Ajitakesakambalavāda
3.3. The Doctrine of Ajita of the Hair Blanket

Ekamidāhaṁ, bhante, samayaṁ yena ajito kesakambalo tenupasaṅkamiṁ; upasaṅkamitvā ajitena kesakambalena saddhiṁ sammodiṁ.
One time, sir, I approached Ajita of the hair blanket and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, ajitaṁ kesakambalaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

‘yathā nu kho imāni, bho ajita, puthusippāyatanāni …pe… sakkā nu kho, bho ajita, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun’ti?

Evaṁ vutte, bhante, ajito kesakambalo maṁ etadavoca:
He said:

‘natthi, mahārāja, dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedenti.
‘Great king, there is no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously.

And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.

Cātumahābhūtiko ayaṁ puriso, yadā kālaṁ karoti, pathavī pathavikāyaṁ anupeti anupagacchati, āpo āpokāyaṁ anupeti anupagacchati, tejo tejokāyaṁ anupeti anupagacchati, vāyo vāyokāyaṁ anupeti anupagacchati, ākāsaṁ indriyāni saṅkamanti.
This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space.

Āsandipañcamā purisā mataṁ ādāya gacchanti.
Four men with a bier carry away the corpse.

Yāvāḷāhanā padāni paññāyanti.
Their footprints show the way to the cemetery.

Kāpotakāni aṭṭhīni bhavanti, bhassantā āhutiyo.
The bones become bleached. Offerings dedicated to the gods end in ashes.

Dattupaññattaṁ yadidaṁ dānaṁ.
Giving is a doctrine of morons.

Tesaṁ tucchaṁ musā vilāpo ye keci atthikavādaṁ vadanti.
When anyone affirms a positive teaching it’s just hollow, false nonsense.

Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti, na honti paraṁ maraṇā’ti.
Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death.’

Itthaṁ kho me, bhante, ajito kesakambalo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno ucchedaṁ byākāsi.
And so, when I asked Ajita of the hair blanket about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of annihilationism.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, ajito kesakambalo sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno ucchedaṁ byākāsi.
Tassa mayhaṁ, bhante, etadahosi:
I thought:

‘kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā’ti.
‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

So kho ahaṁ, bhante, ajitassa kesakambalassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of Ajita of the hair blanket.

Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṁ anicchāretvā tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.4. Pakudhakaccāyanavāda
3.4. The Doctrine of Pakudha Kaccāyana

Ekamidāhaṁ, bhante, samayaṁ yena pakudho kaccāyano tenupasaṅkamiṁ; upasaṅkamitvā pakudhena kaccāyanena saddhiṁ sammodiṁ.
One time, sir, I approached Pakudha Kaccāyana and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, pakudhaṁ

kaccāyanaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

‘yathā nu kho imāni, bho kaccāyana, puthusippāyatanāni …pe… sakkā nu kho, bho kaccāyana, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun’ti?

Evaṁ vutte, bhante, pakudho kaccāyano maṁ etadavoca:
He said:

‘sattime, mahārāja, kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā.
‘Great king, these seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

Te na iñjanti, na vipariṇamanti, na aññamaññaṁ byābādhenti, nālaṁ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā.
They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other.

Katame satta?
What seven?

Pathavikāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve sattame —
The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh.

ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā.
These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

Te na iñjanti, na vipariṇamanti, na aññamaññaṁ byābādhenti, nālaṁ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā.
They don’t move or deteriorate or obstruct each other. They’re unable to

cause pleasure, pain, or both pleasure and pain to each other.

Tattha natthi hantā vā ghātetā vā, sotā vā sāvetā vā, viññātā vā viññāpetā vā.
And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand.

Yopi tiṇhena satthena sīsaṁ chindati, na koci kiñci jīvitā voropeti;
If you chop off someone's head with a sharp sword, you don't take anyone's life.

sattannaṁ tveva kāyānamantarena satthaṁ vivaramanupatatī'ti.
The sword simply passes through the gap between the seven substances.'

Itthaṁ kho me, bhante, pakudho kaccāyano sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno aññena aññaṁ byākāsi.
And so, when I asked Pakudha Kaccāyana about the fruits of the ascetic life apparent in the present life, he answered with something else entirely.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, pakudho kaccāyano sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno aññena aññaṁ byākāsi.
Tassa mayhaṁ, bhante, etadahosi:
I thought:

'kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā'ti.
'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?'

So kho ahaṁ, bhante, pakudhassa kaccāyanassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ,
So I neither approved nor dismissed that statement of Pakudha Kaccāyana.

anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṁ anicchāretvā tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.5. Niganṭhanāṭaputtavāda
3.5. The Doctrine of the Jain Ascetic of the Ñātika Clan

Ekamidāhaṁ, bhante, samayaṁ yena niganṭho nāṭaputto tenupasaṅkamiṁ; upasaṅkamitvā niganṭhena nāṭaputtena saddhiṁ sammodiṁ.
One time, sir, I approached the Jain Ñātika and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, niganṭhaṁ nāṭaputtaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

‘yathā nu kho imāni, bho aggivessana, puthusippāyatanāni … pe…
sakkā nu kho, bho aggivessana, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun’ti?

Evaṁ vutte, bhante, niganṭho nāṭaputto maṁ etadavoca:
He said:

‘idha, mahārāja, niganṭho cātuyāmasaṁvarasaṁvuto hoti.
‘Great king, consider a Jain ascetic who is restrained in the fourfold restraint.

Kathañca, mahārāja, niganṭho cātuyāmasaṁvarasaṁvuto hoti?
And how is a Jain ascetic restrained in the fourfold restraint?

Idha, mahārāja, nigaṇṭho sabbavārivārito ca hoti, sabbavāriyutto ca, sabbavāridhuto ca, sabbavāriphuṭo ca.
It's when a Jain ascetic is obstructed by all water, devoted to all water, shaking off all water, pervaded by all water.

Evaṁ kho, mahārāja, nigaṇṭho cātuyāmasaṁvarasaṁvuto hoti.
That's how a Jain ascetic is restrained in the fourfold restraint.

Yato kho, mahārāja, nigaṇṭho evaṁ cātuyāmasaṁvarasaṁvuto hoti;
When a Jain ascetic is restrained in the fourfold restraint,

ayaṁ vuccati, mahārāja, nigaṇṭho gatatto ca yatatto ca ṭhitatto cā'ti.
they're called a knotless one who is self-realized, self-controlled, and steadfast.'

Itthaṁ kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno cātuyāmasaṁvaraṁ byākāsi.
And so, when I asked the Jain Ñātika about the fruits of the ascetic life apparent in the present life, he answered with the fourfold restraint.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno cātuyāmasaṁvaraṁ byākāsi.
Tassa mayhaṁ, bhante, etadahosi:
I thought:

'kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā'ti.
'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?'

So kho ahaṁ, bhante, nigaṇṭhassa nāṭaputtassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of the Jain Ñātika.

Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṁ anicchāretvā tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.6. Sañcayabelaṭṭhaputtavāda
3.6. The Doctrine of Sañjaya Belaṭṭhiputta

Ekamidāhaṁ, bhante, samayaṁ yena sañcayo belaṭṭhaputto tenupasaṅkamiṁ; upasaṅkamitvā sañcayena belaṭṭhaputtena saddhiṁ sammodiṁ.
One time, sir, I approached Sañjaya Belaṭṭhiputta and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno kho ahaṁ, bhante, sañcayaṁ belaṭṭhaputtaṁ etadavocaṁ:
When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

‘yathā nu kho imāni, bho sañcaya, puthusippāyatanāni …pe… sakkā nu kho, bho sañcaya, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun’ti?

Evaṁ vutte, bhante, sañcayo belaṭṭhaputto maṁ etadavoca:
He said:

‘atthi paro lokoti iti ce maṁ pucchasi, atthi paro lokoti iti ce me assa, atthi paro lokoti iti te naṁ byākareyyaṁ.
‘Suppose you were to ask me whether there is another world. If I believed there was, I would say so.

Evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no.

But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.

Natthi paro loko …pe…
Suppose you were to ask me whether there is no other world …

atthi ca natthi ca paro loko …pe…
whether there both is and is not another world …

nevatthi na natthi paro loko …pe…
whether there neither is nor is not another world …

atthi sattā opapātikā …pe…
whether there are beings who are reborn spontaneously …

natthi sattā opapātikā …pe…
whether there are no beings who are reborn spontaneously …

atthi ca natthi ca sattā opapātikā …pe…
whether there both are and are not beings who are reborn spontaneously …

nevatthi na natthi sattā opapātikā …pe…
whether there neither are nor are not beings who are reborn spontaneously …

atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there is fruit and result of good and bad deeds …

natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko …pe…
whether there is no fruit and result of good and bad deeds …

atthi ca natthi ca sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko … pe…
whether there both is and is not fruit and result of good and bad deeds …

nevatthi na natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko … pe…
whether there neither is nor is not fruit and result of good and bad deeds …

hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One exists after death …

na hoti tathāgato paraṁ maraṇā …pe…

whether a Realized One doesn't exist after death …

hoti ca na ca hoti tathāgato paraṁ maraṇā …pe…
whether a Realized One both exists and doesn't exist after death …

neva hoti na na hoti tathāgato paraṁ maraṇāti iti ce maṁ pucchasi, neva hoti na na hoti tathāgato paraṁ maraṇāti iti ce me assa, neva hoti na na hoti tathāgato paraṁ maraṇāti iti te naṁ byākareyyaṁ.
whether a Realized One neither exists nor doesn't exist after death. If I believed there was, I would say so.

Evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no'ti.
But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

Itthaṁ kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno vikkhepaṁ byākāsi.
And so, when I asked Sañjaya Belaṭṭhiputta about the fruits of the ascetic life apparent in the present life, he answered with flip-flopping.

Seyyathāpi, bhante, ambaṁ vā puṭṭho labujaṁ byākareyya, labujaṁ vā puṭṭho ambaṁ byākareyya;
It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

evameva kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno vikkhepaṁ byākāsi.
Tassa mayhaṁ, bhante, etadahosi:
I thought:

'ayañca imesaṁ samaṇabrāhmaṇānaṁ sabbabālo sabbamūḷho.
'This is the most foolish and stupid of all these ascetics and brahmins!

Kathañhi nāma sandiṭṭhikaṁ sāmaññaphalaṁ puṭṭho samāno vikkhepaṁ byākarissatī'ti.
How on earth can he answer with flip-flopping when asked about the fruits of the ascetic life apparent in the present life?'

Tassa mayhaṁ, bhante, etadahosi:

I thought:

‘kathañhi nāma mādiso samaṇaṁ vā brāhmaṇaṁ vā vijite vasantaṁ apasādetabbaṁ maññeyyā’ti.
‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

So kho ahaṁ, bhante, sañcayassa belaṭṭhaputtassa bhāsitaṁ neva abhinandiṁ nappaṭikkosiṁ.
So I neither approved nor dismissed that statement of Sañjaya Belaṭṭhiputta.

Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṁ anicchāretvā tameva vācaṁ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṁ.
I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

4. Sāmaññaphala
4. The Fruits of the Ascetic Life

4.1. Paṭhamasandiṭṭhikasāmaññaphala
4.1. The First Fruit of the Ascetic Life

Sohaṁ, bhante, bhagavantampi pucchāmi:
And so I ask the Buddha:

‘yathā nu kho imāni, bhante, puthusippāyatanāni
Sir, there are many different professional fields.

seyyathidaṁ—hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā
These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes,

chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants.

āḷārikā kappakā nhāpakā sūdā mālakārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi evaṁgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṁ sippaphalaṁ upajīvanti,
They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life.

te tena attānaṁ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṁ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhapenti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
With that they bring happiness and joy to themselves, their parents, their children and partners, and their friends and colleagues. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.

Sakkā nu kho, bhante, evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun'"ti?
Sir, can you point out a fruit of the ascetic life that's likewise apparent in the present life?"

"Sakkā, mahārāja.
"I can, great king.

Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya, tathā naṁ byākareyyāsi.
Well then, I'll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, mahārāja,
What do you think, great king?

idha te assa puriso dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako.
Suppose you had a person who was a bondservant, a worker. They get up before you and go to bed after you, and are obliging, behaving nicely and speaking politely, and gazing up at your face.

Tassa evamassa:
They'd think:

'acchariyaṁ, vata bho, abbhutaṁ, vata bho, puññānaṁ gati, puññānaṁ vipāko.
'The outcome and result of good deeds is just so incredible, so amazing!

Ayañhi rājā māgadho ajātasattu vedehiputto manusso; ahampi manusso.
For this King Ajātasattu is a human being, and so am I.

Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, devo maññe.
Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god.

Ahaṁ panamhissa dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako.
Whereas I'm his bondservant, his worker. I get up before him and go to bed after him, and am obliging, behaving nicely and speaking politely, and gazing up at his face.

So vatassāhaṁ puññāni kareyyaṁ.
I should do good deeds.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan'ti.
Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

So aparena samayena kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyya.
After some time, that is what they do.

So evaṁ pabbajito samāno kāyena saṁvuto vihareyya, vācāya saṁvuto vihareyya, manasā saṁvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke.
Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion.

Tañce te purisā evamāroceyyuṁ:
And suppose your men were to report all this to you.

'yagghe, deva, jāneyyāsi, yo te so puriso dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako; so, deva, kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito.
So evaṁ pabbajito samāno kāyena saṁvuto viharati, vācāya saṁvuto viharati, manasā saṁvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke'ti.
Api nu tvaṁ evaṁ vadeyyāsi:
Would you say to them:

'etu me, bho, so puriso, punadeva hotu dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako'"ti?
'Bring that person to me! Let them once more be my bondservant, my worker'?"

"No hetaṁ, bhante.
"No, sir.

Atha kho naṁ mayameva abhivādeyyāmapi, paccuṭṭheyyāmapi, āsanenapi nimanteyyāma, abhinimanteyyāmapi naṁ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṁ saṁvidaheyyāmā"ti.
Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and

supplies for the sick. And I'd organize their lawful guarding and protection."

"Taṁ kiṁ maññasi, mahārāja,
"What do you think, great king?

yadi evaṁ sante hoti vā sandiṭṭhikaṁ sāmaññaphalaṁ no vā"ti?
If this is so, is there a fruit of the ascetic life apparent in the present life or not?"

"Addhā kho, bhante, evaṁ sante hoti sandiṭṭhikaṁ sāmaññaphalan"ti.
"Clearly, sir, there is."

"Idaṁ kho te, mahārāja, mayā paṭhamaṁ diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññattan"ti.
"This is the first fruit of the ascetic life that's apparent in the present life, which I point out to you."

4.2. Dutiyasandiṭṭhikasāmaññaphala
4.2. The Second Fruit of the Ascetic Life

"Sakkā pana, bhante, aññampi evameva diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetun"ti?
"But sir, can you point out another fruit of the ascetic life that's likewise apparent in the present life?"

"Sakkā, mahārāja.
"I can, great king.

Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya, tathā naṁ byākareyyāsi.
Well then, I'll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, mahārāja,
What do you think, great king?

idha te assa puriso kassako gahapatiko karakārako rāsivaḍḍhako.
Suppose you had a person who was a farmer, a householder, a hard worker, someone who builds up their capital.

Tassa evamassa:
They'd think:

'acchariyaṁ vata bho, abbhutaṁ vata bho, puññānaṁ gati, puññānaṁ vipāko.
'The outcome and result of good deeds is just so incredible, so amazing!

Ayañhi rājā māgadho ajātasattu vedehiputto manusso, ahampi manusso.
For this King Ajātasattu is a human being, and so am I.

Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, devo maññe.
Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god.

Ahaṁ panamhissa kassako gahapatiko karakārako rāsivaḍḍhako.
Whereas I'm a farmer, a householder, a hard worker, someone who builds up their capital.

So vatassāhaṁ puññāni kareyyaṁ.
I should do good deeds.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan'ti.
Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

So aparena samayena appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya, appaṁ vā ñātiparivaṭṭaṁ pahāya mahantaṁ vā ñātiparivaṭṭaṁ pahāya kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyya.
After some time they give up a large or small fortune, and a large or small family circle. They'd shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno kāyena saṁvuto vihareyya, vācāya saṁvuto vihareyya, manasā saṁvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke.
Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion.

Tañce te purisā evamāroceyyuṁ:
And suppose your men were to report all this to you.

'yagghe, deva, jāneyyāsi, yo te so puriso kassako gahapatiko karakārako rāsivaḍḍhako;
so deva kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito.
So evaṁ pabbajito samāno kāyena saṁvuto viharati, vācāya saṁvuto viharati, manasā saṁvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke'ti.
Api nu tvaṁ evaṁ vadeyyāsi:
Would you say to them:

'etu me, bho, so puriso, punadeva hotu kassako gahapatiko karakārako rāsivaḍḍhako'"ti?
'Bring that person to me! Let them once more be a farmer, a householder, a hard worker, someone who builds up their capital'?"

"No hetaṁ, bhante.
"No, sir.

Atha kho naṁ mayameva abhivādeyyāmapi, paccuṭṭheyyāmapi, āsanenapi nimanteyyāma, abhinimanteyyāmapi naṁ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṁ saṁvidaheyyāmā"ti.
Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize their lawful guarding and protection."

"Taṁ kiṁ maññasi, mahārāja?

“What do you think, great king?

Yadi evaṁ sante hoti vā sandiṭṭhikaṁ sāmaññaphalaṁ no vā”ti?
If this is so, is there a fruit of the ascetic life apparent in the present life or not?”

“Addhā kho, bhante, evaṁ sante hoti sandiṭṭhikaṁ sāmaññaphalan”ti.
“Clearly, sir, there is.”

“Idaṁ kho te, mahārāja, mayā dutiyaṁ diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññattan”ti.
“This is the second fruit of the ascetic life that’s apparent in the present life, which I point out to you.”

4.3. Paṇītatarasāmaññaphala
4.3. The Finer Fruits of the Ascetic Life

“Sakkā pana, bhante, aññampi diṭṭheva dhamme sandiṭṭhikaṁ sāmaññaphalaṁ paññapetuṁ imehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañcā”ti?
“But sir, can you point out a fruit of the ascetic life that’s apparent in the present life which is better and finer than these?”

“Sakkā, mahārāja.
“I can, great king.

Tena hi, mahārāja, suṇohi, sādhukaṁ manasi karohi, bhāsissāmī”ti.
Well then, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho rājā māgadho ajātasattu vedehiputto bhagavato paccassosi.
“Yes, sir,” replied the king.

Bhagavā etadavoca:

The Buddha said this:

“idha, mahārāja, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
“Consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājāto.
A householder hears that teaching, or a householder’s child, or someone reborn in some clan.

So taṁ dhammaṁ sutvā tathāgate saddhaṁ paṭilabhati.
They gain faith in the Realized One

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:
and reflect:

‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā.
‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṁ sukaraṁ agāraṁ ajjhāvasatā ekantaparipuṇṇaṁ ekantaparisuddhaṁ saṅkhalikhitaṁ brahmacariyaṁ carituṁ.
It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan'ti.
Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

So aparena samayena appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya appaṁ vā ñātiparivaṭṭaṁ pahāya mahantaṁ vā ñātiparivaṭṭaṁ pahāya kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena, parisuddhājīvo sīlasampanno, indriyesu guttadvāro, satisampajaññena samannāgato, santuṭṭho.
Once they've gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

4.3.1. Sīla
4.3.1. Ethics

4.3.1.1. Cūḷasīla
4.3.1.1. The Shorter Section on Ethics

Kathañca, mahārāja, bhikkhu sīlasampanno hoti?

And how, great king, is a mendicant accomplished in ethics?

Idha, mahārāja, bhikkhu pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti. Nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.
It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Adinnādānaṁ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati.
They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Abrahmacariyaṁ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.
They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Musāvādaṁ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṁvādako lokassa.
They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṁ bhedāya; amutra vā sutvā na imesaṁ akkhātā, amūsaṁ bhedāya. Iti bhinnānaṁ vā sandhātā, sahitānaṁ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṁ vācaṁ bhāsitā hoti.

They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṁ vācaṁ bhāsitā hoti.
They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṁ vācaṁ bhāsitā hoti kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ.
They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Bījagāmabhūtagāmasamārambhā paṭivirato hoti …pe…
They refrain from injuring plants and seeds.

ekabhattiko hoti rattūparato virato vikālabhojanā.
They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato hoti.
They avoid dancing, singing, music, and seeing shows.

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti.
They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup.

Uccāsayanamahāsayanā paṭivirato hoti.
They avoid high and luxurious beds.

Jātarūparajatapaṭiggahaṇā paṭivirato hoti.
They avoid receiving gold and money,

Āmakadhaññapaṭiggahaṇā paṭivirato hoti.
raw grains,

Āmakamaṁsapaṭiggahaṇā paṭivirato hoti.
raw meat,

Itthikumārikapaṭiggahaṇā paṭivirato hoti.
women and girls,

Dāsidāsapaṭiggahaṇā paṭivirato hoti.
male and female bondservants,

Ajeḷakapaṭiggahaṇā paṭivirato hoti.
goats and sheep,

Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.
chickens and pigs,

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti.
elephants, cows, horses, and mares,

Khettavatthupaṭiggahaṇā paṭivirato hoti.
and fields and land.

Dūteyyapahiṇagamanānuyogā paṭivirato hoti.
They refrain from running errands and messages;

Kayavikkayā paṭivirato hoti.
buying and selling;

Tulākūṭakaṁsakūṭamānakūṭā paṭivirato hoti.
falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.

bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Cūḷasīlaṁ niṭṭhitaṁ.
The shorter section on ethics is finished.

4.3.1.2. Majjhimasīla

4.3.1.2. The Middle Section on Ethics

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ bījagāmabhūtagāmasamārambhaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds.

Seyyathidaṁ—mūlabījaṁ khandhabījaṁ phaḷubījaṁ aggabījaṁ bījabījameva pañcamaṁ, iti evarūpā bījagāmabhūtagāmasamārambhā paṭivirato hoti.
These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth. They refrain from such injury to plants and seeds.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ sannidhikāraparibhogaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use.

Seyyathidaṁ—annasannidhiṁ pānasannidhiṁ vatthasannidhiṁ yānasannidhiṁ sayanasannidhiṁ gandhasannidhiṁ āmisasannidhiṁ,
This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and material possessions.

iti vā iti evarūpā sannidhikāraparibhogā paṭivirato hoti.
They refrain from storing up such goods.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ visūkadassanaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows.

Seyyathidaṁ—naccaṁ gītaṁ vāditaṁ pekkhaṁ akkhānaṁ pāṇissaraṁ vetāḷaṁ kumbhathūṇaṁ sobhanakaṁ caṇḍālaṁ vaṁsaṁ dhovanaṁ hatthiyuddhaṁ assayuddhaṁ mahiṁsayuddhaṁ usabhayuddhaṁ ajayuddhaṁ meṇḍayuddhaṁ kukkuṭayuddhaṁ vaṭṭakayuddhaṁ daṇḍayuddhaṁ muṭṭhiyuddhaṁ nibbuddhaṁ uyyodhikaṁ balaggaṁ senābyūhaṁ anīkadassanaṁ
This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettledrums; art exhibitions and acrobatic displays; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews.

iti vā iti evarūpā visūkadassanā paṭivirato hoti.
They refrain from such shows.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ jūtappamādaṭṭhānānuyogaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence.

Seyyathidaṁ—aṭṭhapadaṁ dasapadaṁ ākāsaṁ parihārapathaṁ santikaṁ khalikaṁ ghaṭikaṁ salākahatthaṁ akkhaṁ paṅgacīraṁ vaṅkakaṁ mokkhacikaṁ ciṅgulikaṁ pattāḷhakaṁ rathakaṁ dhanukaṁ akkharikaṁ manesikaṁ yathāvajjaṁ
This includes such things as checkers, draughts, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, and guessing another’s thoughts.

iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato hoti.
They refrain from such gambling.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ uccāsayanamahāsayanaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding.

Seyyathidaṁ—āsandiṁ pallaṅkaṁ gonakaṁ cittakaṁ paṭikaṁ paṭalikaṁ tūlikaṁ vikatikaṁ uddalomiṁ ekantalomiṁ kaṭṭissaṁ koseyyaṁ kuttakaṁ hatthattharaṁ assattharaṁ rathattharaṁ ajinappaveṇiṁ kadalimigapavarapaccattharaṇaṁ sauttaracchadaṁ ubhatolohitakūpadhānaṁ
This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double-or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.

iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato hoti.
They refrain from such bedding.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ maṇḍanavibhūsanaṭṭhānānuyogaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup.

Seyyathidaṁ—ucchādanaṁ parimaddanaṁ nhāpanaṁ sambāhanaṁ ādāsaṁ añjanaṁ mālāgandhavilepanaṁ mukhacuṇṇaṁ

mukhalepanaṁ hatthabandhaṁ sikhābandhaṁ daṇḍaṁ nāḷikaṁ asiṁ chattaṁ citrupāhanaṁ uṇhīsaṁ maṇiṁ vālabījaniṁ odātāni vatthāni dīghadasāni
This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes.

iti vā iti evarūpā maṇḍanavibhūsanaṭṭhānānuyogā paṭivirato hoti.
They refrain from such beautification and adornment.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ tiracchānakathaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in low talk.

Seyyathidaṁ—rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ
This includes such topics as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

iti vā iti evarūpāya tiracchānakathāya paṭivirato hoti.
They refrain from such low talk.

Idampissa hoti sīlasmiṁ.

This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ viggāhikakathaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments.

Seyyathidaṁ—na tvaṁ imaṁ dhammavinayaṁ ājānāsi, ahaṁ imaṁ dhammavinayaṁ ājānāmi, kiṁ tvaṁ imaṁ dhammavinayaṁ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitaṁ me, asahitaṁ te, pure vacanīyaṁ pacchā avaca, pacchā vacanīyaṁ pure avaca, adhiciṇṇaṁ te viparāvattaṁ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti
They say such things as: ‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’

iti vā iti evarūpāya viggāhikakathāya paṭivirato hoti.
They refrain from such argumentative talk.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṁ dūteyyapahiṇagamanānuyogaṁ anuyuttā viharanti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages.

Seyyathidaṁ—raññaṁ, rājamahāmattānaṁ, khattiyānaṁ, brāhmaṇānaṁ, gahapatikānaṁ, kumārānaṁ—idha gaccha, amutrāgaccha, idaṁ hara, amutra idaṁ āharā’ti

This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: ‘Go here, go there. Take this, bring that from there.’

iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato hoti.
They refrain from such errands.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena lābhaṁ nijigīsitāro ca. Iti evarūpā kuhanalapanā paṭivirato hoti.
There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to chase after other material possessions. They refrain from such deceit and flattery.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Majjhimasīlaṁ niṭṭhitaṁ.
The middle section on ethics is finished.

4.3.1.3. Mahāsīla

4.3.1.3. The Long Section on Ethics

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

Seyyathidaṁ—aṅgaṁ nimittaṁ uppātaṁ supinaṁ lakkhaṇaṁ mūsikacchinnaṁ aggihomaṁ dabbihomaṁ thusahomaṁ kaṇahomaṁ taṇḍulahomaṁ sappihomaṁ telahomaṁ mukhahomaṁ lohitahomaṁ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṁ saraparittāṇaṁ migacakkaṁ
This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic,

snake charming, poisons; the crafts of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and deciphering animal cries.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such low lore, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

Seyyathidaṁ—maṇilakkhaṇaṁ vatthalakkhaṇaṁ daṇḍalakkhaṇaṁ satthalakkhaṇaṁ asilakkhaṇaṁ usulakkhaṇaṁ dhanulakkhaṇaṁ āvudhalakkhaṇaṁ itthilakkhaṇaṁ purisalakkhaṇaṁ kumāralakkhaṇaṁ kumārilakkhaṇaṁ dāsalakkhaṇaṁ dāsilakkhaṇaṁ hatthilakkhaṇaṁ assalakkhaṇaṁ mahiṁsalakkhaṇaṁ usabhalakkhaṇaṁ golakkhaṇaṁ ajalakkhaṇaṁ meṇḍalakkhaṇaṁ kukkuṭalakkhaṇaṁ vaṭṭakalakkhaṇaṁ godhālakkhaṇaṁ kaṇṇikalakkhaṇaṁ kacchapalakkhaṇaṁ migalakkhaṇaṁ
This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such low lore, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

Seyyathidaṁ—raññaṁ niyyānaṁ bhavissati, raññaṁ aniyyānaṁ bhavissati, abbhantarānaṁ raññaṁ upayānaṁ bhavissati, bāhirānaṁ raññaṁ apayānaṁ bhavissati, bāhirānaṁ raññaṁ upayānaṁ bhavissati, abbhantarānaṁ raññaṁ apayānaṁ bhavissati, abbhantarānaṁ raññaṁ jayo bhavissati, bāhirānaṁ raññaṁ parājayo bhavissati, bāhirānaṁ raññaṁ jayo bhavissati, abbhantarānaṁ raññaṁ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati
This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such low lore, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

Seyyathidaṁ—candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṁ pathagamanaṁ bhavissati, candimasūriyānaṁ uppathagamanaṁ bhavissati, nakkhattānaṁ pathagamanaṁ bhavissati, nakkhattānaṁ uppathagamanaṁ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati, candimasūriyanakkhattānaṁ uggamanaṁ ogamanaṁ saṅkilesaṁ vodānaṁ bhavissati, evaṁvipāko candaggāho bhavissati, evaṁvipāko sūriyaggāho bhavissati, evaṁvipāko nakkhattaggāho bhavissati, evaṁvipākaṁ candimasūriyānaṁ pathagamanaṁ bhavissati, evaṁvipākaṁ candimasūriyānaṁ uppathagamanaṁ bhavissati, evaṁvipākaṁ nakkhattānaṁ pathagamanaṁ bhavissati, evaṁvipākaṁ

nakkhattānaṁ uppathagamanaṁ bhavissati, evaṁvipāko ukkāpāto bhavissati, evaṁvipāko disāḍāho bhavissati, evaṁvipāko bhūmicālo bhavissati, evaṁvipāko devadudrabhi bhavissati, evaṁvipākaṁ candimasūriyanakkhattānaṁ uggamanaṁ ogamanaṁ saṅkilesaṁ vodānaṁ bhavissati
This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such low lore, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

Seyyathidaṁ—suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṁ bhavissati, dubbhikkhaṁ bhavissati, khemaṁ bhavissati, bhayaṁ bhavissati, rogo bhavissati, ārogyaṁ bhavissati, muddā, gaṇanā, saṅkhānaṁ, kāveyyaṁ, lokāyataṁ
This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as computing, accounting, calculating, poetry, and cosmology.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such low lore, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

Seyyathidaṁ—āvāhanaṁ vivāhanaṁ saṁvaraṇaṁ vivaraṇaṁ saṅkiraṇaṁ vikiraṇaṁ subhagakaraṇaṁ dubbhagakaraṇaṁ viruddhagabbhakaraṇaṁ jivhānibandhanaṁ hanusaṁhananaṁ hatthābhijappanaṁ hanujappanaṁ kaṇṇajappanaṁ ādāsapañhaṁ kumārikapañhaṁ devapañhaṁ ādiccupaṭṭhānaṁ mahatupaṭṭhānaṁ abbhujjalanaṁ sirivhāyanaṁ
This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, treating impacted fetuses, binding the tongue, or locking the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such low lore, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

Seyyathidaṁ—santikammaṁ paṇidhikammaṁ bhūtakammaṁ bhūrikammaṁ vassakammaṁ vossakammaṁ vatthukammaṁ vatthuparikammaṁ ācamanaṁ nhāpanaṁ juhanaṁ vamanaṁ virecanaṁ uddhaṁvirecanaṁ adhovirecanaṁ sīsavirecanaṁ kaṇṇatelaṁ nettatappanaṁ natthukammaṁ añjanaṁ paccañjanaṁ

sālākiyaṁ sallakattiyaṁ dārakatikicchā, mūlabhesajjānaṁ anuppadānaṁ, osadhīnaṁ paṭimokkho
This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such low lore, such wrong livelihood.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Sa kho so, mahārāja, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

Seyyathāpi, mahārāja, rājā khattiyo muddhābhisitto nihatapaccāmitto na kutoci bhayaṁ samanupassati, yadidaṁ paccatthikato;
It’s like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

evameva kho, mahārāja, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṁ anavajjasukhaṁ paṭisaṁvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

Evaṁ kho, mahārāja, bhikkhu sīlasampanno hoti.
That’s how a mendicant is accomplished in ethics.

Mahāsīlaṁ niṭṭhitaṁ.
The longer section on ethics is finished.

4.3.2. Samādhi
4.3.2. Immersion

4.3.2.1. Indriyasaṁvara
4.3.2.1. Sense Restraint

Kathañca, mahārāja, bhikkhu indriyesu guttadvāro hoti?
And how does a mendicant guard the sense doors?

Idha, mahārāja, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …pe…
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …pe…
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …pe…
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …pe…
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

When they know a thought with their mind, they don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasaṁvarena samannāgato ajjhattaṁ abyāsekasukhaṁ paṭisaṁvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

Evaṁ kho, mahārāja, bhikkhu indriyesu guttadvāro hoti.
That’s how a mendicant guards the sense doors.

4.3.2.2. Satisampajañña

4.3.2.2. Mindfulness and Situational Awareness

Kathañca, mahārāja, bhikkhu satisampajaññena samannāgato hoti?
And how does a mendicant have mindfulness and situational awareness?

Idha, mahārāja, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṁ kho, mahārāja, bhikkhu satisampajaññena samannāgato hoti.
That’s how a mendicant has mindfulness and situational awareness.

4.3.2.3. Santosa

4.3.2.3. Contentment

Kathañca, mahārāja, bhikkhu santuṭṭho hoti?
And how is a mendicant content?

Idha, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati,

samādāyeva pakkamati.
It’s when a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi, mahārāja, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;
They’re like a bird: wherever it flies, wings are its only burden.

evameva kho, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things.

Evaṁ kho, mahārāja, bhikkhu santuṭṭho hoti.
That’s how a mendicant is content.

4.3.2.4. Nīvaraṇappahāna
4.3.2.4. Giving Up the Hindrances

So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato,
When they have this noble spectrum of ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment,

vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.
they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṁ piṇḍapātapaṭikkanto nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in front of them.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti.
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṁ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṁ parisodheti.
Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī, sato sampajāno, thinamiddhā cittaṁ parisodheti.
Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṁ pahāya anuddhato viharati, ajjhattaṁ vūpasantacitto, uddhaccakukkuccā cittaṁ parisodheti.
Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchaṁ pahāya tiṇṇavicikiccho viharati, akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.
Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Seyyathāpi, mahārāja, puriso iṇaṁ ādāya kammante payojeyya.
Suppose a man who has gotten into debt were to apply himself to work,

Tassa te kammantā samijjheyyuṁ.
and his efforts proved successful.

So yāni ca porāṇāni iṇamūlāni, tāni ca byantiṁ kareyya, siyā cassa uttariṁ avasiṭṭhaṁ dārabharaṇāya.
He would pay off the original loan and have enough left over to support his partner.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe iṇaṁ ādāya kammante payojesiṁ.
Tassa me te kammantā samijjhiṁsu.
Sohaṁ yāni ca porāṇāni iṇamūlāni, tāni ca byantiṁ akāsiṁ, atthi ca me uttariṁ avasiṭṭhaṁ dārabharaṇāyā’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
he’d be filled with joy and happiness.

Seyyathāpi, mahārāja, puriso ābādhiko assa dukkhito bāḷhagilāno; bhattañcassa nacchādeyya, na cassa kāye balamattā.
Suppose there was a person who was sick, suffering, gravely ill. They’d lose their appetite and get physically weak.

So aparena samayena tamhā ābādhā mucceyya; bhattaṁ cassa chādeyya, siyā cassa kāye balamattā.
But after some time they’d recover from that illness, and regain their appetite and their strength.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe ābādhiko ahosiṁ dukkhito bāḷhagilāno;
bhattañca me nacchādesi, na ca me āsi kāye balamattā.
Somhi etarahi tamhā ābādhā mutto;
bhattañca me chādeti, atthi ca me kāye balamattā’ti.
So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they’d be filled with joy and happiness.

Seyyathāpi, mahārāja, puriso bandhanāgāre baddho assa.
Suppose a person was imprisoned in a jail.

So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṁ vayo.
But after some time they were released from jail, safe and sound, with no loss of wealth.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe bandhanāgāre baddho ahosiṁ, somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena.
Natthi ca me kiñci bhogānaṁ vayo’ti.
So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.

they’d be filled with joy and happiness.

Seyyathāpi, mahārāja, puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo.
Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wish.

So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṅgamo.
But after some time they’d be freed from servitude and become their own master, an emancipated individual able to go where they wish.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe dāso ahosiṁ anattādhīno parādhīno na yenakāmaṅgamo.
Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṅgamo’ti.
So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they’d be filled with joy and happiness.

Seyyathāpi, mahārāja, puriso sadhano sabhogo kantāraddhānamaggaṁ paṭipajjeyya dubbhikkhaṁ sappaṭibhayaṁ.
Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat.

So aparena samayena taṁ kantāraṁ nitthareyya sotthinā, gāmantaṁ anupāpuṇeyya khemaṁ appaṭibhayaṁ.
But after some time they crossed over the desert safely, arriving within a village, a sanctuary free of peril.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe sadhano sabhogo kantāraddhānamaggaṁ paṭipajjiṁ dubbhikkhaṁ sappaṭibhayaṁ.
Somhi etarahi taṁ kantāraṁ nitthiṇṇo sotthinā, gāmantaṁ anuppatto khemaṁ appaṭibhayan’ti.

So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they'd be filled with joy and happiness.

Evameva kho, mahārāja, bhikkhu yathā iṇaṁ yathā rogaṁ yathā bandhanāgāraṁ yathā dāsabyaṁ yathā kantāraddhānamaggaṁ, evaṁ ime pañca nīvaraṇe appahīne attani samanupassati.
In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them thus as a debt, a disease, a prison, slavery, and a desert crossing.

Seyyathāpi, mahārāja, yathā āṇaṇyaṁ yathā ārogyaṁ yathā bandhanāmokkhaṁ yathā bhujissaṁ yathā khemantabhūmiṁ;
But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

evameva kho, mahārāja, bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

4.3.2.5. Paṭhamajhāna
4.3.2.5. First Absorption

So vivicceva kāmehi, vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss

born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Seyyathāpi, mahārāja, dakkho nhāpako vā nhāpakantevāsī vā kaṁsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṁ paripphosakaṁ sanneyya, sāyaṁ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī;
It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

evameva kho, mahārāja, bhikkhu imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.2.6. Dutiyajhāna
4.3.2.6. Second Absorption

Puna caparaṁ, mahārāja, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without applying the mind and keeping it connected.

So imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, mahārāja, udakarahado gambhīro ubbhidodako tassa nevassa puratthimāya disāya udakassa āyamukhaṁ, na dakkhiṇāya disāya udakassa āyamukhaṁ, na pacchimāya disāya udakassa āyamukhaṁ, na uttarāya disāya udakassa āyamukhaṁ, devo ca na kālena kālaṁ sammādhāraṁ anuppaveccheyya.
It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time.

Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṁ sītena vārinā abhisandeyya parisandeyya paripūreyya parippharеyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṁ assa.
But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

Evameva kho, mahārāja, bhikkhu imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.2.7. Tatiyajhāna
4.3.2.7. Third Absorption

Puna caparaṁ, mahārāja, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti, tatiyaṁ jhānaṁ upasampajja viharati.
Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

So imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.
They drench, steep, fill, and spread their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

Seyyathāpi, mahārāja, uppaliniyaṁ vā paduminiyaṁ vā puṇḍarīkiniyaṁ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṁ uppalānaṁ vā padumānaṁ vā puṇḍarīkānaṁ vā sītena vārinā apphuṭaṁ assa;
It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they’re drenched, steeped, filled, and soaked with cool water. There’s no part of them that’s not soaked with cool water.

evameva kho, mahārāja, bhikkhu imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.2.8. Catutthajhāna
4.3.2.8. Fourth Absorption

Puna caparaṁ, mahārāja, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.
They sit spreading their body through with pure bright mind. There’s no part of the body that’s not spread with pure bright mind.

Seyyathāpi, mahārāja, puriso odātena vatthena sasīsaṁ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṁ assa;
It’s like someone sitting wrapped from head to foot with white cloth. There’s no part of the body that’s not spread over with white cloth.

evameva kho, mahārāja, bhikkhu imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.
In the same way, they sit spreading their body through with pure bright mind. There’s no part of the body that’s not spread with pure bright mind.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3. Aṭṭhañāṇa
4.3.3. The Eight Knowledges

4.3.3.1. Vipassanāñāṇa
4.3.3.1. Knowledge and Vision

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

So evaṁ pajānāti:
They understand:

'ayaṁ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo;
'This body of mine is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

idañca pana me viññāṇaṁ ettha sitaṁ ettha paṭibaddhan'ti.
And this consciousness of mine is attached to it, tied to it.'

Seyyathāpi, mahārāja, maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno.
Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good

qualities.

Tatrāssa suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā.
And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tamenaṁ cakkhumā puriso hatthe karitvā paccavekkheyya:
And someone with good eyesight were to take it in their hand and check it:

‘ayaṁ kho maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno;
‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities.

tatridaṁ suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā’ti.
And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

So evaṁ pajānāti:
‘ayaṁ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo;
idañca pana me viññāṇaṁ ettha sitaṁ ettha paṭibaddhan’ti.
Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.3.2. Manomayiddhiñāṇa

4.3.3.2. Mind-Made Body

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṁ kāyaṁ abhinimmānāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

So imamhā kāyā aññaṁ kāyaṁ abhinimminā ti rūpiṁ manomayaṁ sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Seyyathāpi, mahārāja, puriso muñjamhā īsikaṁ pavāheyya.
Suppose a person was to draw a reed out from its sheath.

Tassa evamassa:
They'd think:

'ayaṁ muñjo, ayaṁ īsikā, aññho muñjo, aññā īsikā, muñjamhā tveva īsikā pavāḷhā'ti.
'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.'

Seyyathā vā pana, mahārāja, puriso asiṁ kosiyā pavāheyya.
Or suppose a person was to draw a sword out from its scabbard.

Tassa evamassa:
They'd think:

'ayaṁ asi, ayaṁ kosi, aññho asi, aññā kosi, kosiyā tveva asi pavāḷho'ti.
'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.'

Seyyathā vā pana, mahārāja, puriso ahiṁ karaṇḍā uddhareyya.
Or suppose a person was to draw a snake out from its slough.

Tassa evamassa:
They'd think:

'ayaṁ ahi, ayaṁ karaṇḍo. Aññho ahi, aññho karaṇḍo, karaṇḍā tveva ahi ubbhato'ti.
'This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.'

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṁ kāyaṁ abhinimmānāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

So imamhā kāyā aññaṁ kāyaṁ abhinimminā ti rūpiṁ manomayaṁ sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.3. Iddhividhañāṇa
4.3.3.3. Psychic Powers

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

So anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyā; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
They wield the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Seyyathāpi, mahārāja, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṁ yadeva bhājanavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like.

Seyyathā vā pana, mahārāja, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmiṁ dantasmiṁ yaṁ yadeva dantavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

Seyyathā vā pana, mahārāja, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṁ suvaṇṇasmiṁ yaṁ yadeva suvaṇṇavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite

āneñjappatte iddhividhāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

So anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyā; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.4. Dibbasotañāṇa
4.3.3.4. Clairaudience

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Seyyathāpi, mahārāja, puriso addhānamaggappaṭipanno. So suṇeyya bherisaddampi mudiṅgasaddampi saṅkhapaṇavadindimasaddampi. Tassa evamassa: 'bherisaddo' itipi, 'mudiṅgasaddo' itipi, 'saṅkhapaṇavadindimasaddo' itipi.

Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.5. Cetopariyañāṇa

4.3.3.5. Comprehending the Minds of Others

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

So parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti—
They understand the minds of other beings and individuals, having comprehended them with their own mind.

sarāgaṁ vā cittaṁ 'sarāgaṁ cittan'ti pajānāti,
They understand mind with greed as 'mind with greed',

vītarāgaṁ vā cittaṁ 'vītarāgaṁ cittan'ti pajānāti,
and mind without greed as 'mind without greed'.

sadosaṁ vā cittaṁ 'sadosaṁ cittan'ti pajānāti,
They understand mind with hate …

vītadosaṁ vā cittaṁ 'vītadosaṁ cittan'ti pajānāti,

mind without hate …

samohaṁ vā cittaṁ ‘samohaṁ cittan’ti pajānāti,
mind with delusion …

vītamohaṁ vā cittaṁ ‘vītamohaṁ cittan’ti pajānāti,
mind without delusion …

saṅkhittaṁ vā cittaṁ ‘saṅkhittaṁ cittan’ti pajānāti,
constricted mind …

vikkhittaṁ vā cittaṁ ‘vikkhittaṁ cittan’ti pajānāti,
scattered mind …

mahaggataṁ vā cittaṁ ‘mahaggataṁ cittan’ti pajānāti,
expansive mind …

amahaggataṁ vā cittaṁ ‘amahaggataṁ cittan’ti pajānāti,
unexpansive mind …

sauttaraṁ vā cittaṁ ‘sauttaraṁ cittan’ti pajānāti,
mind that is not supreme …

anuttaraṁ vā cittaṁ ‘anuttaraṁ cittan’ti pajānāti,
mind that is supreme …

samāhitaṁ vā cittaṁ ‘samāhitaṁ cittan’ti pajānāti,
immersed mind …

asamāhitaṁ vā cittaṁ ‘asamāhitaṁ cittan’ti pajānāti,
unimmersed mind …

vimuttaṁ vā cittaṁ ‘vimuttaṁ cittan’ti pajānāti,
freed mind …

avimuttaṁ vā cittaṁ ‘avimuttaṁ cittan’ti pajānāti.
They understand unfreed mind as ‘unfreed mind’.

Seyyathāpi, mahārāja, itthī vā puriso vā daharo yuvā maṇḍanajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṁ mukhanimittaṁ paccavekkhamāno sakaṇikaṁ vā ‘sakaṇikan’ti jāneyya, akaṇikaṁ vā ‘akaṇikan’ti jāneyya;
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot,’ and if they had no spots they’d know ‘I have no spots.’

evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyañāṇāya cittaṁ abhinīharati abhininnāmeti.

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

So parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti—
They understand the minds of other beings and individuals, having comprehended them with their own mind.

**sarāgaṁ vā cittaṁ ‘sarāgaṁ cittan’ti pajānāti,
vītarāgaṁ vā cittaṁ ‘vītarāgaṁ cittan’ti pajānāti,
sadosaṁ vā cittaṁ ‘sadosaṁ cittan’ti pajānāti,
vītadosaṁ vā cittaṁ ‘vītadosaṁ cittan’ti pajānāti,
samohaṁ vā cittaṁ ‘samohaṁ cittan’ti pajānāti,
vītamohaṁ vā cittaṁ ‘vītamohaṁ cittan’ti pajānāti,
saṅkhittaṁ vā cittaṁ ‘saṅkhittaṁ cittan’ti pajānāti,
vikkhittaṁ vā cittaṁ ‘vikkhittaṁ cittan’ti pajānāti,
mahaggataṁ vā cittaṁ ‘mahaggataṁ cittan’ti pajānāti,
amahaggataṁ vā cittaṁ ‘amahaggataṁ cittan’ti pajānāti,
sauttaraṁ vā cittaṁ ‘sauttaraṁ cittan’ti pajānāti,
anuttaraṁ vā cittaṁ ‘anuttaraṁ cittan’ti pajānāti,
samāhitaṁ vā cittaṁ ‘samāhitaṁ cittan’ti pajānāti,
asamāhitaṁ vā cittaṁ ‘asamāhitaṁ cittan’ti pajānāti,
vimuttaṁ vā cittaṁ ‘vimuttaṁ cittan’ti pajānāti,
avimuttaṁ vā cittaṁ ‘avimuttaṁ cittan’ti pajānāti.
Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.**
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.3.6. Pubbenivāsānussatiñāṇa

4.3.3.6. Recollection of Past Lives

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe, ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Seyyathāpi, mahārāja, puriso sakamhā gāmā aññaṁ gāmaṁ gaccheyya, tamhāpi gāmā aññaṁ gāmaṁ gaccheyya. So tamhā gāmā sakaṁyeva gāmaṁ paccāgaccheyya. Tassa evamassa: ‘ahaṁ kho sakamhā gāmā amuṁ gāmaṁ agacchiṁ, tatra evaṁ aṭṭhāsiṁ, evaṁ nisīdiṁ, evaṁ abhāsiṁ, evaṁ tuṇhī ahosiṁ, tamhāpi gāmā amuṁ gāmaṁ agacchiṁ, tatrāpi evaṁ aṭṭhāsiṁ, evaṁ nisīdiṁ, evaṁ abhāsiṁ, evaṁ tuṇhī ahosiṁ, somhi tamhā gāmā sakaṁyeva gāmaṁ paccāgato’ti.
Suppose a person was to leave their home village and go to another village. From that village they’d go to yet another village. And from that village they’d return to their home village. They’d think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhinīharati abhininnāmeti.

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe, ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.3.7. Dibbacakkhuñāṇa
4.3.3.7. Clairvoyance

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā

micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Seyyathāpi, mahārāja, majjhe siṅghāṭake pāsādo. Tattha cakkhumā puriso ṭhito passeyya manusse gehaṁ pavisantepi nikkhamantepi rathikāyapi vīthiṁ sañcarante majjhe siṅghāṭake nisinnepi. Tassa evamassa: 'ete manussā gehaṁ pavisanti, ete nikkhamanti, ete rathikāya vīthiṁ sañcaranti, ete majjhe siṅghāṭake nisinnā'ti.
Suppose there was a stilt longhouse at the central square. A person with good eyesight standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They'd think: 'These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.'

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend and project it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate; yathākammūpage satte pajānāti.
Idampi kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

4.3.3.8. Āsavakkhayañāṇa
4.3.3.8. Ending of Defilements

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

So idaṁ dukkhanti yathābhūtaṁ pajānāti, ayaṁ dukkhasamudayoti yathābhūtaṁ pajānāti, ayaṁ dukkhanirodhoti yathābhūtaṁ pajānāti, ayaṁ dukkhanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti.

They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Ime āsavāti yathābhūtaṁ pajānāti, ayaṁ āsavasamudayoti yathābhūtaṁ pajānāti, ayaṁ āsavanirodhoti yathābhūtaṁ pajānāti, ayaṁ āsavanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti.
They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati,
Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṁ ‘vimuttam’iti ñāṇaṁ hoti,
When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Seyyathāpi, mahārāja, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa: ‘ayaṁ kho udakarahado accho vippasanno anāvilo. Tatrime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipī’ti.
Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still.’

Evameva kho, mahārāja, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady,

and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

‘So idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
‘Ime āsavā’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ āsavanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati, vimuttasmiṁ ‘vimuttam’iti ñāṇaṁ hoti,
‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
Idaṁ kho, mahārāja, sandiṭṭhikaṁ sāmaññaphalaṁ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

Imasmā ca pana, mahārāja, sandiṭṭhikā sāmaññaphalā aññaṁ sandiṭṭhikaṁ sāmaññaphalaṁ uttaritaraṁ vā paṇītataraṁ vā natthī”ti.
And, great king, there is no other fruit of the ascetic life apparent in the present life which is better and finer than this.”

5. Ajātasattuupāsakattapaṭivedanā

5. Ajātasattu Declares Himself a Lay Follower

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto bhagavantaṁ etadavoca:

When the Buddha had spoken, King Ajātasattu said to him,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.

“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ, bhante, bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.

Accayo maṁ, bhante, accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yohaṁ pitaraṁ dhammikaṁ dhammarājānaṁ issariyakāraṇā jīvitā voropesiṁ.

I have made a mistake, sir. It was foolish, stupid, and unskillful of me to take the life of my father, a just and principled king, for the sake of authority.

Tassa me, bhante bhagavā, accayaṁ accayato paṭiggaṇhātu āyatiṁ saṁvarāyā”ti.
Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṁ, mahārāja, accayo accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yaṁ tvaṁ pitaraṁ dhammikaṁ dhammarājānaṁ jīvitā voropesi.
“Indeed, great king, you made a mistake. It was foolish, stupid, and unskillful of you to take the life of your father, a just and principled king, for the sake of sovereignty.

Yato ca kho tvaṁ, mahārāja, accayaṁ accayato disvā yathādhammaṁ paṭikarosi, taṁ te mayaṁ paṭiggaṇhāma.
But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhihesā, mahārāja, ariyassa vinaye, yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti, āyatiṁ saṁvaraṁ āpajjatī”ti.
For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

Evaṁ vutte, rājā māgadho ajātasattu vedehiputto bhagavantaṁ etadavoca:
When the Buddha had spoken, King Ajātasattu said to him,

“handa ca dāni mayaṁ, bhante, gacchāma bahukiccā mayaṁ bahukaraṇīyā”ti.
“Well, now, sir, I must go. I have many duties, and much to do.”

“Yassadāni tvaṁ, mahārāja, kālaṁ maññasī”ti.
“Please, great king, go at your convenience.”

Atha kho rājā māgadho ajātasattu vedehiputto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then the king, having approved and agreed with what the Buddha said, got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkantassa raññho māgadhassa ajātasattussa vedehiputtassa bhikkhū āmantesi:
Soon after the king had left, the Buddha addressed the mendicants,

“khatāyaṁ, bhikkhave, rājā.
“The king is broken, mendicants,

Upahatāyaṁ, bhikkhave, rājā.
he is ruined.

Sacāyaṁ, bhikkhave, rājā pitaraṁ dhammikaṁ dhammarājānaṁ jīvitā na voropessatha, imasmiññeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ uppajjissathā”ti.
If he had not taken the life of his father, a just and principled king, the stainless, immaculate vision of the Dhamma would have arisen in him in that very seat.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Sāmaññaphalasuttaṁ niṭṭhitaṁ dutiyaṁ.

3 Ambaṭṭhasutta:
With Ambaṭṭha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena icchānaṅgalaṁ nāma kosalānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of around five hundred mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala.

Tatra sudaṁ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
He stayed in a forest near Icchānaṅgala.

1. Pokkharasātivatthu
1. The Section on Pokkharasāti

Tena kho pana samayena brāhmaṇo pokkharasāti ukkaṭṭhaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā pasenadinā kosalena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the brahmin Pokkharasāti was living in Ukkaṭṭhā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures,

full of hay, wood, water, and grain, a royal park granted to a brahmin.

Assosi kho brāhmaṇo pokkharasāti:
Pokkharasāti heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi icchānaṅgalaṁ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato—
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.’
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those

who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ, sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī”ti.
It’s good to see such perfected ones.”

2. Ambaṭṭhamāṇava

2. The Brahmin Student Ambaṭṭha

Tena kho pana samayena brāhmaṇassa pokkharasātissa ambaṭṭho nāma māṇavo antevāsī hoti ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo anuññātapaṭiññāto sake ācariyake tevijjake pāvacane:
Now at that time Pokkharasāti had a student named Ambaṭṭha. He was one who recited and remembered the hymns, and had mastered in the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. He had been authorized as a master in his own teacher's scriptural heritage of the three Vedas with the words:

"yamahaṁ jānāmi taṁ tvaṁ jānāsi;
"What I know, you know.

yaṁ tvaṁ jānāsi tamahaṁ jānāmī"ti.
And what you know, I know."

Atha kho brāhmaṇo pokkharasāti ambaṭṭhaṁ māṇavaṁ āmantesi:
Then Pokkharasāti addressed Ambaṭṭha,

“ayaṁ, tāta ambaṭṭha, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi icchānaṅgalaṁ anuppatto icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
“Dear Ambaṭṭha, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. …

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
‘itipi so bhagavā, arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ, sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī’ti.
It’s good to see such perfected ones.

Ehi tvaṁ, tāta ambaṭṭha, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṁ gotamaṁ jānāhi, yadi vā taṁ bhavantaṁ gotamaṁ tathāsantaṁyeva saddo abbhuggato, yadi vā no tathā.
Please, dear Ambaṭṭha, go to the ascetic Gotama and find out whether or not he lives up to his reputation.

Yadi vā so bhavaṁ gotamo tādiso, yadi vā na tādiso, tathā mayaṁ taṁ bhavantaṁ gotamaṁ vedissāmā”ti.
Through you I shall learn about Master Gotama.”

“Yathā kathaṁ panāhaṁ, bho, taṁ bhavantaṁ gotamaṁ jānissāmi: ‘yadi vā taṁ bhavantaṁ gotamaṁ tathāsantaṁyeva saddo abbhuggato, yadi vā no tathā. Yadi vā so bhavaṁ gotamo tādiso, yadi vā na tādiso’”ti?

“But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?”

“Āgatāni kho, tāta ambaṭṭha, amhākaṁ mantesu dvattiṁsa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anaññā.
“Dear Ambaṭṭha, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni satta ratanāni bhavanti.
He has the following seven treasures:

Seyyathidaṁ—cakkaratanaṁ, hatthiratanaṁ, assaratanaṁ, maṇiratanaṁ, itthiratanaṁ, gahapatiratanaṁ, pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the

world.

Ahaṁ kho pana, tāta ambaṭṭha, mantānaṁ dātā;
But, dear Ambaṭṭha, I am the one who gives the hymns,

tvaṁ mantānaṁ paṭiggahetā”ti.
and you are the one who receives them.”

“Evaṁ, bho”ti kho ambaṭṭho māṇavo brāhmaṇassa pokkharasātissa paṭissutvā uṭṭhāyāsanā brāhmaṇaṁ pokkharasātiṁ abhivādetvā padakkhiṇaṁ katvā vaḷavārathamāruyha sambahulehi māṇavakehi saddhiṁ yena icchānaṅgalavanasaṇḍo tena pāyāsi.
“Yes, sir,” replied Ambaṭṭha. He got up from his seat, bowed, and respectfully circled Pokkharasāti, keeping him to his right. He mounted a mare-drawn chariot and, together with several young students, set out for the forest near Icchānaṅgala.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṁ pāvisi.
He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.
At that time several mendicants were walking mindfully in the open air.

Atha kho ambaṭṭho māṇavo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:
Then the student Ambaṭṭha went up to those mendicants and said,

“kahaṁ nu kho, bho, etarahi so bhavaṁ gotamo viharati?
“Good sirs, where is Master Gotama at present?

Tañhi mayaṁ bhavantaṁ gotamaṁ dassanāya idhūpasaṅkantā”ti.
For we have come here to see him.”

Atha kho tesaṁ bhikkhūnaṁ etadahosi:
Then those mendicants thought,

“ayaṁ kho ambaṭṭho māṇavo abhiññātakolaññe ceva abhiññātassa ca brāhmaṇassa pokkharasātissa antevāsī.
“This Ambaṭṭha is from a well-known family, and he is the pupil of the well-known brahmin Pokkharasāti.

Agaru kho pana bhagavato evarūpehi kulaputtehi saddhiṁ kathāsallāpo hotī”ti.
The Buddha won’t mind having a discussion together with such gentlemen.”

Te ambaṭṭhaṁ māṇavaṁ etadavocuṁ:
They said to Ambaṭṭha,

“eso, ambaṭṭha, vihāro saṁvutadvāro, tena appasaddo upasaṅkamitvā ataramāno āḷindaṁ pavisitvā ukkāsitvā aggaḷaṁ ākoṭehi, vivarissati te bhagavā dvāran”ti.
“Ambaṭṭha, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door.”

Atha kho ambaṭṭho māṇavo yena so vihāro saṁvutadvāro, tena appasaddo upasaṅkamitvā ataramāno āḷindaṁ pavisitvā ukkāsitvā aggaḷaṁ ākoṭesi. Vivari bhagavā dvāraṁ.
So he approached the Buddha’s dwelling and knocked, and the Buddha opened the door.

Pāvisi ambaṭṭho māṇavo. Māṇavakāpi pavisitvā bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu.
Ambaṭṭha and the other students entered the dwelling. The other students exchanged greetings with the Buddha, and when the greetings and polite conversation were over, sat down to one side.

Ambaṭṭho pana māṇavo caṅkamantopi nisinnena bhagavatā kañci kañci kathaṁ sāraṇīyaṁ vītisāreti, ṭhitopi nisinnena bhagavatā kañci kañci kathaṁ sāraṇīyaṁ vītisāreti.

But while the Buddha was sitting, Ambaṭṭha spoke some polite words or other while walking around or standing.

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
So the Buddha said to him,

“evaṁ nu te, ambaṭṭha, brāhmaṇehi vuddhehi mahallakehi ācariyapācariyehi saddhiṁ kathāsallāpo hoti, yathayidaṁ caraṁ tiṭṭhaṁ nisinnena mayā kiñci kiñci kathaṁ sāraṇīyaṁ vītisāretī”ti?
“Ambaṭṭha, is this how you hold a discussion with elderly and senior brahmins, the teachers of teachers: walking around or standing while I’m sitting, speaking some polite words or other?”

2.1. Paṭhamaibbhavāda
2.1. The First Use of the Word “Primitives”

“No hidaṁ, bho gotama.
“No, Master Gotama.

Gacchanto vā hi, bho gotama, gacchantena brāhmaṇo brāhmaṇena saddhiṁ sallapitumarahati, ṭhito vā hi, bho gotama, ṭhitena brāhmaṇo brāhmaṇena saddhiṁ sallapitumarahati, nisinno vā hi, bho gotama, nisinnena brāhmaṇo brāhmaṇena saddhiṁ sallapitumarahati, sayāno vā hi, bho gotama, sayānena brāhmaṇo brāhmaṇena saddhiṁ sallapitumarahati.
For it is proper for one brahmin to converse with another while both are walking, standing, sitting, or lying down.

Ye ca kho te, bho gotama, muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, tehipi me saddhiṁ evaṁ kathāsallāpo hoti, yathariva bhotā gotamenā”ti.
But as to these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, I converse with them as I do with Master Gotama.”

“Atthikavato kho pana te, ambaṭṭha, idhāgamanaṁ ahosi, yāyeva kho panatthāya āgaccheyyātha, tameva atthaṁ sādhukaṁ manasi

kareyyātha.
“But Ambaṭṭha, you must have come here for some purpose. You should focus on that.

Avusitavāyeva kho pana, bho, ayaṁ ambaṭṭho māṇavo vusitamānī kimaññatra avusitattā”ti.
Though this Ambaṭṭha is unqualified, he thinks he’s qualified. What is that but lack of qualifications?”

Atha kho ambaṭṭho māṇavo bhagavatā avusitavādena vuccamāno kupito anattamano bhagavantaṁyeva khuṁsento bhagavantaṁyeva vambhento bhagavantaṁyeva upavadamāno:
When he said this, Ambaṭṭha became angry and upset with the Buddha because of being described as unqualified. He even attacked and badmouthed the Buddha himself, saying,

“samaṇo ca me bho gotamo pāpito bhavissatī”ti bhagavantaṁ etadavoca:
“The ascetic Gotama will be worsted!” He said to the Buddha,

“caṇḍā, bho gotama, sakyajāti;
“Master Gotama, the Sakyan clan are rude,

pharusā, bho gotama, sakyajāti;
harsh,

lahusā, bho gotama, sakyajāti;
touchy,

bhassā, bho gotama, sakyajāti;
and argumentative.

ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṁ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyanti.
Primitive they are, and primitive they remain! They don’t honor, respect, revere, worship, or venerate brahmins.

Tayidaṁ, bho gotama, nacchannaṁ, tayidaṁ nappatirūpaṁ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na

brāhmaṇe garuṁ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyantī”ti.
It is neither proper nor appropriate that the Sakyans—primitives that they are—don’t honor, respect, revere, worship, or venerate brahmins.”

Itiha ambaṭṭho māṇavo idaṁ paṭhamaṁ sakyesu ibbhavādaṁ nipātesi.
And that’s how Ambaṭṭha denigrated the Sakyans with the word “primitives” for the first time.

2.2. Dutiyaibbhavāda
2.2. The Second Use of the Word “Primitives”

“Kiṁ pana te, ambaṭṭha, sakyā aparaddhun”ti?
“But Ambaṭṭha, how have the Sakyans wronged you?”

“Ekamidāhaṁ, bho gotama, samayaṁ ācariyassa brāhmaṇassa pokkharasātissa kenacideva karaṇīyena kapilavatthuṁ agamāsiṁ.
“This one time, Master Gotama, I went to Kapilavatthu on some business for my teacher, the brahmin Pokkharasāti.

Yena sakyānaṁ sandhāgāraṁ tenupasaṅkamiṁ.
I approached the Sakyans in their meeting hall.

Tena kho pana samayena sambahulā sakyā ceva sakyakumārā ca sandhāgāre uccesu āsanesu nisinnā honti aññamaññaṁ aṅgulipatodakehi sañjagghantā saṅkīḷantā, aññadatthu mamaññeva maññe anujagghantā, na maṁ koci āsanenapi nimantesi.
Now at that time several Sakyans and Sakyan princes were sitting on high seats, poking each other with their fingers, giggling and playing together. In fact, they even presumed to giggle at me, and didn’t invite me to a seat.

Tayidaṁ, bho gotama, nacchannaṁ, tayidaṁ nappatirūpaṁ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṁ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyantī”ti.

It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect, revere, worship, or venerate brahmins."

Itiha ambaṭṭho māṇavo idaṁ dutiyaṁ sakyesu ibbhavādaṁ nipātesi.
And that's how Ambaṭṭha denigrated the Sakyans with the word "primitives" for the second time.

2.3. Tatiyaibbhavāda
2.3. The Third Use of the Word "Primitive"

"Laṭukikāpi kho, ambaṭṭha, sakuṇikā sake kulāvake kāmalāpinī hoti.
"Even a little quail, Ambaṭṭha, speaks as she likes in her own nest.

Sakaṁ kho panetaṁ, ambaṭṭha, sakyānaṁ yadidaṁ kapilavatthuṁ, nārahatāyasmā ambaṭṭho imāya appamattāya abhisajjitun"ti.
Kapilavatthu is the Sakyans own place, Ambaṭṭha. It's not worthy of the Venerable Ambaṭṭha to lose his temper over such a small thing."

"Cattārome, bho gotama, vaṇṇā—
"Master Gotama, there are these four castes:

khattiyā brāhmaṇā vessā suddā.
aristocrats, brahmins, merchants, and workers.

Imesañhi, bho gotama, catunnaṁ vaṇṇānaṁ tayo vaṇṇā—
Three of these castes—

khattiyā ca vessā ca suddā ca—
aristocrats, merchants, and workers—

aññadatthu brāhmaṇasseva paricārakā sampajjanti.
in fact succeed only in serving the brahmins.

Tayidaṁ, bho gotama, nacchannaṁ, tayidaṁ nappatirūpaṁ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṁ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyantī"ti.

It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect, revere, worship, or venerate brahmins."

Itiha ambaṭṭho māṇavo idaṁ tatiyaṁ sakyesu ibbhavādaṁ nipātesi.
And that's how Ambaṭṭha denigrated the Sakyans with the word "primitives" for the third time.

2.4. Dāsiputtavāda
2.4. The Word "Son of a Slavegirl" is Used

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

"atibāḷhaṁ kho ayaṁ ambaṭṭho māṇavo sakyesu ibbhavādena nimmādeti, yannūnāhaṁ gottaṁ puccheyyan"ti.
"This Ambaṭṭha puts the Sakyans down too much by calling them primitives. Why don't I ask him about his own clan?"

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
So the Buddha said to him,

"kathaṁ gottosi, ambaṭṭhā"ti?
"What is your clan, Ambaṭṭha?"

"Kaṇhāyanohamasmi, bho gotamā"ti.
"I am a Kaṇhāyana, Master Gotama."

"Porāṇaṁ kho pana te, ambaṭṭha, mātāpettikaṁ nāmagottaṁ anussarato ayyaputtā sakyā bhavanti; dāsiputto tvamasi sakyānaṁ.
"But, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you're descended from the son of a slavegirl of the Sakyans.

Sakyā kho pana, ambaṭṭha, rājānaṁ okkākaṁ pitāmahaṁ dahanti.
But the Sakyans regard King Okkāka as their grandfather.

Bhūtapubbaṁ, ambaṭṭha, rājā okkāko yā sā mahesī piyā manāpā, tassā puttassa rajjaṁ pariṇāmetukāmo jeṭṭhakumāre raṭṭhasmā pabbājesi—
Once upon a time, King Okkāka, wishing to divert the royal succession to the son of his most beloved queen, banished the elder princes from the realm—

okkāmukhaṁ karakaṇḍaṁ hatthinikaṁ sinisūraṁ.
Okkāmukha, Karakaṇḍa, Hatthinika, and Sinisūra.

Te raṭṭhasmā pabbājitā himavantapasse pokkharaṇiyā tīre mahāsākasaṇḍo, tattha vāsaṁ kappesuṁ.
They made their home beside a lotus pond on the slopes of the Himalayas, where there was a large grove of teak (*sāka*) trees.

Te jātisambhedabhayā sakāhi bhaginīhi saddhiṁ saṁvāsaṁ kappesuṁ.
For fear of diluting their lineage, they slept with their own (*saka*) sisters.

Atha kho, ambaṭṭha, rājā okkāko amacce pārisajje āmantesi:
Then King Okkāka addressed his ministers and counselors,

‘kahaṁ nu kho, bho, etarahi kumārā sammantī’ti?
‘Where, sirs, have the princes settled now?’

‘Atthi, deva, himavantapasse pokkharaṇiyā tīre mahāsākasaṇḍo, tatthetarahi kumārā sammanti.
‘Sire, there is a lotus pond on the slopes of the Himalayas, by a large grove of teak trees. They’ve settled there.

Te jātisambhedabhayā sakāhi bhaginīhi saddhiṁ saṁvāsaṁ kappentī’ti.
For fear of diluting their lineage, they are sleeping with their own sisters.’

Atha kho, ambaṭṭha, rājā okkāko udānaṁ udānesi:
Then, Ambaṭṭha, King Okkāka expressed this heartfelt sentiment:

‘sakyā vata, bho, kumārā, paramasakyā vata, bho, kumārā’ti.
‘The princes are indeed Sakyans! The princes are indeed the best Sakyans!’

Tadagge kho pana, ambaṭṭha, sakyā paññāyanti; so ca nesaṁ pubbapuriso.
From that day on the Sakyans were recognized and he was their founder.

Rañño kho pana, ambaṭṭha, okkākassa disā nāma dāsī ahosi.
Now, King Okkāka had a slavegirl named Disā.

Sā kaṇhaṁ nāma janesi.
She gave birth to a boy named “Black”.

Jāto kaṇho pabyāhāsi:
When he was born, Black Boy said:

‘dhovatha maṁ, amma, nahāpetha maṁ amma, imasmā maṁ asucismā parimocetha, atthāya vo bhavissāmī’ti.
‘Wash me, mum, bathe me! Get this filth off of me! I will be useful for you!’

Yathā kho pana, ambaṭṭha, etarahi manussā pisāce disvā ‘pisācā’ti sañjānanti;
Whereas these days when people see goblins they recognize them as goblins,

evameva kho, ambaṭṭha, tena kho pana samayena manussā pisāce ‘kaṇhā’ti sañjānanti.
in those days they recognized goblins as ‘blackboys’.

Te evamāhaṁsu:
They said:

‘ayaṁ jāto pabyāhāsi, kaṇho jāto, pisāco jāto’ti.
‘He spoke as soon as he was born—a blackboy is born! A goblin is born!’

Tadagge kho pana, ambaṭṭha, kaṇhāyanā paññāyanti, so ca kaṇhāyanānaṁ pubbapuriso.
From that day on the Kaṇhāyanas were proclaimed, and he was their founder.

Iti kho te, ambaṭṭha, porāṇaṁ mātāpettikaṁ nāmagottaṁ anussarato ayyaputtā sakyā bhavanti, dāsiputto tvamasi sakyānan”ti.

That’s how, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you’re descended from the son of a slavegirl of the Sakyans.”

Evaṁ vutte, te māṇavakā bhagavantaṁ etadavocuṁ:
When he said this, those students said to him,

“mā bhavaṁ gotamo ambaṭṭhaṁ atibāḷhaṁ dāsiputtavādena nimmādesi.
“Master Gotama, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl.

Sujāto ca, bho gotama, ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṁ asmiṁ vacane paṭimantetun”ti.
He’s well-born, a gentleman, learned, a good speaker, and astute. He is capable of having a dialogue with Master Gotama about this.”

Atha kho bhagavā te māṇavake etadavoca:
So the Buddha said to them,

“sace kho tumhākaṁ māṇavakānaṁ evaṁ hoti:
“Well, students, if you think that

‘dujjāto ca ambaṭṭho māṇavo, akulaputto ca ambaṭṭho māṇavo, appassuto ca ambaṭṭho māṇavo, akalyāṇavākkaraṇo ca ambaṭṭho māṇavo, duppañño ca ambaṭṭho māṇavo, na ca pahoti ambaṭṭho māṇavo samaṇena gotamena saddhiṁ asmiṁ vacane paṭimantetun’ti, tiṭṭhatu ambaṭṭho māṇavo, tumhe mayā saddhiṁ mantavho asmiṁ vacane.
Ambaṭṭha is ill-born, not a gentleman, unlearned, a poor speaker, witless, and not capable of having a dialogue with me about this, then leave him aside and you can have a dialogue with me.

Sace pana tumhākaṁ māṇavakānaṁ evaṁ hoti:
But if you think that

‘sujāto ca ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo samaṇena gotamena saddhiṁ asmiṁ vacane paṭimantetun’ti, tiṭṭhatha tumhe;
he’s well-born, a gentleman, learned, a good speaker, astute, and capable of having a dialogue with me about this, then you should stand aside and let him have a dialogue with me.”

ambaṭṭho māṇavo mayā saddhiṁ paṭimantetū”ti.

“Sujāto ca, bho gotama, ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṁ asmiṁ vacane paṭimantetuṁ, tuṇhī mayaṁ bhavissāma, ambaṭṭho māṇavo bhotā gotamena saddhiṁ asmiṁ vacane paṭimantetū”ti.
“He is capable of having a dialogue. We will be silent, and let Ambaṭṭha have a dialogue with Master Gotama.”

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
So the Buddha said to Ambaṭṭha,

“ayaṁ kho pana te, ambaṭṭha, sahadhammiko pañho āgacchati, akāmā byākātabbo.
“Well, Ambaṭṭha, there’s a legitimate question that comes up. You won’t like it, but you ought to answer anyway.

Sace tvaṁ na byākarissasi, aññena vā aññaṁ paṭicarissasi, tuṇhī vā bhavissasi, pakkamissasi vā ettheva te sattadhā muddhā phalissati.
If you fail to answer—by dodging the issue, remaining silent, or leaving—your head will explode into seven pieces right here.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ kutopabhutikā kaṇhāyanā, ko ca

kaṇhāyanānaṁ pubbapuriso”ti?
According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?”

Evaṁ vutte, ambaṭṭho māṇavo tuṇhī ahosi.
When he said this, Ambaṭṭha kept silent.

Dutiyampi kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
For a second time, the Buddha put the question,

“taṁ kiṁ maññasi, ambaṭṭha, kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ kutopabhutikā kaṇhāyanā, ko ca kaṇhāyanānaṁ pubbapuriso”ti?
Dutiyampi kho ambaṭṭho māṇavo tuṇhī ahosi.
and for a second time Ambaṭṭha kept silent.

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ etadavoca:
So the Buddha said to him,

“byākarohi dāni, ambaṭṭha, na dāni, te tuṇhībhāvassa kālo.
“Answer now, Ambaṭṭha. Now is not the time for silence.

Yo kho, ambaṭṭha, tathāgatena yāvatatiyakaṁ sahadhammikaṁ pañhaṁ puṭṭho na byākaroti, etthevassa sattadhā muddhā phalissatī”ti.
If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

Tena kho pana samayena vajirapāṇī yakkho mahantaṁ ayokūṭaṁ ādāya ādittaṁ sampajjalitaṁ sajotibhūtaṁ ambaṭṭhassa māṇavassa upari vehāsaṁ ṭhito hoti:
Now at that time the spirit Vajirapāṇī, holding a massive iron spear, burning, blazing, and glowing, stood in the sky above Ambaṭṭha, thinking,

“sacāyaṁ ambaṭṭho māṇavo bhagavatā yāvatatiyakaṁ sahadhammikaṁ pañhaṁ puṭṭho na byākarissati, etthevassa sattadhā

muddhaṁ phālessāmī”ti.
“If this Ambaṭṭha doesn’t answer when asked a third time, I’ll blow his head into seven pieces there and then!”

Taṁ kho pana vajirapāṇiṁ yakkhaṁ bhagavā ceva passati ambaṭṭho ca māṇavo.
And both the Buddha and Ambaṭṭha could see Vajirapāṇī.

Atha kho ambaṭṭho māṇavo bhīto saṁviggo lomahaṭṭhajāto bhagavantaṁyeva tāṇaṁ gavesī bhagavantaṁyeva leṇaṁ gavesī bhagavantaṁyeva saraṇaṁ gavesī upanisīditvā bhagavantaṁ etadavoca:
Ambaṭṭha was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he sat down close by the Buddha and said,

“kimetaṁ bhavaṁ gotamo āha?
“What did you say?

Punabhavaṁ gotamo bravitū”ti.
Please repeat the question.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ kutopabhutikā kaṇhāyanā, ko ca kaṇhāyanānaṁ pubbapuriso”ti?
According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?”

“Evameva me, bho gotama, sutaṁ yatheva bhavaṁ gotamo āha.
“I have heard, Master Gotama, that it is just as you say.

Tatopabhutikā kaṇhāyanā;
That’s the origin of the Kaṇhāyanas,

so ca kaṇhāyanānaṁ pubbapuriso”ti.

and that’s who their founder is.”

2.5. Ambaṭṭhavaṁsakathā

2.5. The Discussion of Ambaṭṭha’s Heritage

Evaṁ vutte, te māṇavakā unnādino uccāsaddamahāsaddā ahesuṁ:

When he said this, those students made an uproar,

“dujjāto kira, bho, ambaṭṭho māṇavo; akulaputto kira, bho, ambaṭṭho māṇavo; dāsiputto kira, bho, ambaṭṭho māṇavo sakyānaṁ. Ayyaputtā kira, bho, ambaṭṭhassa māṇavassa sakyā bhavanti.

“It turns out Ambaṭṭha is ill-born, not a gentleman, son of a Sakyan slavegirl, and that the Sakyans are sons of his masters!

Dhammavādiṁyeva kira mayaṁ samaṇaṁ gotamaṁ apasādetabbaṁ amaññimhā”ti.

And it seems that the ascetic Gotama spoke only the truth, though we presumed to rebuke him!”

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“atibāḷhaṁ kho ime māṇavakā ambaṭṭhaṁ māṇavaṁ dāsiputtavādena nimmādenti, yannūnāhaṁ parimoceyyan”ti.

“These students put Ambaṭṭha down too much by calling him the son of a slavegirl. Why don’t I get him out of this?”

Atha kho bhagavā te māṇavake etadavoca:

So the Buddha said to the students,

“mā kho tumhe, māṇavakā, ambaṭṭhaṁ māṇavaṁ atibāḷhaṁ dāsiputtavādena nimmādetha.

“Students, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl.

Uḷāro so kaṇho isi ahosi.
That Black Boy was an eminent sage.

So dakkhiṇajanapadaṁ gantvā brahmamante adhīyitvā rājānaṁ okkākaṁ upasaṅkamitvā maddarūpiṁ dhītaraṁ yāci.
He went to a southern country and memorized the Prime Spell. Then he approached King Okkāka and asked for the hand of his daughter Maddarūpī.

Tassa rājā okkāko:
The king said to him,

‘ko nevaṁ re ayaṁ mayhaṁ dāsiputto samāno maddarūpiṁ dhītaraṁ yācatī’ti, kupito anattamano khurappaṁ sannayhi.
‘Who the hell is this son of a slavegirl to ask for the hand of my daughter!’ Angry and upset he fastened a razor-tipped arrow.

So taṁ khurappaṁ neva asakkhi muñcituṁ, no paṭisaṁharituṁ.
But he wasn’t able to either shoot it or to relax it.

Atha kho, māṇavakā, amaccā pārisajjā kaṇhaṁ isiṁ upasaṅkamitvā etadavocuṁ:
Then the ministers and counselors approached the sage Black Boy and said:

‘sotthi, bhaddante, hotu raññho;
‘Spare the king, sir,

sotthi, bhaddante, hotu raññho’ti.
spare him!’

‘Sotthi bhavissati raññho, api ca rājā yadi adho khurappaṁ muñcissati, yāvatā raññho vijitaṁ, ettāvatā pathavī undriyissatī’ti.
‘The king will be safe. But if he shoots the arrow downwards, there will be an earthquake across the entire realm.’

‘Sotthi, bhaddante, hotu rañño, sotthi janapadassā’ti.
‘Spare the king, sir, and spare the country!’

‘Sotthi bhavissati rañño, sotthi janapadassa, api ca rājā yadi uddhaṁ khurappaṁ muñcissati, yāvatā rañño vijitaṁ, ettāvatā satta vassāni devo na vassissatī’ti.
‘Both king and country will be safe. But if he shoots the arrow upwards, there will be no rain in the entire realm for seven years.’

‘Sotthi, bhaddante, hotu rañño sotthi janapadassa devo ca vassatū’ti.
‘Spare the king, sir, spare the country, and let there be rain!’

‘Sotthi bhavissati rañño sotthi janapadassa devo ca vassissati, api ca rājā jeṭṭhakumāre khurappaṁ patiṭṭhāpetu, sotthi kumāro pallomo bhavissatī’ti.
‘Both king and country will be safe, and the rain will fall. And if the king aims the arrow at the crown prince, he will be safe and untouched.’

Atha kho, māṇavakā, amaccā okkākassa ārocesuṁ:
So the ministers said to Okkāka:

‘okkāko jeṭṭhakumāre khurappaṁ patiṭṭhāpetu. Sotthi kumāro pallomo bhavissatī’ti.
‘Okkāka must aim the arrow at the crown prince. He will be safe and untouched.’

Atha kho rājā okkāko jeṭṭhakumāre khurappaṁ patiṭṭhapesi, sotthi kumāro pallomo samabhavi.
So King Okkāka aimed the arrow at the crown prince. And he was safe and untouched.

Atha kho tassa rājā okkāko bhīto saṁviggo lomahaṭṭhajāto brahmadaṇḍena tajjito maddarūpiṁ dhītaraṁ adāsi.
Then the king was terrified, shocked, and awestruck. Scared by the prime punishment, he gave the hand of his daughter Maddarūpī.

Mā kho tumhe, māṇavakā, ambaṭṭhaṁ māṇavaṁ atibāḷhaṁ dāsiputtavādena nimmādetha, uḷāro so kaṇho isi ahosī”ti.
Students, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl. That Black Boy was an eminent sage.”

3. Khattiyaseṭṭhabhāva

3. The Supremacy of the Aristocrats

Atha kho bhagavā ambaṭṭhaṁ māṇavaṁ āmantesi:
Then the Buddha addressed Ambaṭṭha,

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

idha khattiyakumāro brāhmaṇakaññāya saddhiṁ saṁvāsaṁ kappeyya, tesaṁ saṁvāsamanvāya putto jāyetha.
Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a son.

Yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, api nu so labhetha brāhmaṇesu āsanaṁ vā udakaṁ vā”ti?
Would he receive a seat and water from the brahmins?”

“Labhetha, bho gotama”.

“He would, Master Gotama.”

“Api nu naṁ brāhmaṇā bhojeyyuṁ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?
“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“Bhojeyyuṁ, bho gotama”.
“They would.”

“Api nu naṁ brāhmaṇā mante vāceyyuṁ vā no vā”ti?
“And would the brahmins teach him the hymns or not?”

“Vāceyyuṁ, bho gotama”.
“They would.”

“Api nussa itthīsu āvaṭaṁ vā assa anāvaṭaṁ vā”ti?
“And would he be kept from the women or not?”

“Anāvaṭaṁ hissa, bho gotama”.
“He would not.”

“Api nu naṁ khattiyā khattiyābhisekena abhisiñceyyun”ti?
“And would the aristocrats anoint him as king?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.

“Taṁ kissa hetu”?
Why is that?

“Mātito hi, bho gotama, anupapanno”ti.
Because his maternity is unsuitable.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

idha brāhmaṇakumāro khattiyakaññāya saddhiṁ saṁvāsaṁ kappeyya, tesaṁ saṁvāsamanvāya putto jāyetha.
Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a son.

Yo so brāhmaṇakumārena khattiyakaññāya putto uppanno, api nu so labhetha brāhmaṇesu āsanaṁ vā udakaṁ vā”ti?
Would he receive a seat and water from the brahmins?”

“Labhetha, bho gotama”.
“He would, Master Gotama.”

“Api nu naṁ brāhmaṇā bhojeyyuṁ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?
“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“Bhojeyyuṁ, bho gotama”.
“They would.”

“Api nu naṁ brāhmaṇā mante vāceyyuṁ vā no vā”ti?
“And would the brahmins teach him the hymns or not?”

“Vāceyyuṁ, bho gotama”.
“They would.”

“Api nussa itthīsu āvaṭaṁ vā assa anāvaṭaṁ vā”ti?
“And would he be kept from the women or not?”

“Anāvaṭaṁ hissa, bho gotama”.
“He would not.”

“Api nu naṁ khattiyā khattiyābhisekena abhisiñceyyun”ti?
“And would the aristocrats anoint him as king?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.

“Taṁ kissa hetu”?
Why is that?

“Pitito hi, bho gotama, anupapanno”ti.
Because his paternity is unsuitable.”

“Iti kho, ambaṭṭha, itthiyā vā itthiṁ karitvā purisena vā purisaṁ karitvā khattiyāva seṭṭhā, hīnā brāhmaṇā.
“And so, Ambaṭṭha, the aristocrats are superior and the brahmins inferior, whether comparing women with women or men with men.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

idha brāhmaṇā brāhmaṇaṁ kismiñcideva pakaraṇe khuramuṇḍaṁ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṁ.
Suppose the brahmins for some reason were to shave a brahmin’s head, inflict him with a sack of ashes, and banish him from the nation or the city.

Api nu so labhetha brāhmaṇesu āsanaṁ vā udakaṁ vā”ti?
Would he receive a seat and water from the brahmins?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Api nu naṁ brāhmaṇā bhojeyyuṁ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?
“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“No hidaṁ, bho gotama”.

“No, Master Gotama.”

“Api nu naṁ brāhmaṇā mante vāceyyuṁ vā no vā”ti?
“And would the brahmins teach him the hymns or not?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Api nussa itthīsu āvaṭaṁ vā assa anāvaṭaṁ vā”ti?
“And would he be kept from the women or not?”

“Āvaṭaṁ hissa, bho gotama”.
“He would be.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

idha khattiyā khattiyaṁ kismiñcideva pakaraṇe khuramuṇḍaṁ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṁ.
Suppose the aristocrats for some reason were to shave an aristocrat’s head, inflict him with a sack of ashes, and banish him from the nation or the city.

Api nu so labhetha brāhmaṇesu āsanaṁ vā udakaṁ vā”ti?
Would he receive a seat and water from the brahmins?”

“Labhetha, bho gotama”.
“He would, Master Gotama.”

“Api nu naṁ brāhmaṇā bhojeyyuṁ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?
“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“Bhojeyyuṁ, bho gotama”.

“They would.”

“Api nu naṁ brāhmaṇā mante vāceyyuṁ vā no vā”ti?
“And would the brahmins teach him the hymns or not?”

“Vāceyyuṁ, bho gotama”.
“They would.”

“Api nussa itthīsu āvaṭaṁ vā assa anāvaṭaṁ vā”ti?
“And would he be kept from the women or not?”

“Anāvaṭaṁ hissa, bho gotama”.
“He would not.”

“Ettāvatā kho, ambaṭṭha, khattiyo paramanihīnataṁ patto hoti, yadeva naṁ khattiyā khuramuṇḍaṁ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājenti.
“At this point, Ambaṭṭha, that aristocrat has reached rock bottom, with head shaven, inflicted with a sack of ashes, and banished from city or nation.

Iti kho, ambaṭṭha, yadā khattiyo paramanihīnataṁ patto hoti, tadāpi khattiyāva seṭṭhā, hīnā brāhmaṇā.
Yet still the aristocrats are superior and the brahmins inferior.

Brahmunā pesā, ambaṭṭha, sanaṅkumārena gāthā bhāsitā:
Brahmā Sanaṅkumāra also spoke this verse:

‘Khattiyo seṭṭho janetasmiṁ,
ye gottapaṭisārino;
Vijjācaraṇasampanno,
so seṭṭho devamānuse’ti.

‘The aristocrat is first among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.’

Sā kho panesā, ambaṭṭha, brahmunā sanaṅkumārena gāthā sugītā no duggītā, subhāsitā no dubbhāsitā, atthasaṁhitā no anatthasaṁhitā, anumatā mayā.
That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by me.

Ahampi hi, ambaṭṭha, evaṁ vadāmi—
For I also say this:

Khattiyo seṭṭho janetasmiṁ,
ye gottapaṭisārino;
Vijjācaraṇasampanno,
so seṭṭho devamānuse”ti.

The aristocrat is first among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.”

Bhāṇavāro paṭhamo.
The first recitation section.

4. Vijjācaraṇakathā
4. Knowledge and Conduct

“Katamaṁ pana taṁ, bho gotama, caraṇaṁ, katamā ca pana sā vijjā”ti?
“But what, Master Gotama, is that conduct, and what is that knowledge?”

“Na kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya jātivādo vā vuccati, gottavādo vā vuccati, mānavādo vā vuccati:

“Ambaṭṭha, in the supreme knowledge and conduct there is no discussion of genealogy or clan or pride—

‘arahasi vā maṁ tvaṁ, na vā maṁ tvaṁ arahasī’ti.
‘You deserve me’ or ‘You don’t deserve me.’

Yattha kho, ambaṭṭha, āvāho vā hoti, vivāho vā hoti, āvāhavivāho vā hoti, etthetaṁ vuccati jātivādo vā itipi gottavādo vā itipi mānavādo vā itipi:
Wherever there is giving and taking in marriage there is such discussion.

‘arahasi vā maṁ tvaṁ, na vā maṁ tvaṁ arahasī’ti.
Ye hi keci, ambaṭṭha, jātivādavinibaddhā vā gottavādavinibaddhā vā mānavādavinibaddhā vā āvāhavivāhavinibaddhā vā, ārakā te anuttarāya vijjācaraṇasampadāya.
Whoever is attached to questions of genealogy or clan or pride, or to giving and taking in marriage, is far from the supreme knowledge and conduct.

Pahāya kho, ambaṭṭha, jātivādavinibaddhañca gottavādavinibaddhañca mānavādavinibaddhañca āvāhavivāhavinibaddhañca anuttarāya vijjācaraṇasampadāya sacchikiriyā hotī”ti.
The realization of supreme knowledge and conduct occurs when you’ve given up such things.”

“Katamaṁ pana taṁ, bho gotama, caraṇaṁ, katamā ca sā vijjā”ti?
“But what, Master Gotama, is that conduct, and what is that knowledge?”

“Idha, ambaṭṭha, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
“Ambaṭṭha, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā

sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājāto.
A householder hears that teaching, or a householder's child, or someone reborn in some clan.

So taṁ dhammaṁ sutvā tathāgate saddhaṁ paṭilabhati.
They gain faith in the Realized One

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati …pe…
and reflect …

So vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati …pe…
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption …

idampissa hoti caraṇasmiṁ.
This pertains to their conduct.

Puna caparaṁ, ambaṭṭha, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati …pe…
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption …

idampissa hoti caraṇasmiṁ.

This pertains to their conduct.

Puna caparaṁ, ambaṭṭha, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti, tatiyaṁ jhānaṁ upasampajja viharati …pe…
Furthermore, with the fading away of rapture, they enter and remain in the third absorption …

idampissa hoti caraṇasmiṁ.
This pertains to their conduct.

Puna caparaṁ, ambaṭṭha, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati …pe…
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption …

idampissa hoti caraṇasmiṁ.
This pertains to their conduct.

Idaṁ kho taṁ, ambaṭṭha, caraṇaṁ.
This is that conduct.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …pe…
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

idampissa hoti vijjāya …pe…
This pertains to their knowledge. …

nāparaṁ itthattāyāti pajānāti,
They understand: ‘There is no return to any state of existence.’

idampissa hoti vijjāya.
This pertains to their knowledge.

Ayaṁ kho sā, ambaṭṭha, vijjā.
This is that knowledge.

Ayaṁ vuccati, ambaṭṭha, bhikkhu ‘vijjāsampanno’ itipi, ‘caraṇasampanno’ itipi, ‘vijjācaraṇasampanno’ itipi.
This mendicant is said to be ‘accomplished in knowledge’, and also ‘accomplished in conduct’, and also ‘accomplished in knowledge and conduct’.

Imāya ca, ambaṭṭha, vijjāsampadāya caraṇasampadāya ca aññā vijjāsampadā ca caraṇasampadā ca uttaritarā vā paṇītatarā vā natthi.
And, Ambaṭṭha, there is no accomplishment in knowledge and conduct that is better or finer than this.

5. Catuapāyamukha

5. Four Causes of Quitting

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya cattāri apāyamukhāni bhavanti.
There are these four causes of quitting this supreme knowledge and conduct.

Katamāni cattāri?
What four?

Idha, ambaṭṭha, ekacco samaṇo vā brāhmaṇo vā imaññeva anuttaraṁ vijjācaraṇasampadaṁ

anabhisambhuṇamāno khārividhamādāya araññāyatanaṁ ajjhogāhati:
Firstly, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, plunges into a wilderness region carrying their stuff with a shoulder-pole, thinking

‘pavattaphalabhojano bhavissāmī’ti.
they will get by eating fallen fruit.

So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.
In fact they succeed only in serving someone accomplished in knowledge and conduct.

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṁ paṭhamaṁ apāyamukhaṁ bhavati.
This is the first cause of quitting this supreme knowledge and conduct.

Puna caparaṁ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kudālapiṭakaṁ ādāya araññavanaṁ ajjhogāhati:
Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct or to get by eating fallen fruit, plunges into a wilderness region carrying a spade and basket, thinking

‘kandamūlaphalabhojano bhavissāmī’ti.
they will get by eating tubers and fruit.

So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.
In fact they succeed only in serving someone accomplished in knowledge and conduct.

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṁ dutiyaṁ apāyamukhaṁ bhavati.
This is the second cause of quitting this supreme knowledge and conduct.

Puna caparaṁ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandamūlaphalabhojanatañca anabhisambhuṇamāno gāmasāmantaṁ vā nigamasāmantaṁ vā agyāgāraṁ karitvā aggiṁ paricaranto acchati.
Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, sets up a fire chamber in the neighborhood of a village or town and dwells there serving the sacred flame.

So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.
In fact they succeed only in serving someone accomplished in knowledge and conduct.

Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṁ tatiyaṁ apāyamukhaṁ bhavati.
This is the third cause of quitting this supreme knowledge and conduct.

Puna caparaṁ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imaṁ ceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandamūlaphalabhojanatañca anabhisambhuṇamāno aggipāricariyañca anabhisambhuṇamāno cātumahāpathe catudvāraṁ agāraṁ karitvā acchati:
Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to

get by eating tubers and fruit, or to serve the sacred flame, sets up a four-doored fire chamber at the crossroads and dwells there, thinking:

‘yo imāhi catūhi disāhi āgamissati samaṇo vā brāhmaṇo vā, tamahaṁ yathāsatti yathābalaṁ paṭipūjessāmī’ti.
‘When an ascetic or brahmin comes from the four quarters, I will honor them as best I can.’

So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.
In fact they succeed only in serving someone accomplished in knowledge and conduct.

Māya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṁ catutthaṁ apāyamukhaṁ bhavati.
This is the fourth cause of quitting this supreme knowledge and conduct.

Māya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya imāni cattāri apāyamukhāni bhavanti.
These are the four causes of quitting this supreme knowledge and conduct.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

api nu tvaṁ imāya anuttarāya vijjācaraṇasampadāya sandissasi sācariyako”ti?
Is this supreme knowledge and conduct seen in your own tradition?”

“No hidaṁ, bho gotama.
“No, Master Gotama.

Kocāhaṁ, bho gotama, sācariyako, kā ca anuttarā vijjācaraṇasampadā?
Who am I and my tradition compared with the supreme knowledge and conduct?

Ārakāhaṁ, bho gotama, anuttarāya vijjācaraṇasampadāya sācariyako”ti.
We are far from that.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

api nu tvaṁ imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno khārividhamādāya araññavanamajjhogāhasi sācariyako:
Since you’re not managing to obtain this supreme knowledge and conduct, have you with your tradition plunged into a wilderness region carrying your stuff with a shoulder-pole, thinking

‘pavattaphalabhojano bhavissāmī’”ti?
you will get by eating fallen fruit?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

api nu tvaṁ imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kudālapiṭakaṁ ādāya araññavanamajjhogāhasi sācariyako:
Have you with your tradition … plunged into a wilderness region carrying a spade and basket, thinking

‘kandamūlaphalabhojano bhavissāmī’”ti?
you will get by eating tubers and fruit?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

api nu tvaṁ imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca

anabhisambhuṇamāno kandamūlaphalabhojanatañca anabhisambhuṇamāno gāmasāmantaṁ vā nigamasāmantaṁ vā agyāgāraṁ karitvā aggiṁ paricaranto acchasi sācariyako”ti?
Have you with your tradition … set up a fire chamber in the neighborhood of a village or town and dwelt there serving the sacred flame?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Taṁ kiṁ maññasi, ambaṭṭha,
“What do you think, Ambaṭṭha?

api nu tvaṁ imañceva anuttaraṁ vijjācaraṇasampadaṁ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandamūlaphalabhojanatañca anabhisambhuṇamāno aggipāricariyañca anabhisambhuṇamāno cātumahāpathe catudvāraṁ agāraṁ karitvā acchasi sācariyako:
Have you with your tradition … set up a four-doored fire chamber at the crossroads and dwelt there, thinking:

‘yo imāhi catūhi disāhi āgamissati samaṇo vā brāhmaṇo vā, taṁ mayaṁ yathāsatti yathābalaṁ paṭipūjessāmā’”ti?
‘When an ascetic or brahmin comes from the four quarters, I will honor them as best I can’?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Iti kho, ambaṭṭha, imāya ceva tvaṁ anuttarāya vijjācaraṇasampadāya parihīno sācariyako.
“So you with your tradition are not only inferior to the supreme knowledge and conduct,

Ye cime anuttarāya vijjācaraṇasampadāya cattāri apāyamukhāni bhavanti, tato ca tvaṁ parihīno sācariyako.

you are even inferior to the four causes of quitting the supreme knowledge and conduct.

Bhāsitā kho pana te esā, ambaṭṭha, ācariyena brāhmaṇena pokkharasātinā vācā:
But you have been told this by your teacher, the brahmin Pokkharasāti:

‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, kā ca tevijjānaṁ brāhmaṇānaṁ sākacchā’ti attanā āpāyikopi aparipūramāno.
‘Who are these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman compared with conversation with the brahmins of the three knowledges?” Yet he himself has not even fulfilled one of the quittings!

Passa, ambaṭṭha, yāva aparaddhañca te idaṁ ācariyassa brāhmaṇassa pokkharasātissa.
See, Ambaṭṭha, how your teacher Pokkharasāti has wronged you.

6. Pubbakaisibhāvānuyoga

6. Being Like the Sages of the Past

Brāhmaṇo kho pana, ambaṭṭha, pokkharasāti rañño pasenadissa kosalassa dattikaṁ bhuñjati.
But Pokkharasāti lives off an endowment provided by King Pasenadi of Kosala.

Tassa rājā pasenadi kosalo sammukhībhāvampi na dadāti.
But the king won’t even grant him an audience face to face.

Yadāpi tena manteti, tirodussantena manteti.

When he consults, he does so behind a curtain.

Yassa kho pana, ambaṭṭha, dhammikaṁ payātaṁ bhikkhaṁ paṭiggaṇheyya, kathaṁ tassa rājā pasenadi kosalo sammukhībhāvampi na dadeyya.
Why wouldn’t the king grant a face to face audience with someone who’d receive his legitimate presentation of food?

Passa, ambaṭṭha, yāva aparaddhañca te idaṁ ācariyassa brāhmaṇassa pokkharasātissa.
See, Ambaṭṭha, how your teacher Pokkharasāti has wronged you.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

idha rājā pasenadi kosalo hatthigīvāya vā nisinno assapiṭṭhe vā nisinno rathūpatthare vā ṭhito uggehi vā rājaññehi vā kiñcideva mantanaṁ manteyya.
Suppose King Pasenadi was holding consultations with warrior-chiefs or chieftains while sitting on an elephant’s neck or on horseback, or while standing on the mat in a chariot.

So tamhā padesā apakkamma ekamantaṁ tiṭṭheyya.
And suppose he’d get down from that place and stand aside.

Atha āgaccheyya suddo vā suddadāso vā, tasmiṁ padese ṭhito tadeva mantanaṁ manteyya:
Then along would come a worker or their bondservant, who’d stand in the same place and continue the consultation:

‘evampi rājā pasenadi kosalo āha, evampi rājā pasenadi kosalo āhā’ti.

‘This is what King Pasenadi says, and this too is what the king says.’

Api nu so rājabhaṇitaṁ vā bhaṇati rājamantanaṁ vā manteti?
Though he spoke the king’s words and gave the king’s advice,

Ettāvatā so assa rājā vā rājamatto vā”ti?
does that qualify him to be the king or the king’s minister?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Evameva kho tvaṁ, ambaṭṭha, ye te ahesuṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu:
“In the same way, Ambaṭṭha, the ancient hermits of the brahmins were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

‘tyāhaṁ mante adhiyāmi sācariyako’ti, tāvatā tvaṁ bhavissasi isi vā isitthāya vā paṭipannoti netaṁ ṭhānaṁ vijjati.
You might imagine that, since you’ve learned their hymns by heart in your own tradition, that makes you a hermit or someone on the path to becoming a hermit. But that is not possible.

Taṁ kiṁ maññasi, ambaṭṭha,
What do you think, Ambaṭṭha?

kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ—
According to what you have heard from elderly and senior brahmins, the teachers of teachers,

ye te ahesuṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu,
did those ancient brahmin hermits—

evaṁ su te sunhātā suvilittā kappitakesamassū āmukkamaṇikuṇḍalābharaṇā odātavatthavasanā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti, seyyathāpi tvaṁ etarahi sācariyako”ti?
nicely bathed and anointed, with hair and beard dressed, bedecked with jewels, earrings, and bracelets, dressed in white—amuse themselves, supplied and provided with the five kinds of sensual stimulation, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“ …pe…
Evaṁ su te sālīnaṁ odanaṁ sucimaṁsūpasecanaṁ vicitakāḷakaṁ anekasūpaṁ anekabyañjanaṁ paribhuñjanti, seyyathāpi tvaṁ etarahi sācariyako”ti?
“Did they eat boiled fine rice, garnished with clean meat, with the dark grains picked out, served with many soups and sauces, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“ …pe…
Evaṁ su te veṭhakanatapassāhi nārīhi paricārenti, seyyathāpi tvaṁ etarahi sācariyako”ti?

“Did they amuse themselves with girls wearing thongs that show off their curves, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“ …pe…
Evaṁ su te kuttavālehi vaḷavārathehi dīghāhi patodalaṭṭhīhi vāhane vitudentā vipariyāyanti, seyyathāpi tvaṁ etarahi sācariyako”ti?
“Did they drive about in chariots drawn by mares with plaited manes, whipping and lashing them onward with long goads, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“ …pe…
Evaṁ su te ukkiṇṇaparikhāsu okkhittapalighāsu nagarūpakārikāsu dīghāsivudhehi purisehi rakkhāpenti, seyyathāpi tvaṁ etarahi sācariyako”ti?
“Did they get men with long swords to guard them in fortresses with moats dug and barriers in place, like you do today in your tradition?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Iti kho, ambaṭṭha, neva tvaṁ isi na isitthāya paṭipanno sācariyako.
“So, Ambaṭṭha, in your own tradition you are neither hermit nor someone on the path to becoming a hermit.

Yassa kho pana, ambaṭṭha, mayi kaṅkhā vā vimati vā so maṁ pañhena, ahaṁ veyyākaraṇena sodhissāmī”ti.
Whoever has any doubt or uncertainty about me, let them ask me and I will clear up their doubts with my answer.”

7. Dvelakkhaṇādassana
7. Seeing the Two Marks

Atha kho bhagavā vihārā nikkhamma caṅkamaṁ abbhuṭṭhāsi.
Then the Buddha came out of his dwelling and proceeded to begin walking mindfully,

Ambaṭṭhopi māṇavo vihārā nikkhamma caṅkamaṁ abbhuṭṭhāsi.
and Ambaṭṭha did likewise.

Atha kho ambaṭṭho māṇavo bhagavantaṁ caṅkamantaṁ anucaṅkamamāno bhagavato kāye dvattiṁsamahāpurisalakkhaṇāni samannesi.
Then while walking beside the Buddha, Ambaṭṭha scrutinized his body for the thirty-two marks of a great man.

Addasā kho ambaṭṭho māṇavo bhagavato kāye dvattiṁsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.
He saw all of them except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.
whether the private parts are covered in a foreskin, and the largeness of the tongue.

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“passati kho me ayaṁ ambaṭṭho māṇavo dvattiṁsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.
“This brahmin student Ambaṭṭha sees all the marks except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he has doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.
whether the private parts are covered in a foreskin, and the largeness of the tongue.”

Atha kho bhagavā tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhāsi. Yathā addasa ambaṭṭho māṇavo bhagavato kosohitaṁ vatthaguyhaṁ.
Then the Buddha used his psychic power to will that Ambaṭṭha would see his private parts covered in a foreskin.

Atha kho bhagavā jivhaṁ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi, kevalampi nalāṭamaṇḍalaṁ jivhāya chādesi.
And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Atha kho ambaṭṭhassa māṇavassa etadahosi:
Then Ambaṭṭha thought,

“samannāgato kho samaṇo gotamo dvattiṁsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehī”ti.
“The ascetic Gotama possesses the thirty-two marks completely, lacking

none.”

Bhagavantaṁ etadavoca:
He said to the Buddha,

“handa ca dāni mayaṁ, bho gotama, gacchāma, bahukiccā mayaṁ bahukaraṇīyā”ti.
“Well, now, sir, I must go. I have many duties, and much to do.”

“Yassadāni tvaṁ, ambaṭṭha, kālaṁ maññasī”ti.
“Please, Ambaṭṭha, go at your convenience.”

Atha kho ambaṭṭho māṇavo vaḷavārathamāruyha pakkāmi.
Then Ambaṭṭha mounted his mare-drawn chariot and left.

Tena kho pana samayena brāhmaṇo pokkharasāti ukkaṭṭhāya nikkhamitvā mahatā brāhmaṇagaṇena saddhiṁ sake ārāme nisinno hoti ambaṭṭhaṁyeva māṇavaṁ paṭimānento.
Now at that time the brahmin Pokkharasāti had come out from Ukkaṭṭhā together with a large group of brahmins and was sitting in his own park just waiting for Ambaṭṭha.

Atha kho ambaṭṭho māṇavo yena sako ārāmo tena pāyāsi.
Then Ambaṭṭha entered the park.

Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova yena brāhmaṇo pokkharasāti tenupasaṅkami; upasaṅkamitvā brāhmaṇaṁ pokkharasātiṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho ambaṭṭhaṁ māṇavaṁ brāhmaṇo pokkharasāti etadavoca:
He went by carriage as far as the terrain allowed, then descended and approached the brahmin Pokkharasāti on foot. He bowed and sat down to one side, and Pokkharasāti said to him:

“kacci, tāta ambaṭṭha, addasa taṁ bhavantaṁ gotaman”ti?
“I hope, dear Ambaṭṭha, you saw the Master Gotama?”

“Addasāma kho mayaṁ, bho, taṁ bhavantaṁ gotaman”ti.
“I saw him, sir.”

“Kacci, tāta ambaṭṭha, taṁ bhavantaṁ gotamaṁ tathā santaṁyeva saddo abbhuggato no aññathā;
“Well, does he live up to his reputation or not?”

kacci pana so bhavaṁ gotamo tādiso no aññādiso”ti?

“Tathā santaṁyeva, bho, taṁ bhavantaṁ gotamaṁ saddo abbhuggato no aññathā, tādisova so bhavaṁ gotamo no aññādiso.
“He does, sir.

Samannāgato ca so bhavaṁ gotamo dvattiṁsamahāpurisalakkhaṇehi paripuṇṇehi no aparipuṇṇehī”ti.
Master Gotama possesses the thirty-two marks completely, lacking none.”

“Ahu pana te, tāta ambaṭṭha, samaṇena gotamena saddhiṁ kocideva kathāsallāpo”ti?
“And did you have some discussion with him?”

“Ahu kho me, bho, samaṇena gotamena saddhiṁ kocideva kathāsallāpo”ti.
“I did.”

“Yathā kathaṁ pana te, tāta ambaṭṭha, ahu samaṇena gotamena saddhiṁ kocideva kathāsallāpo”ti?
“And what kind of discussion did you have with him?”

Atha kho ambaṭṭho māṇavo yāvatako ahosi bhagavatā saddhiṁ kathāsallāpo, taṁ sabbaṁ brāhmaṇassa pokkharasātissa ārocesi.
Then Ambaṭṭha informed Pokkharasāti of all they had discussed.

Evaṁ vutte, brāhmaṇo pokkharasāti ambaṭṭhaṁ māṇavaṁ etadavoca:
Then Pokkharasāti said to Ambaṭṭha,

“aho vata re amhākaṁ, paṇḍitaka, aho vata re amhākaṁ, bahussutaka, aho vata re amhākaṁ, tevijjaka, evarūpena kira, bho, puriso atthacarakena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
“Oh, our bloody fake scholar, our fake learned man, who pretends to be proficient in the three Vedas! A man who behaves like this ought, when their body breaks up, after death, to be reborn in a place of loss, a bad place, the underworld, hell.

Yadeva kho tvaṁ, ambaṭṭha, taṁ bhavantaṁ gotamaṁ evaṁ āsajja āsajja avacāsi, atha kho so bhavaṁ gotamo amhepi evaṁ upaneyya upaneyya avaca.
It’s only because you repeatedly attacked Master Gotama like that that he kept bringing up charges against us!”

Aho vata re amhākaṁ, paṇḍitaka, aho vata re amhākaṁ, bahussutaka, aho vata re amhākaṁ, tevijjaka, evarūpena kira, bho, puriso atthacarakena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyyā”ti, kupito anattamano ambaṭṭhaṁ māṇavaṁ padasāyeva pavattesi.
Angry and upset, he kicked Ambaṭṭha over,

Icchati ca tāvadeva bhagavantaṁ dassanāya upasaṅkamituṁ.
and wanted to go and see the Buddha right away.

8. Pokkharasātibuddhūpasaṅkamana

8. Pokkharasāti Visits the Buddha

Atha kho te brāhmaṇā brāhmaṇaṁ pokkharasātiṁ etadavocuṁ:

Then those brahmins said to Pokkharasāti,

“ativikālo kho, bho, ajja samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.

“It’s much too late to visit the ascetic Gotama today.

Svedāni bhavaṁ pokkharasāti samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti.
You can visit him tomorrow.”

Atha kho brāhmaṇo pokkharasāti sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā yāne āropetvā ukkāsu dhāriyamānāsu ukkaṭṭhāya niyyāsi, yena icchānaṅgalavanasaṇḍo tena pāyāsi.
So Pokkharasāti had delicious fresh and cooked foods prepared in his own home. Then he mounted a carriage and, with attendants carrying torches, set out from Ukkaṭṭhā for the forest near Icchānaṅgala.

Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṁ sammodi, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho brāhmaṇo pokkharasāti bhagavantaṁ etadavoca:
He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. He went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“āgamā nu khvidha, bho gotama, amhākaṁ antevāsī ambaṭṭho māṇavo”ti?
“Master Gotama, has my pupil, the student Ambaṭṭha, come here?”

“Āgamā kho te, brāhmaṇa, antevāsī ambaṭṭho māṇavo”ti.
“Yes he has, brahmin.”

“Ahu pana te, bho gotama, ambaṭṭhena māṇavena saddhiṁ kocideva kathāsallāpo”ti?
“And did you have some discussion with him?”

“Ahu kho me, brāhmaṇa, ambaṭṭhena māṇavena saddhiṁ kocideva kathāsallāpo”ti.
“I did.”

“Yathākathaṁ pana te, bho gotama, ahu ambaṭṭhena māṇavena saddhiṁ kocideva kathāsallāpo”ti?
“And what kind of discussion did you have with him?”

Atha kho bhagavā yāvatako ahosi ambaṭṭhena māṇavena saddhiṁ kathāsallāpo, taṁ sabbaṁ brāhmaṇassa pokkharasātissa ārocesi.
Then the Buddha informed Pokkharasāti of all they had discussed.

Evaṁ vutte, brāhmaṇo pokkharasāti bhagavantaṁ etadavoca:
Then Pokkharasāti said to the Buddha,

“bālo, bho gotama, ambaṭṭho māṇavo, khamatu bhavaṁ gotamo ambaṭṭhassa māṇavassā”ti.
“Ambaṭṭha is a fool, Master Gotama. Please forgive him.”

“Sukhī hotu, brāhmaṇa, ambaṭṭho māṇavo”ti.
“May the student Ambaṭṭha be happy, brahmin.”

Atha kho brāhmaṇo pokkharasāti bhagavato kāye dvattiṁsamahāpurisalakkhaṇāni samannesi.
Then Pokkharasāti scrutinized the Buddha’s body for the thirty-two marks of a great man.

Addasā kho brāhmaṇo pokkharasāti bhagavato kāye dvattiṁsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.
He saw all of them except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.

whether the private parts are covered in a foreskin, and the largeness of the tongue.

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“passati kho me ayaṁ brāhmaṇo pokkharasāti dvattiṁsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.
“Pokkharasāti sees all the marks except for two,

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—
which he has doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.
whether the private parts are covered in a foreskin, and the largeness of the tongue.”

Atha kho bhagavā tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhāsi yathā addasa brāhmaṇo pokkharasāti bhagavato kosohitaṁ vatthaguyhaṁ.
Then the Buddha used his psychic power to will that Pokkharasāti would see his private parts covered in a foreskin.

Atha kho bhagavā jivhaṁ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi, kevalampi nalāṭamaṇḍalaṁ jivhāya chādesi.
And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Atha kho brāhmaṇassa pokkharasātissa etadahosi:
Pokkharasāti thought,

“samannāgato kho samaṇo gotamo dvattiṁsamahāpurisalakkhaṇehi paripuṇṇehi no aparipuṇṇehī”ti.
“The ascetic Gotama possesses the thirty-two marks completely, lacking none.”

Bhagavantaṁ etadavoca:
He said to the Buddha,

“adhivāsetu me bhavaṁ gotamo ajjatanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho brāhmaṇo pokkharasāti bhagavato adhivāsanaṁ viditvā bhagavato kālaṁ ārocesi:
Then, knowing that the Buddha had consented, Pokkharasāti announced the time to him,

“kālo, bho gotama, niṭṭhitaṁ bhattan”ti.
“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena brāhmaṇassa pokkharasātissa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Pokkharasāti together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho brāhmaṇo pokkharasāti bhagavantaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi, māṇavakāpi bhikkhusaṅghaṁ.
Then Pokkharasāti served and satisfied the Buddha with his own hands with delicious fresh and cooked foods, while his students served the Saṅgha.

Atha kho brāhmaṇo pokkharasāti bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hand and bowl, Pokkharasāti took a low seat and sat to one side.

Ekamantaṁ nisinnassa kho brāhmaṇassa pokkharasātissa bhagavā anupubbiṁ kathaṁ kathesi, seyyathidaṁ—

Then the Buddha taught him step by step, with

dānakathaṁ sīlakathaṁ saggakathaṁ; kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ, nekkhamme ānisaṁsaṁ pakāsesi.
a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi brāhmaṇaṁ pokkharasātiṁ kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—
And when the Buddha knew that Pokkharasāti's mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas:

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evameva brāhmaṇassa pokkharasātissa tasmiññeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Pokkharasāti:

"yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman"ti.
"Everything that has a beginning has an end."

9. Pokkharasātiupāsakattapaṭivedanā

9. Pokkharasāti Declares Himself a Lay Follower

Atha kho brāhmaṇo pokkharasāti diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto

aparappaccayo satthusāsane bhagavantaṁ etadavoca:
Then Pokkharasāti saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha,

"abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
"Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, just so has Master Gotama made the Teaching clear in many ways.

Esāhaṁ, bho gotama, saputto sabhariyo sapariso sāmacco bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.

Together with my children, wives, retinue, and ministers, I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Yathā ca bhavaṁ gotamo ukkaṭṭhāya aññāni upāsakakulāni upasaṅkamati, evameva bhavaṁ gotamo pokkharasātikulaṁ upasaṅkamatu.
Just as Master Gotama visits other devoted families in Ukkaṭṭhā, may he visit mine.

Tattha ye te māṇavakā vā māṇavikā vā bhavantaṁ gotamaṁ abhivādessanti vā paccuṭṭhissanti vā āsanaṁ vā udakaṁ vā dassanti cittaṁ vā pasādessanti, tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāyā”ti.
The brahmin boys and girls there will bow to you, rise in your presence, give you a seat and water, and gain confidence in their hearts. That will be for their lasting welfare and happiness.”

“Kalyāṇaṁ vuccati, brāhmaṇā”ti.
“That’s nice of you to say, householder.”

Ambaṭṭhasuttaṁ niṭṭhitaṁ tatiyaṁ.

4 Soṇadaṇḍasutta:
With Soṇadaṇḍa

1. Campeyyakabrāhmaṇagahapatikā
1. The Brahmins and Householders of Campā

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā aṅgesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena campā tadavasari.
At one time the Buddha was wandering in the land of the Aṅgas together with a large Saṅgha of around five hundred mendicants when he arrived at Campā,

Tatra sudaṁ bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
where he stayed by the banks of the Gaggarā Lotus Pond.

Tena kho pana samayena soṇadaṇḍo brāhmaṇo campaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā māgadhena seniyena bimbisārena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the brahmin Soṇadaṇḍa was living in Campā. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park granted to a brahmin.

Assosuṁ kho campeyyakā brāhmaṇagahapatikā:
The brahmins and householders of Campā heard:

“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito aṅgesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi campaṁ anuppatto campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī”ti.
It’s good to see such perfected ones.”

Atha kho campeyyakā brāhmaṇagahapatikā campāya nikkhamitvā saṅghasaṅghī gaṇībhūtā yena gaggarā pokkharaṇī tenupasaṅkamanti.

Then, having departed Campā, they formed into companies and headed to the Gaggarā Lotus Pond.

Tena kho pana samayena soṇadaṇḍo brāhmaṇo uparipāsāde divāseyyaṁ upagato hoti.
Now at that time the brahmin Soṇadaṇḍa had retired to the upper floor of his stilt longhouse for his midday nap.

Addasā kho soṇadaṇḍo brāhmaṇo campeyyake brāhmaṇagahapatike campāya nikkhamitvā saṅghasaṅghī gaṇībhūte yena gaggarā pokkharaṇī tenupasaṅkamante.
He saw the brahmins and householders heading for the lotus pond,

Disvā khattaṁ āmantesi:
and addressed his steward,

“kiṁ nu kho, bho khatte, campeyyakā brāhmaṇagahapatikā campāya nikkhamitvā saṅghasaṅghī gaṇībhūtā yena gaggarā pokkharaṇī tenupasaṅkamantī”ti?
“My steward, why are the brahmins and householders headed for the Gaggarā Lotus Pond?”

“Atthi kho, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito aṅgesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi campaṁ anuppatto campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
“The ascetic Gotama has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those

who wish to train, teacher of gods and humans, awakened, blessed.’

Tamete bhavantaṁ gotamaṁ dassanāya upasaṅkamantī”ti.
They’re going to see that Master Gotama.”

“Tena hi, bho khatte, yena campeyyakā brāhmaṇagahapatikā tenupasaṅkama, upasaṅkamitvā campeyyake brāhmaṇagahapatike evaṁ vadehi:
“Well then, go to the brahmins and householders and say to them:

‘soṇadaṇḍo, bho, brāhmaṇo evamāha—
‘Sirs, the brahmin Soṇadaṇḍa asks

āgamentu kira bhavanto, soṇadaṇḍopi brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī’”ti.
you to wait, as he will also go to see the ascetic Gotama.’”

“Evaṁ, bho”ti kho so khattā soṇadaṇḍassa brāhmaṇassa paṭissutvā yena campeyyakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā campeyyake brāhmaṇagahapatike etadavoca:
“Yes, sir,” replied the steward, and did as he was asked.

“soṇadaṇḍo bho brāhmaṇo evamāha:
‘āgamentu kira bhavanto, soṇadaṇḍopi brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī’”ti.

2. Soṇadaṇḍaguṇakathā
2. The Qualities of Soṇadaṇḍa

Tena kho pana samayena nānāverajjakānaṁ brāhmaṇānaṁ pañcamattāni brāhmaṇasatāni campāyaṁ paṭivasanti kenacideva karaṇīyena.
Now at that time around five hundred brahmins from abroad were residing in Campā on some business.

Assosuṁ kho te brāhmaṇā:
They heard that

“soṇadaṇḍo kira brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti.
the brahmin Soṇadaṇḍa was going to see the ascetic Gotama.

Atha kho te brāhmaṇā yena soṇadaṇḍo brāhmaṇo tenupasaṅkamiṁsu; upasaṅkamitvā soṇadaṇḍaṁ brāhmaṇaṁ etadavocuṁ:
They approached Soṇadaṇḍa and said to him,

“saccaṁ kira bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti?
“Is it really true that you are going to see the ascetic Gotama?”

“Evaṁ kho me, bho, hoti:
“Yes, gentlemen, it is true.”

‘ahampi samaṇaṁ gotamaṁ dassanāya upasaṅkamissāmī’”ti.

“Mā bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkami.
“Please don’t, master Soṇadaṇḍa!

Na arahati bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
It’s not appropriate for you to go to see the ascetic Gotama.

Sace bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamissati, bhoto soṇadaṇḍassa yaso hāyissati, samaṇassa

gotamassa yaso abhivaḍḍhissati.
For if you do so, your reputation will diminish and his will increase.

Yampi bhoto soṇadaṇḍassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati, imināpaṅgena na arahati bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ;
For this reason it's not appropriate for you to go to see the ascetic Gotama;

samaṇo tveva gotamo arahati bhavantaṁ soṇadaṇḍaṁ dassanāya upasaṅkamituṁ.
it's appropriate that he comes to see you.

Bhavañhi soṇadaṇḍo ubhato sujāto mātito ca pitito ca, saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
You are well born on both your mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

Yampi bhavaṁ soṇadaṇḍo ubhato sujāto mātito ca pitito ca, saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ;
For this reason it's not appropriate for you to go to see the ascetic Gotama;

samaṇo tveva gotamo arahati bhavantaṁ soṇadaṇḍaṁ dassanāya upasaṅkamituṁ.
it's appropriate that he comes to see you.

Bhavañhi soṇadaṇḍo aḍḍho mahaddhano mahābhogo …pe…
You're rich, affluent, and wealthy. …

Bhavañhi soṇadaṇḍo ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo …pe…
You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the

testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. …

Bhavañhi soṇadaṇḍo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya …pe…
You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent and splendid as Brahmā, remarkable to behold. …

Bhavañhi soṇadaṇḍo sīlavā vuddhasīlī vuddhasīlena samannāgato … pe…
You are ethical, mature in ethical conduct. …

Bhavañhi soṇadaṇḍo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā …pe…
You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

Bhavañhi soṇadaṇḍo bahūnaṁ ācariyapācariyo tīṇi māṇavakasatāni mante vāceti. Bahū kho pana nānādisā nānājanapadā māṇavakā āgacchanti bhoto soṇadaṇḍassa santike mantatthikā mante adhiyitukāmā …pe…
You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. …

Bhavañhi soṇadaṇḍo jiṇṇo vuddho mahallako addhagato vayoanuppatto;
You're old, elderly and senior, advanced in years, and have reached the final stage of life.

samaṇo gotamo taruṇo ceva taruṇapabbajito ca …pe…
The ascetic Gotama is young, and has newly gone forth. …

Bhavañhi soṇadaṇḍo rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito …pe…
You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

Bhavañhi soṇadaṇḍo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito …pe…
and the brahmin Pokkharasāti. …

Bhavañhi soṇadaṇḍo campaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ, raññā māgadhena seniyena bimbisārena dinnaṁ, rājadāyaṁ brahmadeyyaṁ.
You live in Campā, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park granted to a brahmin.

Yampi bhavaṁ soṇadaṇḍo campaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ, raññā māgadhena seniyena bimbisārena dinnaṁ, rājadāyaṁ brahmadeyyaṁ. Imināpaṅgena na arahati bhavaṁ soṇadaṇḍo samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ;
For this reason, too, it's not appropriate for you to go to see the ascetic Gotama;

samaṇo tveva gotamo arahati bhavantaṁ soṇadaṇḍaṁ dassanāya upasaṅkamitun"ti.
it's appropriate that he comes to see you.

3. Buddhaguṇakathā

3. The Qualities of the Buddha

Evaṁ vutte, soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca:

When they had spoken, Soṇadaṇḍa said to those brahmins:

“Tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ;
“Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama,

na tveva arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.
and it’s not appropriate for him to come to see me.

Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca, saṁsuddhagahaṇiko yāva sattamā pitāmahayugā, akkhitto anupakkuṭṭho jātivādena.
He is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā, akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ;
For this reason it’s not appropriate for the ascetic Gotama to come to see me;

atha kho mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ.
rather, it’s appropriate for me to go to see him.

Samaṇo khalu, bho, gotamo mahantaṁ ñātisaṅghaṁ ohāya pabbajito …pe…
When he went forth he abandoned a large family circle. …

Samaṇo khalu, bho, gotamo pahūtaṁ hiraññasuvaṇṇaṁ ohāya pabbajito bhūmigatañca vehāsaṭṭhaṁ ca …pe…
When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. …

Samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṁ pabbajito …pe…
He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. …

Samaṇo khalu, bho, gotamo akāmakānaṁ mātāpitūnaṁ assumukhānaṁ rudantānaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito …pe…
Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. …

Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, brahmavaṇṇī, brahmavacchasī, akhuddāvakāso dassanāya …pe…
He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent and splendid as Brahmā, remarkable to behold. …

Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalasīlena samannāgato …pe…
He is ethical, possessing ethical conduct that is noble and skillful. …

Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā … pe…
He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

Samaṇo khalu, bho, gotamo bahūnaṁ ācariyapācariyo …pe…
He's a teacher of teachers. …

Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo …pe…
He has ended sensual desire, and is rid of caprice. …

Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya …pe…
He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. …

Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnakhattiyakulā …pe…
He went forth from an eminent family of unbroken aristocratic lineage. …

Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā …pe…
He went forth from a rich, affluent, and wealthy family. …

Samaṇaṁ khalu, bho, gotamaṁ tiroraṭṭhā tirojanapadā pañhaṁ pucchituṁ āgacchanti …pe…
People come from distant lands and distant countries to question him. …

Samaṇaṁ khalu, bho, gotamaṁ anekāni devatāsahassāni pāṇehi saraṇaṁ gatāni …pe…
Many thousands of deities have gone for refuge for life to him. …

Samaṇaṁ khalu, bho, gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti …pe…
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ …

Samaṇo khalu, bho, gotamo dvattiṁsamahāpurisalakkhaṇehi samannāgato …pe…
He has the thirty-two marks of a great man. …

Samaṇo khalu, bho, gotamo ehisvāgatavādī sakhilo sammodako abbhākuṭiko uttānamukho pubbabhāsī …pe…
He is welcoming, congenial, polite, smiling, open, the first to speak. …

Samaṇo khalu, bho, gotamo catunnaṁ parisānaṁ sakkato garukato mānito pūjito apacito …pe…
He’s honored, respected, revered, venerated, and esteemed by the four assemblies. …

Samaṇe khalu, bho, gotame bahū devā ca manussā ca abhippasannā … pe…
Many gods and humans are devoted to him. …

Samaṇo khalu, bho, gotamo yasmiṁ gāme vā nigame vā paṭivasati, na tasmiṁ gāme vā nigame vā amanussā manusse viheṭhenti …pe…
While he is residing in a village or town, non-human entities do not harass

them. …

Samaṇo khalu, bho, gotamo saṅghī gaṇī gaṇācariyo puthutitthakarānaṁ aggamakkhāyati. Yathā kho pana, bho, etesaṁ samaṇabrāhmaṇānaṁ yathā vā tathā vā yaso samudāgacchati, na hevaṁ samaṇassa gotamassa yaso samudāgato.
He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins.

Atha kho anuttarāya vijjācaraṇasampadāya samaṇassa gotamassa yaso samudāgato …pe…
Rather, he came by his fame due to his supreme knowledge and conduct. …

Samaṇaṁ khalu, bho, gotamaṁ rājā māgadho seniyo bimbisāro saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇaṁ khalu, bho, gotamaṁ rājā pasenadi kosalo saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇaṁ khalu, bho, gotamaṁ brāhmaṇo pokkharasāti saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇo khalu, bho, gotamo rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito …pe…
He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

Samaṇo khalu, bho, gotamo rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito …pe…
King Pasenadi of Kosala …

Samaṇo khalu, bho, gotamo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito …pe…
and the brahmin Pokkharasāti.

Samaṇo khalu, bho, gotamo campaṁ anuppatto, campāyaṁ viharati gaggarāya pokkharaṇiyā tīre.
The ascetic Gotama has arrived at Campā and is staying at the Gaggarā Lotus Pond.

Ye kho pana, bho, keci samaṇā vā brāhmaṇā vā amhākaṁ gāmakhettaṁ āgacchanti atithī no te honti.
Any ascetic or brahmin who comes to stay in our village district is our guest,

Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā.
and should be honored and respected as such.

Yampi, bho, samaṇo gotamo campaṁ anuppatto campāyaṁ viharati gaggarāya pokkharaṇiyā tīre, atithimhākaṁ samaṇo gotamo;
atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo.
Imināpaṅgena na arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.
For this reason, too, it’s not appropriate for Master Gotama to come to see me;

Atha kho mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ.
rather, it’s appropriate for me to go to see him.

Ettake kho ahaṁ, bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṁ gotamo ettakavaṇṇo.

This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this,

Aparimāṇavaṇṇo hi so bhavaṁ gotamo"ti.
for the praise of Master Gotama is limitless."

Evaṁ vutte, te brāhmaṇā soṇadaṇḍaṁ brāhmaṇaṁ etadavocuṁ:
When he had spoken, those brahmins said to him,

"yathā kho bhavaṁ soṇadaṇḍo samaṇassa gotamassa vaṇṇe bhāsati ito cepi so bhavaṁ gotamo yojanasate viharati, alameva saddhena kulaputtena dassanāya upasaṅkamituṁ api puṭosenā"ti.
"According to Soṇadaṇḍa's praises, if Master Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a shoulder bag."

"Tena hi, bho, sabbeva mayaṁ samaṇaṁ gotamaṁ dassanāya upasaṅkamissāmā"ti.
"Well then, gentlemen, let's all go to see the ascetic Gotama."

4. Soṇadaṇḍaparivitakka

4. Soṇadaṇḍa Has Second Thoughts

Atha kho soṇadaṇḍo brāhmaṇo mahatā brāhmaṇagaṇena saddhiṁ yena gaggarā pokkharaṇī tenupasaṅkami.

Then Soṇadaṇḍa together with a large group of brahmins went to see the Buddha.

Atha kho soṇadaṇḍassa brāhmaṇassa tirovanasaṇḍagatassa evaṁ cetaso parivitakko udapādi:
But as he reached the far side of the forest, this thought came to mind,

“ahañceva kho pana samaṇaṁ gotamaṁ pañhaṁ puccheyyaṁ;
“Suppose I was to ask the ascetic Gotama a question.

tatra ce maṁ samaṇo gotamo evaṁ vadeyya:
He might say to me:

‘na kho esa, brāhmaṇa, pañho evaṁ pucchitabbo, evaṁ nāmesa, brāhmaṇa, pañho pucchitabbo’ti, tena maṁ ayaṁ parisā paribhaveyya:
‘Brahmin, you shouldn’t ask your question like that. This is how you should ask it.’ And the assembly might disparage me for that:

‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇaṁ gotamaṁ yoniso pañhaṁ pucchitun’ti.
‘Soṇadaṇḍa is foolish and incompetent. He’s not able to properly ask the ascetic Gotama a question.’

Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.
And when you’re disparaged by the assembly, your reputation diminishes.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.
When your reputation diminishes, your wealth also diminishes.

Yasoladdhā kho panamhākaṁ bhogā.
But my wealth relies on my reputation.

Mamañceva kho pana samaṇo gotamo pañhaṁ puccheyya, tassa cāhaṁ pañhassa veyyākaraṇena cittaṁ na ārādheyyaṁ;
Or if the ascetic Gotama asks me a question, I might not satisfy him with my answer.

tatra ce maṁ samaṇo gotamo evaṁ vadeyya:
He might say to me:

‘na kho esa, brāhmaṇa, pañho evaṁ byākātabbo, evaṁ nāmesa, brāhmaṇa, pañho byākātabbo’ti, tena maṁ ayaṁ parisā paribhaveyya:
‘Brahmin, you shouldn’t answer the question like that. This is how you should answer it.’ And the assembly might disparage me for that:

‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇassa gotamassa pañhassa veyyākaraṇena cittaṁ ārādhetun’ti.

‘Soṇadaṇḍa is foolish and incompetent. He’s not able to satisfy the ascetic Gotama’s mind with his answer.’

Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.
And when you’re disparaged by the assembly, your reputation diminishes.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.
When your reputation diminishes, your wealth also diminishes.

Yasoladdhā kho panamhākaṁ bhogā.
But my wealth relies on my reputation.

Ahañceva kho pana evaṁ samīpagato samāno adisvāva samaṇaṁ gotamaṁ nivatteyyaṁ, tena maṁ ayaṁ parisā paribhaveyya:
On the other hand, if I were to turn back after having come so far without having seen the ascetic Gotama, the assembly might disparage me for that:

‘bālo soṇadaṇḍo brāhmaṇo abyatto mānathaddho bhīto ca, no visahati samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ, kathañhi nāma evaṁ samīpagato samāno adisvā samaṇaṁ gotamaṁ nivattissatī’ti.
‘Soṇadaṇḍa is foolish and incompetent. He’s stuck-up and scared. He doesn’t dare to go and see the ascetic Gotama. For how on earth can he turn back after having come so far without having seen the ascetic Gotama!’

Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.
And when you’re disparaged by the assembly, your reputation diminishes.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ,
When your reputation diminishes, your wealth also diminishes.

yasoladdhā kho panamhākaṁ bhogā”ti.
But my wealth relies on my reputation.”

Atha kho soṇadaṇḍo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Soṇadaṇḍa went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one

side.

Campeyyakāpi kho brāhmaṇagahapatikā appekacce bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu; appekacce bhagavatā saddhiṁ sammodiṁsu; sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu; appekacce yena bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu; appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu; appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.
Before sitting down to one side, some of the brahmins and householders of Campā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Tatrapi sudaṁ soṇadaṇḍo brāhmaṇo etadeva bahulamanuvitakkento nisinno hoti:
But while sitting there, Soṇadaṇḍa continued to be plagued by many second thoughts. He thought,

**“ahañceva kho pana samaṇaṁ gotamaṁ pañhaṁ puccheyyaṁ;
tatra ce maṁ samaṇo gotamo evaṁ vadeyya:
‘na kho esa, brāhmaṇa, pañho evaṁ pucchitabbo, evaṁ nāmesa, brāhmaṇa, pañho pucchitabbo’ti, tena maṁ ayaṁ parisā paribhaveyya:
‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇaṁ gotamaṁ yoniso pañhaṁ pucchitun’ti.
Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.
Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.
Yasoladdhā kho panamhākaṁ bhogā.
Mamañceva kho pana samaṇo gotamo pañhaṁ puccheyya, tassa cāhaṁ pañhassa veyyākaraṇena cittaṁ na ārādheyyaṁ;
tatra ce maṁ samaṇo gotamo evaṁ vadeyya:
‘na kho esa, brāhmaṇa, pañho evaṁ byākātabbo, evaṁ nāmesa, brāhmaṇa, pañho byākātabbo’ti, tena maṁ ayaṁ parisā paribhaveyya:
‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇassa gotamassa pañhassa veyyākaraṇena cittaṁ ārādhetun’ti.
Yaṁ kho panāyaṁ parisā paribhaveyya, yasopi tassa hāyetha.**

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.
Yasoladdhā kho panamhākaṁ bhogā.
Aho vata maṁ samaṇo gotamo sake ācariyake tevijjake pañhaṁ puccheyya, addhā vatassāhaṁ cittaṁ ārādheyyaṁ pañhassa veyyākaraṇenā”ti.
“If only the ascetic Gotama would ask me about my own teacher’s scriptural heritage of the three Vedas! Then I could definitely satisfy his mind with my answer.”

5. Brāhmaṇapaññatti

5. What Makes a Brahmin

Atha kho bhagavato soṇadaṇḍassa brāhmaṇassa cetasā cetoparivitakkamaññāya etadahosi:
Then the Buddha, knowing what Soṇadaṇḍa was thinking, thought,

“vihaññati kho ayaṁ soṇadaṇḍo brāhmaṇo sakena cittena.
“This brahmin Soṇadaṇḍa is worried by his own thoughts.

Yannūnāhaṁ soṇadaṇḍaṁ brāhmaṇaṁ sake ācariyake tevijjake pañhaṁ puccheyyan”ti.
Why don’t I ask him about his own teacher’s scriptural heritage of the three Vedas?”

Atha kho bhagavā soṇadaṇḍaṁ brāhmaṇaṁ etadavoca:
So he said to Soṇadaṇḍa,

“katihi pana, brāhmaṇa, aṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
“Brahmin, how many factors must a brahmin possess for the brahmins to describe him as a brahmin;

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti?
and so that when he says ‘I am a brahmin’ he speaks rightly, without falling into falsehood?”

Atha kho soṇadaṇḍassa brāhmaṇassa etadahosi:
Then Soṇadaṇḍa thought,

“yaṁ vata no ahosi icchitaṁ, yaṁ ākaṅkhitaṁ, yaṁ adhippetaṁ, yaṁ abhipatthitaṁ:
“The ascetic Gotama has asked me about exactly what I wanted, what I wished for, what I desired, what I yearned for; that is, my own scriptural heritage.

‘aho vata maṁ samaṇo gotamo sake ācariyake tevijjake pañhaṁ puccheyya, addhā vatassāhaṁ cittaṁ ārādheyyaṁ pañhassa veyyākaraṇenā’ti, tatra maṁ samaṇo gotamo sake ācariyake tevijjake pañhaṁ pucchati.
Addhā vatassāhaṁ cittaṁ ārādhessāmi pañhassa veyyākaraṇenā”ti.
I can definitely satisfy his mind with my answer.”

Atha kho soṇadaṇḍo brāhmaṇo abbhunnāmetvā kāyaṁ anuviloketvā parisaṁ bhagavantaṁ etadavoca:
Then Soṇadaṇḍa straightened his back, looked around the assembly, and said to the Buddha,

“pañcahi, bho gotama, aṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
“Master Gotama, a brahmin must possess five factors for the brahmins to describe him as a brahmin;

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyya.

and so that when he says ‘I am a brahmin’ he speaks rightly, without falling into falsehood.

Katamehi pañcahi?
What five?

Idha, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca, saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
It’s when a brahmin is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

ajjhāyako hoti mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo;
He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya;
He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent and splendid as Brahmā, remarkable to behold.

sīlavā hoti vuddhasīlī vuddhasīlena samannāgato;
He is ethical, mature in ethical conduct.

paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
He’s astute and clever, being the first or second to hold the sacrificial ladle.

Imehi kho, bho gotama, pañcahi aṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
These are the five factors which a brahmin must possess for the brahmins to describe him as a brahmin;

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti.
and so that when he says ‘I am a brahmin’ he speaks rightly, without falling into falsehood.”

“Imesaṁ pana, brāhmaṇa, pañcannaṁ aṅgānaṁ sakkā ekaṁ aṅgaṁ ṭhapayitvā catūhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapetuṁ;
“But brahmin, is it possible to set aside one of these five factors and still rightly describe someone as a brahmin?”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti?

“Sakkā, bho gotama.
“It is possible, Master Gotama.

Imesañhi, bho gotama, pañcannaṁ aṅgānaṁ vaṇṇaṁ ṭhapayāma.
We could leave appearance out of the five factors.

Kiñhi vaṇṇo karissati?
For what does appearance matter?

Yato kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
ajjhāyako ca hoti mantadharo ca tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo;
sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato;
paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
Imehi kho, bho gotama, catūhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
A brahmin must possess the remaining four factors for the brahmins to rightly describe him as a brahmin.”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti.

“Imesaṁ pana, brāhmaṇa, catunnaṁ aṅgānaṁ sakkā ekaṁ aṅgaṁ ṭhapayitvā tīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapetuṁ;
“But brahmin, is it possible to set aside one of these four factors and still rightly describe someone as a brahmin?”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti?

“Sakkā, bho gotama.
“It is possible, Master Gotama.

Imesañhi, bho gotama, catunnaṁ aṅgānaṁ mante ṭhapayāma.
We could leave the hymns out of the five factors.

Kiñhi mantā karissanti?
For what do the hymns matter?

Yato kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato;
paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
Imehi kho, bho gotama, tīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
A brahmin must possess the remaining three factors for the brahmins to rightly describe him as a brahmin.”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti.

“Imesaṁ pana, brāhmaṇa, tiṇṇaṁ aṅgānaṁ sakkā ekaṁ aṅgaṁ ṭhapayitvā dvīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapetuṁ;

“But brahmin, is it possible to set aside one of these three factors and still rightly describe someone as a brahmin?”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti?

“Sakkā, bho gotama.
“It is possible, Master Gotama.

Imesañhi, bho gotama, tiṇṇaṁ aṅgānaṁ jātiṁ ṭhapayāma.
We could leave birth out of the five factors.

Kiñhi jāti karissati?
For what does birth matter?

Yato kho, bho gotama, brāhmaṇo sīlavā hoti vuddhasīlī vuddhasīlena samannāgato;
It’s when a brahmin is ethical, mature in ethical conduct;

paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
and he’s astute and clever, being the first or second to hold the sacrificial ladle.

Imehi kho, bho gotama, dvīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;
A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin.”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti.

Evaṁ vutte, te brāhmaṇā soṇadaṇḍaṁ brāhmaṇaṁ etadavocuṁ:
When he had spoken, those brahmins said to him,

“mā bhavaṁ soṇadaṇḍo evaṁ avaca, mā bhavaṁ soṇadaṇḍo evaṁ avaca.
“Please don’t say that, Master Soṇadaṇḍa, please don’t say that!

Apavadateva bhavaṁ soṇadaṇḍo vaṇṇaṁ, apavadati mante, apavadati jātiṁ, ekaṁsena bhavaṁ soṇadaṇḍo samaṇasseva gotamassa vādaṁ

anupakkhandatī”ti.
You’re just condemning appearance, the hymns, and birth! You’re totally going over to the ascetic Gotama’s doctrine!”

Atha kho bhagavā te brāhmaṇe etadavoca:
So the Buddha said to them,

“sace kho tumhākaṁ brāhmaṇānaṁ evaṁ hoti:
“Well, brahmins, if you think that

‘appassuto ca soṇadaṇḍo brāhmaṇo, akalyāṇavākkaraṇo ca soṇadaṇḍo brāhmaṇo, duppañño ca soṇadaṇḍo brāhmaṇo, na ca pahoti soṇadaṇḍo brāhmaṇo samaṇena gotamena saddhiṁ asmiṁ vacane paṭimantetun’ti, tiṭṭhatu soṇadaṇḍo brāhmaṇo, tumhe mayā saddhiṁ mantavho asmiṁ vacane.
Soṇadaṇḍa is unlearned, a poor speaker, witless, and not capable of having a dialogue with me about this, then leave him aside and you can have a dialogue with me.

Sace pana tumhākaṁ brāhmaṇānaṁ evaṁ hoti:
But if you think that

‘bahussuto ca soṇadaṇḍo brāhmaṇo, kalyāṇavākkaraṇo ca soṇadaṇḍo brāhmaṇo, paṇḍito ca soṇadaṇḍo brāhmaṇo, pahoti ca soṇadaṇḍo brāhmaṇo samaṇena gotamena saddhiṁ asmiṁ vacane paṭimantetun’ti, tiṭṭhatha tumhe, soṇadaṇḍo brāhmaṇo mayā saddhiṁ paṭimantetū”ti.
he’s learned, a good speaker, astute, and capable of having a dialogue with me about this, then you should stand aside and let him have a dialogue with me.”

Evaṁ vutte, soṇadaṇḍo brāhmaṇo bhagavantaṁ etadavoca:
When he said this, Soṇadaṇḍa said to the Buddha,

“tiṭṭhatu bhavaṁ gotamo, tuṇhī bhavaṁ gotamo hotu, ahameva tesaṁ sahadhammena paṭivacanaṁ karissāmī”ti.
“Let it be, Master Gotama, be silent. I myself will respond to them in a legitimate manner.”

Atha kho soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca:
Then he said to those brahmins,

“mā bhavanto evaṁ avacuttha, mā bhavanto evaṁ avacuttha:
“Don’t say this, gentlemen, don’t say this:

‘apavadateva bhavaṁ soṇadaṇḍo vaṇṇaṁ, apavadati mante, apavadati jātiṁ, ekaṁsena bhavaṁ soṇadaṇḍo samaṇasseva gotamassa vādaṁ anupakkhandatī’ti.
‘You’re just condemning appearance, the hymns, and birth! You’re totally going over to the ascetic Gotama’s doctrine!’

Nāhaṁ, bho, apavadāmi vaṇṇaṁ vā mante vā jātiṁ vā”ti.
I’m not condemning appearance, hymns, or birth.”

Tena kho pana samayena soṇadaṇḍassa brāhmaṇassa bhāgineyyo aṅgako nāma māṇavako tassaṁ parisāyaṁ nisinno hoti.
Now at that time Soṇadaṇḍa’s nephew, the student Aṅgaka was sitting in that assembly.

Atha kho soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca:
Then Soṇadaṇḍa said to those brahmins,

“passanti no bhonto imaṁ aṅgakaṁ māṇavakaṁ amhākaṁ bhāgineyyan”ti?
“Gentlemen, do you see my nephew, the student Aṅgaka?”

“Evaṁ, bho”.
“Yes, sir.”

“Aṅgako kho, bho, māṇavako abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya, nāssa imissaṁ parisāyaṁ samasamo atthi vaṇṇena ṭhapetvā samaṇaṁ gotamaṁ.
“Aṅgaka is attractive, good-looking, lovely, of surpassing beauty. He is magnificent and splendid as Brahmā, remarkable to behold. There’s no-one in this assembly so good-looking, apart from the ascetic Gotama.

Aṅgako kho māṇavako ajjhāyako mantadharo, tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo.
Aṅgaka recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

Ahamassa mante vācetā.
And I am the one who teaches him the hymns.

Aṅgako kho māṇavako ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
Aṅgaka is well born on both his mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

Ahamassa mātāpitaro jānāmi.
And I know his mother and father.

Aṅgako kho māṇavako pāṇampi haneyya, adinnampi ādiyeyya, paradārampi gaccheyya, musāvādampi bhaṇeyya, majjampi piveyya, ettha dāni, bho, kiṁ vaṇṇo karissati, kiṁ mantā, kiṁ jāti?
But if Aṅgaka were to kill living creatures, steal, commit adultery, lie, and drink alcohol, then what's the use of his appearance, his hymns, or his birth?

Yato kho, bho, brāhmaṇo sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato,
It's when a brahmin is ethical, mature in ethical conduct;

paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
and he's astute and clever, being the first or second to hold the sacrificial ladle.

Imehi kho, bho, dvīhaṅgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;

A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin.”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti.

6. Sīlapaññākathā

6. The Discussion of Ethics and Wisdom

“Imesaṁ pana, brāhmaṇa, dvinnaṁ aṅgānaṁ sakkā ekaṁ aṅgaṁ ṭhapayitvā ekena aṅgena samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapetuṁ;

“But brahmin, is it possible to set aside one of these two factors and still rightly describe someone as a brahmin?”

‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā”ti?

“No hidaṁ, bho gotama.
“No, Master Gotama.

Sīlaparidhotā hi, bho gotama, paññā; paññāparidhotaṁ sīlaṁ.
For wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

Yattha sīlaṁ tattha paññā, yattha paññā tattha sīlaṁ.
Ethics and wisdom always go together.

Sīlavato paññā, paññavato sīlaṁ.
An ethical person is wise, and a wise person ethical.

Sīlapaññāṇañca pana lokasmiṁ aggamakkhāyati.
And ethics and wisdom are said to be the best things in the world.

Seyyathāpi, bho gotama, hatthena vā hatthaṁ dhoveyya, pādena vā pādaṁ dhoveyya;
It’s just like when you clean one hand with the other, or clean one foot with the other.

evameva kho, bho gotama, sīlaparidhotā paññā, paññāparidhotaṁ sīlaṁ.
In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

Yattha sīlaṁ tattha paññā, yattha paññā tattha sīlaṁ.
Ethics and wisdom always go together.

Sīlavato paññā, paññavato sīlaṁ.
An ethical person is wise, and a wise person ethical.

Sīlapaññāṇañca pana lokasmiṁ aggamakkhāyatī”ti.
And ethics and wisdom are said to be the best things in the world.”

“Evametaṁ, brāhmaṇa, evametaṁ, brāhmaṇa, sīlaparidhotā hi, brāhmaṇa, paññā, paññāparidhotaṁ sīlaṁ.
“That’s so true, brahmin, that’s so true! For wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

Yattha sīlaṁ tattha paññā, yattha paññā tattha sīlaṁ.
Ethics and wisdom always go together.

Sīlavato paññā, paññavato sīlaṁ.
An ethical person is wise, and a wise person ethical.

Sīlapaññāṇañca pana lokasmiṁ aggamakkhāyati.
And ethics and wisdom are said to be the best things in the world.

Seyyathāpi, brāhmaṇa, hatthena vā hatthaṁ dhoveyya, pādena vā pādaṁ dhoveyya;
It’s just like when you clean one hand with the other, or clean one foot with the other.

evameva kho, brāhmaṇa, sīlaparidhotā paññā, paññāparidhotaṁ sīlaṁ.

In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

Yattha sīlaṁ tattha paññā, yattha paññā tattha sīlaṁ.
Ethics and wisdom always go together.

Sīlavato paññā, paññavato sīlaṁ.
An ethical person is wise, and a wise person ethical.

Sīlapaññāṇañca pana lokasmiṁ aggamakkhāyati.
And ethics and wisdom are said to be the best things in the world.

Katamaṁ pana taṁ, brāhmaṇa, sīlaṁ?
But what, brahmin, is that ethical conduct?

Katamā sā paññā"ti?
And what is that wisdom?"

"Ettakaparamāva mayaṁ, bho gotama, etasmiṁ atthe.
"That's all I know about this matter, Master Gotama.

Sādhu vata bhavantaṁyeva gotamaṁ paṭibhātu etassa bhāsitassa attho"ti.
May Master Gotama himself please clarify the meaning of this."

"Tena hi, brāhmaṇa, suṇohi, sādhukaṁ manasikarohi, bhāsissāmī"ti.
"Well then, brahmin, listen and pay close attention, I will speak."

"Evaṁ, bho"ti kho soṇadaṇḍo brāhmaṇo bhagavato paccassosi.
"Yes sir," Soṇadaṇḍa replied.

Bhagavā etadavoca:
The Buddha said this:

"idha, brāhmaṇa, tathāgato loke uppajjati arahaṁ sammāsambuddho …pe…
"It's when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, brāhmaṇa, bhikkhu sīlasampanno hoti.
That's how a mendicant is accomplished in ethics.

Idaṁ kho taṁ, brāhmaṇa, sīlaṁ …pe…
This, brahmin, is that ethical conduct. …

paṭhamaṁ jhānaṁ upasampajja viharati …
They enter and remain in the first absorption …

dutiyaṁ jhānaṁ …
second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati …pe…
fourth absorption …

ñāṇadassanāya cittaṁ abhinīharati, abhininnāmeti …pe…
They extend and project the mind toward knowledge and vision …

Idampissa hoti paññāya …pe…
This pertains to their wisdom. …

nāparaṁ itthattāyāti pajānāti.
They understand: '… there is no return to any state of existence.'

Idampissa hoti paññāya
This pertains to their wisdom.

ayaṁ kho sā, brāhmaṇa, paññā"ti.
This, brahmin, is that wisdom."

7. Soṇadaṇḍaupāsakattapaṭivedanā

7. Soṇadaṇḍa Declares Himself a Lay Follower

Evaṁ vutte, soṇadaṇḍo brāhmaṇo bhagavantaṁ etadavoca:

When he had spoken, Soṇadaṇḍa said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi, dhammañca, bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Adhivāsetu ca me bhavaṁ gotamo svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
Would you and the Order of monks please accept a meal from me tomorrow?”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho soṇadaṇḍo brāhmaṇo bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Soṇadaṇḍa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho soṇadaṇḍo brāhmaṇo tassā rattiyā accayena sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi:
And when the night had passed Soṇadaṇḍa had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṁ bhattan”ti.
“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena soṇadaṇḍassa brāhmaṇassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Soṇadaṇḍa together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho soṇadaṇḍo brāhmaṇo buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Soṇadaṇḍa served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

Atha kho soṇadaṇḍo brāhmaṇo bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hand and bowl, Soṇadaṇḍa took a low seat and sat to one side.

Ekamantaṁ nisinno kho soṇadaṇḍo brāhmaṇo bhagavantaṁ etadavoca:
Seated to one side he said to the Buddha:

“ahañceva kho pana, bho gotama, parisagato samāno āsanā vuṭṭhahitvā bhavantaṁ gotamaṁ abhivādeyyaṁ, tena maṁ sā parisā paribhaveyya.
“Master Gotama, if, when I have gone to an assembly, I rise from my seat and bow to the Buddha, that assembly might disparage me for that.

Yaṁ kho pana sā parisā paribhaveyya, yasopi tassa hāyetha.
And when you’re disparaged by the assembly, your reputation diminishes.

Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.
When your reputation diminishes, your wealth also diminishes.

Yasoladdhā kho panamhākaṁ bhogā.
But my wealth relies on my reputation.

Ahañceva kho pana, bho gotama, parisagato samāno añjaliṁ paggaṇheyyaṁ, āsanā me taṁ bhavaṁ gotamo paccuṭṭhānaṁ dhāretu.
If, when I have gone to an assembly, I raise my joined palms, please take it that I have risen from my seat.

Ahañceva kho pana, bho gotama, parisagato samāno veṭhanaṁ omuñceyyaṁ, sirasā me taṁ bhavaṁ gotamo abhivādanaṁ dhāretu.
And if I undo my turban, please take it that I have bowed.

Ahañceva kho pana, bho gotama, yānagato samāno yānā paccorohitvā bhavantaṁ gotamaṁ abhivādeyyaṁ, tena maṁ sā parisā paribhaveyya.
And Master Gotama, if, when I am in a carriage, I rise from my seat and bow to the Buddha, that assembly might disparage me for that.

Yaṁ kho pana sā parisā paribhaveyya, yasopi tassa hāyetha, yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuṁ.

Yasoladdhā kho panamhākaṁ bhogā.
Ahañceva kho pana, bho gotama, yānagato samāno patodalaṭṭhiṁ abbhunnāmeyyaṁ, yānā me taṁ bhavaṁ gotamo paccorohanaṁ dhāretu.
If, when I am in a carriage, I hold up my goad, please take it that I have got down from my carriage.

Ahañceva kho pana, bho gotama, yānagato samāno chattaṁ apanāmeyyaṁ, sirasā me taṁ bhavaṁ gotamo abhivādanaṁ dhāretū”ti.
And if I lower my sunshade, please take it that I have bowed.”

Atha kho bhagavā soṇadaṇḍaṁ brāhmaṇaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmīti.
Then the Buddha educated, encouraged, fired up, and inspired the brahmin Soṇadaṇḍa with a Dhamma talk, after which he got up from his seat and left.

Soṇadaṇḍasuttaṁ niṭṭhitaṁ catutthaṁ.

5 Kūṭadantasutta:
With Kūṭadanta

1. Khāṇumatakabrāhmaṇagahapatikā
1. The Brahmins and Householders of Khāṇumata

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā magadhesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena khāṇumataṁ nāma magadhānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of around five hundred mendicants when he arrived at a village of the Magadhan brahmins named Khāṇumata.

Tatra sudaṁ bhagavā khāṇumate viharati ambalaṭṭhikāyaṁ.
There he stayed nearby at Ambalaṭṭhikā.

Tena kho pana samayena kūṭadanto brāhmaṇo khāṇumataṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ

raññā māgadhena seniyena bimbisārena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the brahmin Kūṭadanta was living in Khāṇumata. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park granted to a brahmin.

Tena kho pana samayena kūṭadantassa brāhmaṇassa mahāyañño upakkhaṭo hoti.
Now at that time Kūṭadanta had prepared a great sacrifice.

Satta ca usabhasatāni satta ca vacchatarasatāni satta ca vacchatarīsatāni satta ca ajasatāni satta ca urabbhasatāni thūṇūpanītāni honti yaññatthāya.
Bulls, bullocks, heifers, goats and rams—seven hundred of each—had been led to the post for the sacrifice.

Assosuṁ kho khāṇumatakā brāhmaṇagahapatikā:
The brahmins and householders of Khāṇumataka heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito magadhesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi khāṇumataṁ anuppatto khāṇumate viharati ambalaṭṭhikāyaṁ.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Khāṇumataka and is staying in a forest nearby.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī"ti.
It's good to see such perfected ones."

Atha kho khāṇumatakā brāhmaṇagahapatikā khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūtā yena ambalaṭṭhikā tenupasaṅkamanti.
Then, having departed Khāṇumataka, they formed into companies and headed to Ambalaṭṭhikā.

Tena kho pana samayena kūṭadanto brāhmaṇo uparipāsāde divāseyyaṁ upagato hoti.
Now at that time the brahmin Kūṭadanta had retired to the upper floor of his stilt longhouse for his midday nap.

Addasā kho kūṭadanto brāhmaṇo khāṇumatake brāhmaṇagahapatike khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūte yena ambalaṭṭhikā tenupasaṅkamante.
He saw the brahmins and householders heading for Ambalaṭṭhikā,

Disvā khattaṁ āmantesi:
and addressed his steward,

"kiṁ nu kho, bho khatte, khāṇumatakā brāhmaṇagahapatikā khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūtā yena ambalaṭṭhikā tenupasaṅkamantī"ti?

“My steward, why are the brahmins and householders headed for Ambalaṭṭhikā?”

“Atthi kho, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito magadhesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi khāṇumataṁ anuppatto, khāṇumate viharati ambalaṭṭhikāyaṁ.
“The ascetic Gotama has arrived at Khāṇumataka and is staying at Ambalaṭṭhikā.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tamete bhavantaṁ gotamaṁ dassanāya upasaṅkamantī”ti.
They’re going to see that Master Gotama.”

Atha kho kūṭadantassa brāhmaṇassa etadahosi:
Then Kūṭadanta thought,

“sutaṁ kho pana metaṁ:
“I’ve heard that

‘samaṇo gotamo tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ jānātī’ti.
the ascetic Gotama knows how to accomplish the sacrifice with three modes and sixteen accessories.

Na kho panāhaṁ jānāmi tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ.
I don’t know about that,

Icchāmi cāhaṁ mahāyaññaṁ yajituṁ.
but I wish to perform a great sacrifice.

Yannūnāhaṁ samaṇaṁ gotamaṁ upasaṅkamitvā tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ puccheyyan”ti.
Why don’t I ask him how to accomplish the sacrifice with three modes and sixteen accessories?”

Atha kho kūṭadanto brāhmaṇo khattaṁ āmantesi:
Then Kūṭadanta addressed his steward,

“tena hi, bho khatte, yena khāṇumatakā brāhmaṇagahapatikā tenupasaṅkama. upasaṅkamitvā khāṇumatake brāhmaṇagahapatike evaṁ vadehi:
“Well then, go to the brahmins and householders and say to them:

‘kūṭadanto, bho, brāhmaṇo evamāha—
‘Sirs, the brahmin Kūṭadanta asks

āgamentu kira bhavanto, kūṭadantopi brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī’”ti.
you to wait, as he will also go to see the ascetic Gotama.’”

“Evaṁ, bho”ti kho so khattā kūṭadantassa brāhmaṇassa paṭissutvā yena khāṇumatakā brāhmaṇagahapatikā tenupasaṅkami. upasaṅkamitvā khāṇumatake brāhmaṇagahapatike etadavoca:
“Yes, sir,” replied the steward, and did as he was asked.

“kūṭadanto, bho, brāhmaṇo evamāha:
‘āgamentu kira bhonto, kūṭadantopi brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī’”ti.

2. Kūṭadantaguṇakathā
2. The Qualities of Kūṭadanta

Tena kho pana samayena anekāni brāhmaṇasatāni khāṇumate paṭivasanti:
Now at that time several hundred brahmins were residing in Khāṇumata

“kūṭadantassa brāhmaṇassa mahāyaññaṁ anubhavissāmā”ti.
thinking to participate in Kūṭadanta’s sacrifice.

Assosuṁ kho te brāhmaṇā:
They heard that

“kūṭadanto kira brāhmaṇo samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti.
Kūṭadanta was going to see the ascetic Gotama.

Atha kho te brāhmaṇā yena kūṭadanto brāhmaṇo tenupasaṅkamiṁsu. upasaṅkamitvā kūṭadantaṁ brāhmaṇaṁ etadavocuṁ:
They approached Kūṭadanta and said to him:

“saccaṁ kira bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamissatī”ti?
“Is it really true that you are going to see the ascetic Gotama?”

“Evaṁ kho me, bho, hoti:
“Yes, gentlemen, it is true.”

‘ahampi samaṇaṁ gotamaṁ dassanāya upasaṅkamissāmī’”ti.

“Mā bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkami.
“Please don’t!

Na arahati bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
It’s not appropriate for you to go to see the ascetic Gotama.

Sace bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamissati, bhoto kūṭadantassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati.
For if you do so, your reputation will diminish and his will increase.

Yampi bhoto kūṭadantassa yaso hāyissati, samaṇassa gotamassa yaso abhivaḍḍhissati, imināpaṅgena na arahati bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
For this reason it’s not appropriate for you to go to see the ascetic Gotama;

Samaṇo tveva gotamo arahati bhavantaṁ kūṭadantaṁ dassanāya upasaṅkamituṁ.
it’s appropriate that he comes to see you.

Bhavañhi kūṭadanto ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
You are well born on both your mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

Yampi bhavaṁ kūṭadanto ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
For this reason it’s not appropriate for you to go to see the ascetic Gotama;

Samaṇo tveva gotamo arahati bhavantaṁ kūṭadantaṁ dassanāya upasaṅkamituṁ.
it’s appropriate that he comes to see you.

Bhavañhi kūṭadanto aḍḍho mahaddhano mahābhogo pahūtavittūpakaraṇo pahūtajātarūparajato …pe…
You're rich, affluent, and wealthy, with lots of property and assets, and lots of money and grain …

Bhavañhi kūṭadanto ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo …pe…
You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. …

Bhavañhi kūṭadanto abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya …pe…
You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent and splendid as Brahmā, remarkable to behold. …

Bhavañhi kūṭadanto sīlavā vuddhasīlī vuddhasīlena samannāgato … pe…
You are ethical, mature in ethical conduct. …

Bhavañhi kūṭadanto kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā …pe…
You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

Bhavañhi kūṭadanto bahūnaṁ ācariyapācariyo tīṇi māṇavakasatāni mante vāceti, bahū kho pana nānādisā nānājanapadā māṇavakā āgacchanti bhoto kūṭadantassa santike mantatthikā mante adhiyitukāmā …pe…
You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the

sake of the hymns, wishing to learn the hymns. …

Bhavañhi kūṭadanto jiṇṇo vuddho mahallako addhagato vayoanuppatto.
You're old, elderly and senior, advanced in years, and have reached the final stage of life.

Samaṇo gotamo taruṇo ceva taruṇapabbajito ca …pe…
The ascetic Gotama is young, and has newly gone forth. …

Bhavañhi kūṭadanto rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito …pe…
You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

Bhavañhi kūṭadanto brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito …pe…
and the brahmin Pokkharasāti. …

Bhavañhi kūṭadanto khāṇumataṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā māgadhena seniyena bimbisārena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
You live in Khāṇumata, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park granted to a brahmin.

Yampi bhavaṁ kūṭadanto khāṇumataṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ, raññā māgadhena seniyena bimbisārena dinnaṁ rājadāyaṁ brahmadeyyaṁ, imināpaṅgena na arahati bhavaṁ kūṭadanto samaṇaṁ gotamaṁ dassanāya upasaṅkamituṁ.
For this reason it's not appropriate for you to go to see the ascetic Gotama;

Samaṇo tveva gotamo arahati bhavantaṁ kūṭadantaṁ dassanāya upasaṅkamitun"ti.
it's appropriate that he comes to see you."

3. Buddhaguṇakathā

3. The Qualities of the Buddha

Evaṁ vutte, kūṭadanto brāhmaṇo te brāhmaṇe etadavoca:

When they had spoken, Kūṭadanta said to those brahmins:

“Tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ,

“Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama,

na tveva arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.

and it’s not appropriate for him to come to see me.

Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

He is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena,

imināpaṅgena na arahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.
For this reason it’s not appropriate for the ascetic Gotama to come to see me;

Atha kho mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ.
rather, it’s appropriate for me to go to see him.

Samaṇo khalu, bho, gotamo mahantaṁ ñātisaṅghaṁ ohāya pabbajito …pe…
When he went forth he abandoned a large family circle. …

Samaṇo khalu, bho, gotamo pahūtaṁ hiraññasuvaṇṇaṁ ohāya pabbajito bhūmigatañca vehāsaṭṭhaṁ ca …pe…
When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. …

Samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṁ pabbajito …pe…
He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. …

Samaṇo khalu, bho, gotamo akāmakānaṁ mātāpitūnaṁ assumukhānaṁ rudantānaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito …pe…
Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. …

Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya …pe…
He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent and splendid as Brahmā, remarkable to behold. …

Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalasīlena samannāgato …pe…
He is ethical, possessing ethical conduct that is noble and skillful. …

Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā … pe…
He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

Samaṇo khalu, bho, gotamo bahūnaṁ ācariyapācariyo …pe…
He's a teacher of teachers. …

Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo …pe…
He has ended sensual desire, and is rid of caprice. …

Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya …pe…
He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. …

Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnakhattiyakulā …pe…
He went forth from an eminent family of unbroken aristocratic lineage. …

Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā …pe…

He went forth from a rich, affluent, and wealthy family. …

Samaṇaṁ khalu, bho, gotamaṁ tiroraṭṭhā tirojanapadā pañhaṁ pucchituṁ āgacchanti …pe…
People come from distant lands and distant countries to question him. …

Samaṇaṁ khalu, bho, gotamaṁ anekāni devatāsahassāni pāṇehi saraṇaṁ gatāni …pe…
Many thousands of deities have gone for refuge for life to him. …

Samaṇaṁ khalu, bho, gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti …pe…
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ …

Samaṇo khalu, bho, gotamo dvattiṁsamahāpurisalakkhaṇehi samannāgato …pe…
He has the thirty-two marks of a great man. …

Samaṇo khalu, bho, gotamo ehisvāgatavādī sakhilo sammodako abbhākuṭiko uttānamukho pubbabhāsī …pe…
He is welcoming, congenial, polite, smiling, open, the first to speak. …

Samaṇo khalu, bho, gotamo catunnaṁ parisānaṁ sakkato garukato mānito pūjito apacito …pe…
He’s honored, respected, revered, venerated, and esteemed by the four assemblies. …

Samaṇe khalu, bho, gotame bahū devā ca manussā ca abhippasannā … pe…
Many gods and humans are devoted to him. …

Samaṇo khalu, bho, gotamo yasmiṁ gāme vā nigame vā paṭivasati na tasmiṁ gāme vā nigame vā amanussā manusse viheṭhenti …pe…
While he is residing in a village or town, non-human entities do not harass them. …

Samaṇo khalu, bho, gotamo saṅghī gaṇī gaṇācariyo puthutitthakarānaṁ aggamakkhāyati, yathā kho pana, bho, etesaṁ samaṇabrāhmaṇānaṁ yathā vā tathā vā yaso samudāgacchati, na hevaṁ samaṇassa gotamassa yaso samudāgato.
He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins.

Atha kho anuttarāya vijjācaraṇasampadāya samaṇassa gotamassa yaso samudāgato …pe…
Rather, he came by his fame due to his supreme knowledge and conduct. …

Samaṇaṁ khalu, bho, gotamaṁ rājā māgadho seniyo bimbisāro saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇaṁ khalu, bho, gotamaṁ rājā pasenadi kosalo saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. …

Samaṇaṁ khalu, bho, gotamaṁ brāhmaṇo pokkharasāti saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṁ gato …pe…
The brahmin Pokkharasāti and his wives and children have gone for refuge

for life to the ascetic Gotama. …

Samaṇo khalu, bho, gotamo rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito …pe…
He’s honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

Samaṇo khalu, bho, gotamo rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito …pe…
King Pasenadi of Kosala …

Samaṇo khalu, bho, gotamo brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito …pe…
and the brahmin Pokkharasāti.

Samaṇo khalu, bho, gotamo khāṇumataṁ anuppatto khāṇumate viharati ambalaṭṭhikāyaṁ.
The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā.

Ye kho pana, bho, keci samaṇā vā brāhmaṇā vā amhākaṁ gāmakhettaṁ āgacchanti, atithī no te honti.
Any ascetic or brahmin who comes to stay in our village district is our guest,

Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā apacetabbā.
and should be honored and respected as such.

Yampi, bho, samaṇo gotamo khāṇumataṁ anuppatto khāṇumate viharati ambalaṭṭhikāyaṁ, atithimhākaṁ samaṇo gotamo.
Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo apacetabbo.
Imināpaṅgena nārahati so bhavaṁ gotamo amhākaṁ dassanāya upasaṅkamituṁ.

For this reason, too, it’s not appropriate for Master Gotama to come to see me,

Atha kho mayameva arahāma taṁ bhavantaṁ gotamaṁ dassanāya upasaṅkamituṁ.
rather, it’s appropriate for me to go to see him.

Ettake kho ahaṁ, bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṁ gotamo ettakavaṇṇo.
This is the extent of Master Gotama’s praise that I have learned. But his praises are not confined to this,

Aparimāṇavaṇṇo hi so bhavaṁ gotamo”ti.
for the praise of Master Gotama is limitless.”

Evaṁ vutte, te brāhmaṇā kūṭadantaṁ brāhmaṇaṁ etadavocuṁ:
When he had spoken, those brahmins said to him,

“yathā kho bhavaṁ kūṭadanto samaṇassa gotamassa vaṇṇe bhāsati, ito cepi so bhavaṁ gotamo yojanasate viharati, alameva saddhena kulaputtena dassanāya upasaṅkamituṁ api puṭosenā”ti.
“According to Kūṭadanta’s praises, if Master Gotama were staying within a hundred leagues, it’d be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a shoulder bag.”

“Tena hi, bho, sabbeva mayaṁ samaṇaṁ gotamaṁ dassanāya upasaṅkamissāmā”ti.
“Well then, gentlemen, let’s all go to see the ascetic Gotama.”

4. Mahāvijitarājayaññakathā

4. The Story of King Mahāvijita’s Sacrifice

Atha kho kūṭadanto brāhmaṇo mahatā brāhmaṇagaṇena saddhiṁ yena ambalaṭṭhikā

yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Kūṭadanta together with a large group of brahmins went to see the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one side.

Khāṇumatakāpi kho brāhmaṇagahapatikā appekacce bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu; appekacce bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu; appekacce yena bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu; appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu; appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.
Before sitting down to one side, some of the brahmins and householders of Khāṇumataka bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Ekamantaṁ nisinno kho kūṭadanto brāhmaṇo bhagavantaṁ etadavoca:
Kūṭadanta said to the Buddha,

“sutaṁ metaṁ, bho gotama:
“Master Gotama, I’ve heard that

‘samaṇo gotamo tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ jānātī’ti.
you know how to accomplish the sacrifice with three modes and sixteen accessories.

Na kho panāhaṁ jānāmi tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ.
I don’t know about that,

Icchāmi cāhaṁ mahāyaññaṁ yajituṁ.
but I wish to perform a great sacrifice.

Sādhu me bhavaṁ gotamo tividhaṁ yaññasampadaṁ soḷasaparikkhāraṁ desetū”ti.
Please teach me how to accomplish the sacrifice with three modes and sixteen accessories.”

“Tena hi, brāhmaṇa, suṇāhi sādhukaṁ manasikarohi, bhāsissāmī”ti.
“Well then, brahmin, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho kūṭadanto brāhmaṇo bhagavato paccassosi.
“Yes sir,” Kūṭadanta replied.

Bhagavā etadavoca:
The Buddha said this:

“bhūtapubbaṁ, brāhmaṇa, rājā mahāvijito nāma ahosi aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro.
“Once upon a time, brahmin, there was a king named Mahāvijita. He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

Atha kho, brāhmaṇa, raññho mahāvijitassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as King Mahāvijita was in private retreat this thought came to his mind:

‘adhigatā kho me vipulā mānusakā bhogā, mahantaṁ pathavimaṇḍalaṁ abhivijiya ajjhāvasāmi, yannūnāhaṁ mahāyaññaṁ yajeyyaṁ, yaṁ mama assa dīgharattaṁ hitāya sukhāyā’ti.
‘I have achieved human wealth, and reign after conquering this vast territory. Why don’t I hold a large sacrifice? That will be for my lasting welfare and happiness.’

Atha kho, brāhmaṇa, rājā mahāvijito purohitaṁ brāhmaṇaṁ āmantetvā etadavoca:
Then he summoned the brahmin high priest and said to him:

‘idha mayhaṁ, brāhmaṇa, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
‘Just now, brahmin, as I was in private retreat this thought came to mind,

“adhigatā kho me vipulā mānusakā bhogā, mahantaṁ pathavimaṇḍalaṁ abhivijiya ajjhāvasāmi. Yannūnāhaṁ mahāyaññaṁ yajeyyaṁ yaṁ mama assa dīgharattaṁ hitāya sukhāyā”ti.
“I have achieved human wealth, and reign after conquering this vast territory. Why don’t I perform a great sacrifice? That will be for my lasting welfare and happiness.”

Icchāmahaṁ, brāhmaṇa, mahāyaññaṁ yajituṁ.
Brahmin, I wish to perform a great sacrifice.

Anusāsatu maṁ bhavaṁ yaṁ mama assa dīgharattaṁ hitāya sukhāyā’ti.
Please instruct me. It will be for my lasting welfare and happiness.’

Evaṁ vutte, brāhmaṇa, purohito brāhmaṇo rājānaṁ mahāvijitaṁ etadavoca:
When he had spoken, the brahmin high priest said to him:

‘bhoto kho raññho janapado sakaṇṭako sauppīḷo, gāmaghātāpi dissanti, nigamaghātāpi dissanti, nagaraghātāpi dissanti, panthaduhanāpi dissanti.
‘Sir, the king’s realm is harried and oppressed. Bandits have been seen raiding villages, towns, and cities, and infesting the highways.

Bhavaṁ kho pana rājā evaṁ sakaṇṭake janapade sauppīḷe balimuddhareyya, akiccakārī assa tena bhavaṁ rājā.
But if the king were to extract more taxes while his realm is thus harried and oppressed, he would not be doing his duty.

Siyā kho pana bhoto raññho evamassa:
Now the king might think,

“ahametaṁ dassukhīlaṁ vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā samūhanissāmī”ti, na kho panetassa dassukhīlassa evaṁ sammā samugghāto hoti.
“I’ll eradicate this outlaw threat by execution or imprisonment or confiscation or condemnation or banishment!” But that’s not the right way to eradicate this brigand menace.

Ye te hatāvasesakā bhavissanti, te pacchā raññho janapadaṁ viheṭhessanti.
Those who remain after the killing will return to harass the king’s realm.

Api ca kho idaṁ saṁvidhānaṁ āgamma evametassa dassukhīlassa sammā samugghāto hoti.
Rather, here is a plan, relying on which the outlaw threat will be properly uprooted.

Tena hi bhavaṁ rājā ye bhoto raññho janapade ussahanti kasigorakkhe, tesaṁ bhavaṁ rājā bījabhattaṁ anuppadetu.
So let the king provide seed and fodder for those in the realm who work in growing crops and raising cattle.

Ye bhoto raññho janapade ussahanti vāṇijjāya, tesaṁ bhavaṁ rājā pābhataṁ anuppadetu.
Let the king provide funding for those who work in trade.

Ye bhoto raññho janapade ussahanti rājaporise, tesaṁ bhavaṁ rājā bhattavetanaṁ pakappetu.
Let the king guarantee food and wages for those in government service.

Te ca manussā sakammapasutā raññho janapadaṁ na viheṭhessanti;
Then the people, occupied with their own work, will not harass the realm.

mahā ca raññho rāsiko bhavissati.
The king's revenues will be great.

Khemaṭṭhitā janapadā akaṇṭakā anuppīḷā. Manussā mudā modamānā ure putte naccentā apārutagharā maññe viharissantī'ti.
When the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, will dwell as if their houses were wide open.'

'Evaṁ, bho'ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye raññho janapade ussahiṁsu kasigorakkhe, tesaṁ rājā mahāvijito bījabhattaṁ anuppadāsi.
The king agreed with the high priest's advice and followed his recommendation.

Ye ca raññho janapade ussahiṁsu vāṇijjāya, tesaṁ rājā mahāvijito pābhataṁ anuppadāsi.
Ye ca raññho janapade ussahiṁsu rājaporise, tesaṁ rājā mahāvijito bhattavetanaṁ pakappesi.
Te ca manussā sakammapasutā raññho janapadaṁ na viheṭhiṁsu, mahā ca raññho rāsiko ahosi.
Khemaṭṭhitā janapadā akaṇṭakā anuppīḷā manussā mudā modamānā ure putte naccentā apārutagharā maññe vihariṁsu.

Atha kho, brāhmaṇa, rājā mahāvijito purohitaṁ brāhmaṇaṁ āmantetvā etadavoca:
Then the king summoned the brahmin high priest and said to him:

'samūhato kho me bhoto dassukhīlo, bhoto saṁvidhānaṁ āgamma mahā ca me rāsiko.

‘I have eradicated the outlaw threat. And relying on your plan my revenue is now great.

Khemaṭṭhitā janapadā akaṇṭakā anuppīḷā manussā mudā modamānā ure putte naccentā apārutagharā maññe viharanti.
Since the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, dwell as if their houses were wide open.

Icchāmahaṁ brāhmaṇa mahāyaññaṁ yajituṁ.
Brahmin, I wish to perform a great sacrifice.

Anusāsatu maṁ bhavaṁ yaṁ mama assa dīgharattaṁ hitāya sukhāyā’ti.
Please instruct me. It will be for my lasting welfare and happiness.’

4.1. Catuparikkhāra

4.1. The Four Accessories

Tena hi bhavaṁ rājā ye bhoto raññο janapade khattiyā ānuyantā negamā ceva jānapadā ca te bhavaṁ rājā āmantayataṁ: ‘icchāmahaṁ, bho, mahāyaññaṁ yajituṁ, anujānantu me bhavanto yaṁ mama assa dīgharattaṁ hitāya sukhāyā’ti. Ye bhoto raññο janapade amaccā pārisajjā negamā ceva jānapadā ca …pe… brāhmaṇamahāsālā negamā ceva jānapadā ca …pe… gahapatinecayikā negamā ceva jānapadā ca, te bhavaṁ rājā āmantayataṁ:
‘In that case, let the king announce this throughout the realm to the aristocrat vassals; to the ministers and counselors; to the well-to-do brahmins; and to the well-off householders, both of town and country:

‘icchāmahaṁ, bho, mahāyaññaṁ yajituṁ, anujānantu me bhavanto yaṁ mama assa dīgharattaṁ hitāya sukhāyā’ti.
“I wish to perform a great sacrifice. Please grant your approval,

gentlemen; it will be for my lasting welfare and happiness."

'Evaṁ, bho'ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye raññho janapade khattiyā ānuyantā negamā ceva jānapadā ca, te rājā mahāvijito āmantesi:
The king agreed with the high priest's advice and followed his recommendation.

'icchāmahaṁ, bho, mahāyaññaṁ yajituṁ, anujānantu me bhavanto yaṁ mama assa dīgharattaṁ hitāya sukhāyā'ti.
And all of the people who were thus informed responded by saying:

'Yajataṁ bhavaṁ rājā yaññaṁ, yaññakālo, mahārājā'ti.
'May the king perform a sacrifice! It is time for a sacrifice, great king.'

Ye raññho janapade amaccā pārisajjā negamā ceva jānapadā ca …pe… brāhmaṇamahāsālā negamā ceva jānapadā ca …pe… gahapatinecayikā negamā ceva jānapadā ca, te rājā mahāvijito āmantesi:
'icchāmahaṁ, bho, mahāyaññaṁ yajituṁ. Anujānantu me bhavanto yaṁ mama assa dīgharattaṁ hitāya sukhāyā'ti.
'Yajataṁ bhavaṁ rājā yaññaṁ, yaññakālo, mahārājā'ti.
Itime cattāro anumatipakkhā tasseva yaññassa parikkhārā bhavanti.
And so these four consenting factions became accessories to the sacrifice.

4.2. Aṭṭhaparikkhāra
4.2. The Eight Accessories

Rājā mahāvijito aṭṭhahaṅgehi samannāgato—
King Mahāvijita possessed eight factors.

ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
He was well born on both his mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya;
He was attractive, good-looking, lovely, of surpassing beauty. He was magnificent and splendid as Brahmā, remarkable to behold.

aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro;
He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

balavā caturaṅginiyā senāya samannāgato assavāya ovādapaṭikarāya sahati maññe paccatthike yasasā;
He was powerful, having an army of four divisions that was obedient and carried out instructions. He'd probably prevail over his enemies just with his reputation.

saddho dāyako dānapati anāvaṭadvāro samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṁ opānabhūto puññāni karoti;
He was faithful, generous, a donor, his door always open. He was a well-spring of support, making merit with ascetics and brahmins, for paupers, vagrants, nomads, and beggars.

bahussuto tassa tassa sutajātassa, tassa tasseva kho pana bhāsitassa atthaṁ jānāti:
He was very learned in diverse fields of learning. He understood the meaning of diverse statements, saying:

'ayaṁ imassa bhāsitassa attho ayaṁ imassa bhāsitassa attho'ti;
'This is what that statement means; that is what this statement means.'

paṇḍito, viyatto, medhāvī, paṭibalo, atītānāgatapaccuppanne atthe cintetuṁ.

He was astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

Rājā mahāvijito imehi aṭṭhahaṅgehi samannāgato.
These are the eight factors that King Mahāvijita possessed.

Iti imānipi aṭṭhaṅgāni tasseva yaññassa parikkhārā bhavanti.
And so these eight factors also became accessories to the sacrifice.

4.3. Catuparikkhāra
4.3. Four More Accessories

Purohito brāhmaṇo catūhaṅgehi samannāgato,
And the brahmin high priest had four factors.

ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
He was well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo;
He recited and remembered the hymns, and had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

sīlavā vuddhasīlī vuddhasīlena samannāgato;
He was ethical, mature in ethical conduct.

paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.

He was astute and clever, being the first or second to hold the sacrificial ladle.

Purohito brāhmaṇo imehi catūhaṅgehi samannāgato.
These are the four factors that the brahmin high priest possessed.

Iti imānipi cattāri aṅgāni tasseva yaññassa parikkhārā bhavanti.
And so these four factors also became accessories to the sacrifice.

4.4. Tissovidhā
4.4. The Three Modes

Atha kho, brāhmaṇa, purohito brāhmaṇo raññho mahāvijitassa pubbeva yaññā tisso vidhā desesi.
Next, before the sacrifice, the brahmin high priest taught the three modes to the king.

Siyā kho pana bhoto raññho mahāyaññaṁ yiṭṭhukāmassa kocideva vippaṭisāro:
'Now, though the king wants to perform a great sacrifice, he might have certain regrets, thinking:

'"mahā vata me bhogakkhandho vigacchissatī"ti, so bhotā raññā vippaṭisāro na karaṇīyo.
"I shall lose a great fortune," or

Siyā kho pana bhoto raññho mahāyaññaṁ yajamānassa kocideva vippaṭisāro:
"mahā vata me bhogakkhandho vigacchatī"ti, so bhotā raññā vippaṭisāro na karaṇīyo.
"I am losing a great fortune," or

Siyā kho pana bhoto raññho mahāyaññaṁ yiṭṭhassa kocideva vippaṭisāro:

“mahā vata me bhogakkhandho vigato”ti, so bhotā raññā vippaṭisāro na karaṇīyo’ti.
“I have lost a great fortune.” But the king should not harbor such regrets.’

Imā kho, brāhmaṇa, purohito brāhmaṇo raññho mahāvijitassa pubbeva yaññā tisso vidhā desesi.
These are the three modes that the brahmin high priest taught to the king before the sacrifice.

4.5. Dasaākāra
4.5. The Ten Respects

Atha kho, brāhmaṇa, purohito brāhmaṇo raññho mahāvijitassa pubbeva yaññā dasahākārehi paṭiggāhakesu vippaṭisāraṁ paṭivinesi.
Next, before the sacrifice, the brahmin high priest dispelled the king’s regret regarding the recipients in ten respects:

‘Āgamissanti kho bhoto yaññaṁ pāṇātipātinopi pāṇātipātā paṭiviratāpi.
‘There will come to the sacrifice those who kill living creatures and those who refrain from killing living creatures.

Ye tattha pāṇātipātino, tesaññeva tena.
As to those who kill living creatures, the outcome of that is theirs alone.

Ye tattha pāṇātipātā paṭiviratā, te ārabbha yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu.
But as to those who refrain from killing living creatures, it is for their sakes that the king should sacrifice, relinquish, rejoice, and

gain confidence in his heart.

Āgamissanti kho bhoto yaññaṁ adinnādāyinopi adinnādānā paṭiviratāpi …pe…
There will come to the sacrifice those who steal …

kāmesu micchācārinopi kāmesumicchācārā paṭiviratāpi …
commit sexual misconduct …

musāvādinopi musāvādā paṭiviratāpi …
lie …

pisuṇavācinopi pisuṇāya vācāya paṭiviratāpi …
use divisive speech …

pharusavācinopi pharusāya vācāya paṭiviratāpi …
use harsh speech …

samphappalāpinopi samphappalāpā paṭiviratāpi …
talk nonsense …

abhijjhālunopi anabhijjhālunopi …
are covetous …

byāpannacittāpi abyāpannacittāpi …
have ill will …

micchādiṭṭhikāpi sammādiṭṭhikāpi ….
have wrong view and those who have right view.

Ye tattha micchādiṭṭhikā, tesaññeva tena.
As to those who have wrong view, the outcome of that is theirs alone.

Ye tattha sammādiṭṭhikā, te ārabbha yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetū'ti.
But as to those who have right view, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.'

Imehi kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā dasahākārehi paṭiggāhakesu vippaṭisāraṁ paṭivinesi.

These are the ten respects in which the high priest dispelled the king's regret regarding the recipients before the sacrifice.

4.6. Soḷasākāra

4.6. The Sixteen Respects

Atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa mahāyaññaṁ yajamānassa soḷasahākārehi cittaṁ sandassesi samādapesi samuttejesi sampahaṁsesi

Next, while the king was performing the great sacrifice, the brahmin high priest educated, encouraged, fired up, and inspired the king's mind in sixteen respects:

siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:

'Now, while the king is performing the great sacrifice, someone might say,

'rājā kho mahāvijito mahāyaññaṁ yajati, no ca kho tassa āmantitā khattiyā ānuyantā negamā ceva jānapadā ca;

"King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals of town and country.

atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī'ti.

That's the kind of great sacrifice that this king performs."

Evampi bhoto rañño vattā dhammato natthi.

Those who speak against the king in this way have no legitimacy.

Bhotā kho pana raññā āmantitā khattiyā ānuyantā negamā ceva jānapadā ca.

For the king did indeed announce it to the aristocrat vassals of town and country.

Iminápetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu.

Let the king know this as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:
While the king is performing the great sacrifice, someone might say,

‘rājā kho mahāvijito mahāyaññaṁ yajati, no ca kho tassa āmantitā amaccā pārisajjā negamā ceva jānapadā ca …pe… brāhmaṇamahāsālā negamā ceva jānapadā ca …pe… gahapatinecayikā negamā ceva jānapadā ca, atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.
“King Mahāvijita performs a great sacrifice, but he did not announce it to the ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country. That’s the kind of great sacrifice that this king performs.”

Evampi bhoto rañño vattā dhammato natthi.
Those who speak against the king in this way have no legitimacy.

Bhotā kho pana raññā āmantitā gahapatinecayikā negamā ceva jānapadā ca.
For the king did indeed announce it to all these people.

Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu.
Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:
While the king is performing the great sacrifice, someone might say

‘rājā kho mahāvijito mahāyaññaṁ yajati, no ca kho ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.
that he does not possess the eight factors.

Evampi bhoto rañño vattā dhammato natthi.

Bhavaṁ kho pana rājā ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu.
Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:
‘rājā kho mahāvijito mahāyaññaṁ yajati no ca kho abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya …pe…
no ca kho aḍḍho mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro …pe…
no ca kho balavā caturaṅginiyā senāya samannāgato assavāya ovādapaṭikarāya sahati maññe paccatthike yasasā …pe…
no ca kho saddho dāyako dānapati anāvaṭadvāro samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṁ opānabhūto puññāni karoti …pe…
no ca kho bahussuto tassa tassa sutajātassa …pe…
no ca kho tassa tasseva kho pana bhāsitassa atthaṁ jānāti: “ayaṁ imassa bhāsitassa attho, ayaṁ imassa bhāsitassa attho”ti …pe…
no ca kho paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetuṁ, atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.
Evampi bhoto rañño vattā dhammato natthi.
Those who speak against the king in this way have no legitimacy.

Bhavaṁ kho pana rājā paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetuṁ.
For the king does indeed possess the eight factors.

Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu.
Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:

While the king is performing the great sacrifice, someone might say

‘rājā kho mahāvijito mahāyaññaṁ yajati.
that the high priest does not possess the four factors.

No ca khvassa purohito brāhmaṇo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;
atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.
Evampi bhoto rañño vattā dhammato natthi.
Bhoto kho pana rañño purohito brāhmaṇo ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.
Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetu.
Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vattā:
‘rājā kho mahāvijito mahāyaññaṁ yajati.
No ca khvassa purohito brāhmaṇo ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū sanighaṇḍuketubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo …pe…
no ca khvassa purohito brāhmaṇo sīlavā vuddhasīlī vuddhasīlena samannāgato …pe…
no ca khvassa purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ, atha ca pana bhavaṁ rājā evarūpaṁ mahāyaññaṁ yajatī’ti.
Evampi bhoto rañño vattā dhammato natthi.
Those who speak against the king in this way have no legitimacy.

Bhoto kho pana rañño purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.
For the high priest does indeed possess the four factors.

Imināpetaṁ bhavaṁ rājā jānātu, yajataṁ bhavaṁ, sajjataṁ bhavaṁ, modataṁ bhavaṁ, cittameva bhavaṁ antaraṁ pasādetūti.
Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.’

Imehi kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa mahāyaññaṁ yajamānassa soḷasahi ākārehi cittaṁ sandassesi samādapesi samuttejesi sampahaṁsesi.
These are the sixteen respects in which the high priest educated, encouraged, fired up, and inspired the king's mind while he was performing the sacrifice.

Tasmiṁ kho, brāhmaṇa, yaññe neva gāvo haññiṁsu, na ajeḷakā haññiṁsu, na kukkuṭasūkarā haññiṁsu, na vividhā pāṇā saṅghātaṁ āpajjiṁsu, na rukkhā chijjiṁsu yūpatthāya, na dabbhā lūyiṁsu barihisatthāya.
And brahmin, in that sacrifice no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

Yepissa ahesuṁ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukhā rudamānā parikammāni akaṁsu.
No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces.

Atha kho ye icchiṁsu, te akaṁsu, ye na icchiṁsu, na te akaṁsu;
Those who wished to work did so, while those who did not wish to did not.

yaṁ icchiṁsu, taṁ akaṁsu, yaṁ na icchiṁsu, na taṁ akaṁsu.
They did the work they wanted to, and did not do what they didn't want to.

Sappitelanavanītadadhimadhuphāṇitena ceva so yañño niṭṭhānamagamāsi.
The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

Atha kho, brāhmaṇa, khattiyā ānuyantā negamā ceva jānapadā ca, amaccā pārisajjā negamā ceva jānapadā ca, brāhmaṇamahāsālā negamā ceva jānapadā ca, gahapatinecayikā negamā ceva jānapadā ca

pahūtaṁ sāpateyyaṁ ādāya rājānaṁ mahāvijitaṁ upasaṅkamitvā evamāhaṁsu:
Then the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders of both town and country came to the king bringing abundant wealth and said,

‘idaṁ, deva, pahūtaṁ sāpateyyaṁ devaññeva uddissābhataṁ, taṁ devo paṭiggaṇhātū’ti.
‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

‘Alaṁ, bho, mamāpidaṁ pahūtaṁ sāpateyyaṁ dhammikena balinā abhisaṅkhataṁ;
‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

tañca vo hotu, ito ca bhiyyo harathā’ti.

Te raññā paṭikkhittā ekamantaṁ apakkamma evaṁ samacintesuṁ:
When the king turned them down, they withdrew to one side to think up a plan,

‘na kho etaṁ amhākaṁ patirūpaṁ, yaṁ mayaṁ imāni sāpateyyāni punadeva sakāni gharāni paṭihareyyāma.
‘It wouldn’t be proper for us to take this abundant wealth back to our own homes.

Rājā kho mahāvijito mahāyaññaṁ yajati, handassa mayaṁ anuyāgino homā’ti.
King Mahāvijita is performing a great sacrifice. Let us make an offering as an auxiliary sacrifice.’

Atha kho, brāhmaṇa, puratthimena yaññavāṭassa khattiyā ānuyantā negamā ceva jānapadā ca dānāni paṭṭhapesuṁ.
Then the aristocrat vassals of town and country set up gifts to the east of the sacrificial pit.

Dakkhiṇena yaññavāṭassa amaccā pārisajjā negamā ceva jānapadā ca dānāni paṭṭhapesuṁ.
The ministers and counselors of town and country set up gifts to the south of the sacrificial pit.

Pacchimena yaññavāṭassa brāhmaṇamahāsālā negamā ceva jānapadā ca dānāni paṭṭhapesuṁ.
The well-to-do brahmins of town and country set up gifts to the west of the sacrificial pit.

Uttarena yaññavāṭassa gahapatinecayikā negamā ceva jānapadā ca dānāni paṭṭhapesuṁ.
The well-off householders of town and country set up gifts to the north of the sacrificial pit.

Tesupi kho, brāhmaṇa, yaññesu neva gāvo haññiṁsu, na ajeḷakā haññiṁsu, na kukkuṭasūkarā haññiṁsu, na vividhā pāṇā saṅghātaṁ āpajjiṁsu, na rukkhā chijjiṁsu yūpatthāya, na dabbhā lūyiṁsu barihisatthāya.
And brahmin, in that sacrifice too no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

Yepi nesaṁ ahesuṁ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukhā rudamānā parikammāni akaṁsu.
No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces.

Atha kho ye icchiṁsu, te akaṁsu, ye na icchiṁsu, na te akaṁsu;
Those who wished to work did so, while those who did not wish to did not.

yaṁ icchiṁsu, taṁ akaṁsu, yaṁ na icchiṁsu na taṁ akaṁsu.
They did the work they wanted to, and did not do what they didn’t want to.

Sappitelanavanītadadhimadhuphāṇitena ceva te yaññā niṭṭhānamagamaṁsu.

The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

Iti cattāro ca anumatipakkhā, rājā mahāvijito aṭṭhahaṅgehi samannāgato, purohito brāhmaṇo catūhaṅgehi samannāgato;
And so there were four consenting factions, eight factors possessed by King Mahāvijita, four factors possessed by the high priest,

tisso ca vidhā.
and three modes.

Ayaṁ vuccati, brāhmaṇa, tividhā yaññasampadā soḷasaparikkhārā”ti.
Brahmin, this is called the sacrifice accomplished with three modes and sixteen accessories.”

Evaṁ vutte, te brāhmaṇā unnādino uccāsaddamahāsaddā ahesuṁ:
When he said this, those brahmins made an uproar,

“aho yañño, aho yaññasampadā”ti.
“Hooray for such sacrifice! Hooray for the accomplishment of such sacrifice!”

Kūṭadanto pana brāhmaṇo tūṇhībhūtova nisinno hoti.
But the brahmin Kūṭadanta sat in silence.

Atha kho te brāhmaṇā kūṭadantaṁ brāhmaṇaṁ etadavocuṁ:
So those brahmins said to him,

“kasmā pana bhavaṁ kūṭadanto samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodatī”ti?
“How can you not applaud the ascetic Gotama’s fine words?”

“Nāhaṁ, bho, samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodāmi.
“It’s not that I don’t applaud what he said.

Muddhāpi tassa vipateyya, yo samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodeyya.

If anyone didn’t applaud such fine words, their head would explode!

Api ca me, bho, evaṁ hoti—
But, gentlemen, it occurs to me that

samaṇo gotamo na evamāha:
the ascetic Gotama does not say:

‘evaṁ me sutan’ti vā ‘evaṁ arahati bhavitun’ti vā;
‘So I have heard’ or ‘It ought to be like this.’

api ca samaṇo gotamo:
Rather, he just says:

‘evaṁ tadā āsi, itthaṁ tadā āsi’ tveva bhāsati.
‘So it was then, this is how it was then.’

Tassa mayhaṁ bho evaṁ hoti:
It occurs to me that

‘addhā samaṇo gotamo tena samayena rājā vā ahosi mahāvijito yaññassāmi purohito vā brāhmaṇo tassa yaññassa yājetā’ti.
the ascetic Gotama at that time must have been King Mahāvijita, the owner of the sacrifice, or else the brahmin high priest who facilitated the sacrifice for him.

Abhijānāti pana bhavaṁ gotamo evarūpaṁ yaññaṁ yajitvā vā yājetvā vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjitā”ti?
Does Master Gotama recall having performed such a sacrifice, or having facilitated it, and then, when his body broke up, after death, being reborn in a good place, a heavenly realm?”

“Abhijānāmahaṁ, brāhmaṇa, evarūpaṁ yaññaṁ yajitvā vā yājetvā vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjitā, ahaṁ tena samayena purohito brāhmaṇo ahosiṁ tassa yaññassa yājetā”ti.
“I do recall that, brahmin. For at that time I was the brahmin high priest who facilitated the sacrifice.”

5. Niccadānaanukulayañña

5. A Regular Gift as an Ongoing Family Sacrifice.

“Atthi pana, bho gotama, añño yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, añño yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.
“There is, brahmin.”

“Katamo pana so, bho gotama, yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But what is it?”

“Yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite uddissa diyyanti;
“The regular gifts as ongoing family sacrifice given specially to ethical renunciates;

ayaṁ kho, brāhmaṇa, yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.
this sacrifice, brahmin, has fewer requirements and undertakings, yet is more fruitful and beneficial.”

“Ko nu kho, bho gotama, hetu ko paccayo, yena taṁ niccadānaṁ anukulayaññaṁ imāya tividhāya yaññasampadāya soḷasaparikkhārāya

appaṭṭhatarañca appasamārambhatarañca mahapphalatarañca mahānisaṁsatarañcā”ti?
“What is the cause, Master Gotama, what is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories?”

“Na kho, brāhmaṇa, evarūpaṁ yaññaṁ upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.
“Because neither perfected ones nor those who are on the path to perfection will attend such a sacrifice.

Taṁ kissa hetu?
Why is that?

Dissanti hettha, brāhmaṇa, daṇḍappahārāpi galaggahāpi, tasmā evarūpaṁ yaññaṁ na upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.
Because beatings and throttlings are seen there.

Yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite uddissa diyyanti;
But the regular gifts as ongoing family sacrifice given specially to ethical renunciates;

evarūpaṁ kho, brāhmaṇa, yaññaṁ upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.
perfected ones and those who are on the path to perfection will attend such a sacrifice.

Taṁ kissa hetu?
Why is that?

Na hettha, brāhmaṇa, dissanti daṇḍappahārāpi galaggahāpi, tasmā evarūpaṁ yaññaṁ upasaṅkamanti arahanto vā arahattamaggaṁ vā samāpannā.
Because no beatings and throttlings are seen there.

Ayaṁ kho, brāhmaṇa, hetu ayaṁ paccayo, yena taṁ niccadānaṁ anukulayaññaṁ māya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhatarañca appasamārambhatarañca mahapphalatarañca mahānisaṁsatarañcā”ti.
This is the cause, brahmin, this is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories.”

“Atthi pana, bho gotama, añño yañño māya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories and those regular gifts as ongoing family sacrifice, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, añño yañño māya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.
“There is, brahmin.”

“Katamo pana so, bho gotama, yañño māya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But what is it?”

“Yo kho, brāhmaṇa, cātuddisaṁ saṅghaṁ uddissa vihāraṁ karoti, ayaṁ kho, brāhmaṇa, yañño māya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.

“When someone gives a dwelling specially for the Saṅgha of the four quarters.”

“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.

“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?

“Yo kho, brāhmaṇa, pasannacitto buddhaṁ saraṇaṁ gacchati, dhammaṁ saraṇaṁ gacchati, saṅghaṁ saraṇaṁ gacchati;
“When someone with confident heart goes for refuge to the Buddha, the teaching, and the Saṅgha.”

ayaṁ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.

“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.

“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?

“Yo kho, brāhmaṇa, pasannacitto sikkhāpadāni samādiyati—
“When someone with a confident heart undertakes the training rules

pāṇātipātā veramaṇiṁ, adinnādānā veramaṇiṁ, kāmesumicchācārā veramaṇiṁ, musāvādā veramaṇiṁ, surāmerayamajjapamādaṭṭhānā veramaṇiṁ.
to refrain from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.”

Ayaṁ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.

“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?
“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“Atthi kho, brāhmaṇa, aññopi yaññopi imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataropi ca appasamārambhataropi ca mahapphalataropi ca mahānisaṁsataropi cā”ti.
“There is, brahmin.

“Katamo pana so, bho gotama, yaññopi imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataropi ca appasamārambhataropi ca mahapphalataropi ca mahānisaṁsataropi cā”ti?

“Idha, brāhmaṇa, tathāgato loke uppajjati arahaṁ sammāsambuddho …pe…
It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, brāhmaṇa, bhikkhu sīlasampanno hoti …pe…
That’s how a mendicant is accomplished in ethics. …

paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption …

Ayaṁ kho, brāhmaṇa, yaññopi purimehi yaññehi appaṭṭhataropi ca appasamārambhataropi ca mahapphalataropi ca mahānisaṁsataropi ca … pe…
This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. …

Dutiyaṁ jhānaṁ …
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Ayampi kho, brāhmaṇa, yaññho purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cāti. … pe…
This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. …

Ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
They extend and project the mind toward knowledge and vision …

ayampi kho, brāhmaṇa, yaññho purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro ca … pe…
This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

nāparaṁ itthattāyāti pajānāti.
They understand: '… there is no return to any state of existence.'

Ayampi kho, brāhmaṇa, yaññho purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro ca.
This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

Imāya ca, brāhmaṇa, yaññasampadāya aññā yaññasampadā uttaritarā vā paṇītatarā vā natthī"ti.
And, brahmin, there is no other accomplishment of sacrifice which is better and finer than this."

6. Kūṭadantaupāsakattapaṭivedanā

6. Kūṭadanta Declares Himself a Lay Follower

Evaṁ vutte, kūṭadanto brāhmaṇo bhagavantaṁ etadavoca:

When he had spoken, Kūṭadanta said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Esāhaṁ, bho gotama, satta ca usabhasatāni satta ca vacchatarasatāni satta ca vacchatarīsatāni satta ca ajasatāni satta ca urabbhasatāni muñcāmi, jīvitaṁ demi, haritāni ceva tiṇāni khādantu, sītāni ca pānīyāni pivantu, sīto ca nesaṁ vāto upavāyatū”ti.
And these bulls, bullocks, heifers, goats, and rams—seven hundred of each—I release them, I grant them life! Let them eat green grass and drink cool water, and may a cool breeze blow upon them!”

7. Sotāpattiphalasacchikiriyā

7. The Realization of the Fruit of Stream-Entry

Atha kho bhagavā kūṭadantassa brāhmaṇassa anupubbiṁ kathaṁ kathesi, seyyathidaṁ—
Then the Buddha taught Kūṭadanta step by step, with

dānakathaṁ sīlakathaṁ saggakathaṁ; kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nekkhamme ānisaṁsaṁ pakāsesi.
a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi kūṭadantaṁ brāhmaṇaṁ kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—
And when he knew that Kūṭadanta’s mind was ready, pliable, rid of hindrances, elated, and confident he

explained the special teaching of the Buddhas:

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evameva kūṭadantassa brāhmaṇassa tasmiññeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Kūṭadanta:

“yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman”ti.
“Everything that has a beginning has an end.”

Atha kho kūṭadanto brāhmaṇo diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṁ etadavoca:
Then Kūṭadanta saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha,

“adhivāsetu me bhavaṁ gotamo svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Would Master Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho kūṭadanto brāhmaṇo bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Kūṭadanta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho kūṭadanto brāhmaṇo tassā rattiyā accayena sake yaññavāṭe paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi:
And when the night had passed Kūṭadanta had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama; niṭṭhitaṁ bhattan”ti.
“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena kūṭadantassa brāhmaṇassa yaññavāṭo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kūṭadanta together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho kūṭadanto brāhmaṇo buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Kūṭadanta served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

Atha kho kūṭadanto brāhmaṇo bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hand and bowl, Kūṭadanta took a low seat and sat to one side.

Ekamantaṁ nisinnaṁ kho kūṭadantaṁ brāhmaṇaṁ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmīti.
Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

Kūṭadantasuttaṁ niṭṭhitaṁ pañcamaṁ.

6 Mahālisutta:
With Mahāli

1. Brāhmaṇadūtavatthu
1. On the Brahmin Emissaries

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā vesāliyaṁ paṭivasanti kenacideva karaṇīyena.
Now at that time several brahmin emissaries from Kosala and Magadha were residing in Vesālī on some business.

Assosuṁ kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā:
They heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population

with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī"ti.
It's good to see such perfected ones."

Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena mahāvanaṁ kūṭāgārasālā tenupasaṅkamiṁsu.
Then they went to the hall with the peaked roof in the Great Wood to see the Buddha.

Tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko hoti.
Now, at that time Venerable Nāgita was the Buddha's attendant.

Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yenāyasmā nāgito tenupasaṅkamiṁsu. upasaṅkamitvā āyasmantaṁ nāgitaṁ etadavocuṁ:
The brahmin emissaries went up to him and said,

"kahaṁ nu kho, bho nāgita, etarahi so bhavaṁ gotamo viharati?
"Master Nāgita, where is Master Gotama at present?

Dassanakāmā hi mayaṁ taṁ bhavantaṁ gotaman”ti.
For we want to see him.”

“Akālo kho, āvuso, bhagavantaṁ dassanāya, paṭisallīno bhagavā”ti.
“It’s the wrong time to see the Buddha; he is on retreat.”

Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā tattheva ekamantaṁ nisīdiṁsu:
So right there the brahmin emissaries sat down to one side, thinking,

“disvāva mayaṁ taṁ bhavantaṁ gotamaṁ gamissāmā”ti.
“We’ll go only after we’ve seen Master Gotama.”

2. Oṭṭhaddhalicchavīvatthu

2. On Oṭṭhaddha the Licchavi

Oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṁ yena mahāvanaṁ kūṭāgārasālā yenāyasmā nāgito tenupasaṅkami; upasaṅkamitvā āyasmantaṁ nāgitaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho oṭṭhaddhopi licchavī āyasmantaṁ nāgitaṁ etadavoca:
Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also approached Nāgita at the hall with the peaked roof. He bowed, stood to one side, and said to Nāgita,

“kahaṁ nu kho, bhante nāgita, etarahi so bhagavā viharati arahaṁ sammāsambuddho,

“Master Nāgita, where is the Blessed One at present, the perfected one, the fully awakened Buddha?

dassanakāmā hi mayaṁ taṁ bhagavantaṁ arahantaṁ sammāsambuddhan”ti.
For we want to see him.”

“Akālo kho, mahāli, bhagavantaṁ dassanāya, paṭisallīno bhagavā”ti.
“It’s the wrong time to see the Buddha; he is on retreat.”

Oṭṭhaddhopi licchavī tattheva ekamantaṁ nisīdi:
So right there Oṭṭhaddha also sat down to one side, thinking,

“disvāva ahaṁ taṁ bhagavantaṁ gamissāmi arahantaṁ sammāsambuddhan”ti.
“I’ll go only after I’ve seen the Blessed One, the perfected one, the fully awakened Buddha.”

Atha kho sīho samaṇuddeso yenāyasmā nāgito tenupasaṅkami; upasaṅkamitvā āyasmantaṁ nāgitaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho sīho samaṇuddeso āyasmantaṁ nāgitaṁ etadavoca:
Then the novice Sīha approached Nāgita. He bowed, stood to one side, and said to Nāgita,

“ete, bhante kassapa, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantaṁ dassanāya; oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṁ idhūpasaṅkanto bhagavantaṁ dassanāya, sādhu, bhante kassapa, labhataṁ esā janatā bhagavantaṁ dassanāyā”ti.
“Honorable Kassapa, these several brahmin emissaries from Kosala and Magadha, and also Oṭṭhaddha the Licchavi together with a large assembly

of Licchavis, have come here to see the Buddha. It'd be good if these people got to see the Buddha."

"Tena hi, sīha, tvaññeva bhagavato ārocehī"ti.
"Well then, Sīha, tell the Buddha yourself."

"Evaṁ, bhante"ti kho sīho samaṇuddeso āyasmato nāgitassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho sīho samaṇuddeso bhagavantaṁ etadavoca:
"Yes, sir," replied Sīha. He went to the Buddha, bowed, stood to one side, and told him of the people waiting to see him, adding:

"ete, bhante, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantaṁ dassanāya, oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṁ idhūpasaṅkanto bhagavantaṁ dassanāya.
Sādhu, bhante, labhataṁ esā janatā bhagavantaṁ dassanāyā"ti.
"Sir, it'd be good if these people got to see the Buddha."

"Tena hi, sīha, vihārapacchāyāyaṁ āsanaṁ paññapehī"ti.
"Well then, Sīha, spread out a seat in the shade of the dwelling."

"Evaṁ, bhante"ti kho sīho samaṇuddeso bhagavato paṭissutvā vihārapacchāyāyaṁ āsanaṁ paññapesi.
"Yes, sir," replied Sīha, and he did so.

Atha kho bhagavā vihārā nikkhamma vihārapacchāyāyaṁ paññatte āsane nisīdi.
Then the Buddha came out of his dwelling and sat in the shade of the dwelling on the seat spread out.

Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu.

Then the brahmin emissaries went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu.
When the greetings and polite conversation were over, they sat down to one side.

Oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṁ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho oṭṭhaddho licchavī bhagavantaṁ etadavoca: "purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ etadavoca:
Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also went up to the Buddha, bowed, and sat down to one side. Oṭṭhaddha said to the Buddha, "Sir, a few days ago Sunakkhatta the Licchavi came to me and said:

'yadagge ahaṁ, mahāli, bhagavantaṁ upanissāya viharāmi, na ciraṁ tīṇi vassāni, dibbāni hi kho rūpāni passāmi piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāmi piyarūpāni kāmūpasaṁhitāni rajanīyānī'ti.
'Mahāli, soon I will have been living in dependence on the Buddha for three years. I see divine sights that are pleasant, sensual, and arousing, but I don't hear divine sounds that are pleasant, sensual, and arousing.'

Santāneva nu kho, bhante, sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasaṁhitāni rajanīyāni, udāhu asantānī"ti?
The divine sounds that Sunakkhatta cannot hear: do such sounds really exist or not?"

2.1. Ekaṁsabhāvitasamādhi
2.1. One-Sided Immersion

"Santāneva kho, mahāli, sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasaṁhitāni rajanīyāni, no asantānī"ti.

“Such sounds really do exist, but Sunakkhatta cannot hear them.”

“Ko nu kho, bhante, hetu, ko paccayo, yena santāneva sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasaṁhitāni rajanīyāni, no asantānī”ti?
“What is the cause, sir, what is the reason why Sunakkhatta cannot hear them, even though they really do exist?”

“Idha, mahāli, bhikkhuno puratthimāya disāya ekaṁsabhāvito samādhi hoti dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
“Mahāli, take a mendicant who has developed immersion to the eastern quarter in one aspect: so as to see divine sights but not to hear divine sounds.

So puratthimāya disāya ekaṁsabhāvite samādhimhi dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
When they have developed immersion for that purpose,

Puratthimāya disāya dibbāni rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni.
they see divine sights but don’t hear divine sounds.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, mahāli, hoti bhikkhuno puratthimāya disāya ekaṁsabhāvite samādhimhi dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Because that is how it is for a mendicant who develops immersion in that way.

Puna caparaṁ, mahāli, bhikkhuno dakkhiṇāya disāya …pe…
Furthermore, take a mendicant who has developed immersion to the southern quarter in one aspect …

pacchimāya disāya …
western quarter …

uttarāya disāya …
northern quarter …

uddhamadho tiriyaṁ ekaṁsabhāvito samādhi hoti dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
above, below, across …

So uddhamadho tiriyaṁ ekaṁsabhāvite samādhimhi dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Uddhamadho tiriyaṁ dibbāni rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni.
Taṁ kissa hetu?
Evañhetaṁ, mahāli, hoti bhikkhuno uddhamadho tiriyaṁ ekaṁsabhāvite samādhimhi dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
That is how it is for a mendicant who develops immersion in that way.

Idha, mahāli, bhikkhuno puratthimāya disāya ekaṁsabhāvito samādhi hoti dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Take a mendicant who has developed immersion to the eastern quarter in one aspect: so as to hear divine sounds but not to see divine sights.

So puratthimāya disāya ekaṁsabhāvite samādhimhi dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
When they have developed immersion for that purpose,

Puratthimāya disāya dibbāni saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni.
they hear divine sounds but don't see divine sights.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, mahāli, hoti bhikkhuno puratthimāya disāya ekaṁsabhāvite samādhimhi dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Because that is how it is for a mendicant who develops immersion in that way.

Puna caparaṁ, mahāli, bhikkhuno dakkhiṇāya disāya …pe…
Furthermore, take a mendicant who has developed immersion to the southern quarter in one aspect …

pacchimāya disāya …
western quarter …

uttarāya disāya …
northern quarter …

uddhamadho tiriyaṁ ekaṁsabhāvito samādhi hoti dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
above, below, across …

So uddhamadho tiriyaṁ ekaṁsabhāvite samādhimhi dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ,

no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Uddhamadho tiriyaṁ dibbāni saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni, no ca kho dibbāni rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni.
Taṁ kissa hetu?
Evañhetaṁ, mahāli, hoti bhikkhuno uddhamadho tiriyaṁ ekaṁsabhāvite samādhimhi dibbānaṁ saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, no ca kho dibbānaṁ rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
That is how it is for a mendicant who develops immersion in that way.

Idha, mahāli, bhikkhuno puratthimāya disāya ubhayaṁsabhāvito samādhi hoti dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Take a mendicant who has developed immersion to the eastern quarter in both aspects: so as to hear divine sounds and see divine sights.

So puratthimāya disāya ubhayaṁsabhāvite samādhimhi dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
When they have developed immersion for that purpose,

Puratthimāya disāya dibbāni ca rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni.
they see divine sights and hear divine sounds.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, mahāli, hoti bhikkhuno puratthimāya disāya ubhayaṁsabhāvite samādhimhi dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.

Because that is how it is for a mendicant who develops immersion in that way.

Puna caparaṁ, mahāli, bhikkhuno dakkhiṇāya disāya …pe…
Furthermore, take a mendicant who has developed immersion to the southern quarter in both aspects …

pacchimāya disāya …
western quarter …

uttarāya disāya …
northern quarter …

uddhamadho tiriyaṁ ubhayaṁsabhāvito samādhi hoti dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
above, below, across …

So uddhamadho tiriyaṁ ubhayaṁsabhāvite samādhimhi dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
Uddhamadho tiriyaṁ dibbāni ca rūpāni passati piyarūpāni kāmūpasaṁhitāni rajanīyāni, dibbāni ca saddāni suṇāti piyarūpāni kāmūpasaṁhitāni rajanīyāni.
Taṁ kissa hetu?
Evañhetaṁ, mahāli, hoti bhikkhuno uddhamadho tiriyaṁ ubhayaṁsabhāvite samādhimhi dibbānañca rūpānaṁ dassanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ, dibbānañca saddānaṁ savanāya piyarūpānaṁ kāmūpasaṁhitānaṁ rajanīyānaṁ.
That is how it is for a mendicant who develops immersion in that way.

Ayaṁ kho, mahāli, hetu ayaṁ paccayo, yena santāneva sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasaṁhitāni rajanīyāni, no asantānī”ti.
This is the cause, Mahāli, this is the reason why Sunakkhatta cannot hear divine sounds that are pleasant, sensual, and arousing, even though they

really do exist.”

“Etāsaṁ nūna, bhante, samādhibhāvanānaṁ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṁ carantī”ti.
“Surely the mendicants must lead the spiritual life under the Buddha for the sake of realizing such a development of immersion?”

“Na kho, mahāli, etāsaṁ samādhibhāvanānaṁ sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
“No, Mahāli, the mendicants don’t lead the spiritual life under me for the sake of realizing such a development of immersion.

Atthi kho, mahāli, aññeva dhammā uttaritarā ca paṇītatarā ca, yesaṁ sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ carantī”ti.
There are other things that are finer, for the sake of which the mendicants lead the spiritual life under me.”

2.2. Catuariyaphala
2.2. The Four Noble Fruits

“Katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca, yesaṁ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṁ carantī”ti?
“But sir, what are those finer things?”

“Idha, mahāli, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Firstly, Mahāli, with the ending of three fetters a mendicant is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
This is one of the finer things for the sake of which the mendicants lead the spiritual life under me.

Puna caparaṁ, mahāli, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering.

Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
This too is one of the finer things.

Puna caparaṁ, mahāli, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā.
Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world.

Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
This too is one of the finer things.

Puna caparaṁ, mahāli, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ caranti.
This too is one of the finer things.

Ime kho te, mahāli, dhammā uttaritarā ca paṇītatarā ca, yesaṁ sacchikiriyāhetu bhikkhū mayi brahmacariyaṁ carantī”ti.
These are the finer things, for the sake of which the mendicants lead the

spiritual life under me.”

2.3. Ariyaaṭṭhaṅgikamagga

2.3. The Noble Eightfold Path

“Atthi pana, bhante, maggo atthi paṭipadā etesaṁ dhammānaṁ sacchikiriyāyā”ti?

“But, sir, is there a path and a practice for realizing these things?”

“Atthi kho, mahāli, maggo atthi paṭipadā etesaṁ dhammānaṁ sacchikiriyāyā”ti.
“There is, Mahāli.”

“Katamo pana, bhante, maggo katamā paṭipadā etesaṁ dhammānaṁ sacchikiriyāyā”ti?
“Well, what is it?”

“Ayameva ariyo aṭṭhaṅgiko maggo.
“It is simply this noble eightfold path, that is:

Seyyathidaṁ—sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, mahāli, maggo ayaṁ paṭipadā etesaṁ dhammānaṁ sacchikiriyāya.
This is the path and the practice for realizing these things.

2.4. Dvepabbajitavatthu

2.4. On the Two Renunciates

Ekamidāhaṁ, mahāli, samayaṁ kosambiyaṁ viharāmi ghositārāme.

This one time, Mahāli, I was staying near Kosambī, in Ghosita's Monastery.

Atha kho dve pabbajitā—
Then two renunciates—

muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yenāhaṁ tenupasaṅkamiṁsu. upasaṅkamitvā mayā saddhiṁ sammodiṁsu.
the wanderer Muṇḍiya and Jāliya, the pupil of the wood-bowl ascetic—came and exchanged greetings with me.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho te dve pabbajitā maṁ etadavocuṁ:
When the greetings and polite conversation were over, they stood to one side and said to me:

'kiṁ nu kho, āvuso gotama, taṁ jīvaṁ taṁ sarīraṁ, udāhu aññaṁ jīvaṁ aññaṁ sarīran'ti?
'Reverend Gotama, are the soul and the body the same thing, or they are different things?'

'Tena hāvuso, suṇātha sādhukaṁ manasi karotha bhāsissāmī'ti.
'Well then, reverends, listen and pay close attention, I will speak.'

'Evamāvuso'ti kho te dve pabbajitā mama paccassosuṁ.
'Yes, reverend,' they replied.

Ahaṁ etadavocaṁ:
I said this:

'idhāvuso tathāgato loke uppajjati arahaṁ sammāsambuddho …pe…
'Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, āvuso, bhikkhu sīlasampanno hoti.

That’s how a mendicant is accomplished in ethics. …

…pe…
Paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption.

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
“The soul and the body are the same thing” or “The soul and the body are different things”?’

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ tassetaṁ vacanāya:
‘It would, reverend.’

‘taṁ jīvaṁ taṁ sarīran’ti vā, ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
‘But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā …pe…
“The soul and the body are the same thing” or “The soul and the body are different things”. …

dutiyaṁ jhānaṁ …
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
“The soul and the body are the same thing” or “The soul and the body are different things”?’

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ tassetaṁ vacanāya:
‘It would, reverend.’

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
‘But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā …pe…
“The soul and the body are the same thing” or “The soul and the body are different things”. …

ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
They extend and project the mind toward knowledge and vision …

yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
“The soul and the body are the same thing” or “The soul and the body are different things”?’

…pe…

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ tassetaṁ vacanāya:
‘It would, reverend.’

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
‘But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā. … pe…
“The soul and the body are the same thing” or “The soul and the body are different things”. …

Nāparaṁ itthattāyāti pajānāti.
They understand: “… there is no return to any state of existence.”

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
“The soul and the body are the same thing” or “The soul and the body are different things”?’

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati na kallaṁ tassetaṁ vacanāya:
‘It would not, reverend.’

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
‘But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:

Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā”ti.
“The soul and the body are the same thing” or “The soul and the body are different things”.’”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano oṭṭhaddho licchavī bhagavato bhāsitaṁ abhinandīti.
Satisfied, Oṭṭhaddha the Licchavi was happy with what the Buddha said.

Mahālisuttaṁ niṭṭhitaṁ chaṭṭhaṁ.

7 Jāliyasutta:
With Jāliya

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Tena kho pana samayena dve pabbajitā—
Now at that time two renunciates—

muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu.
the wanderer Muṇḍiya and Jāliya, the pupil of the wood-bowl ascetic—came to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho te dve pabbajitā bhagavantaṁ etadavocuṁ:
When the greetings and polite conversation were over, they stood to one side and said to the Buddha,

"kiṁ nu kho, āvuso gotama, taṁ jīvaṁ taṁ sarīraṁ, udāhu aññaṁ jīvaṁ aññaṁ sarīran"ti?
"Reverend Gotama, are the soul and the body the same thing, or they are different things?"

"Tena hāvuso, suṇātha sādhukaṁ manasi karotha, bhāsissāmī"ti.
"Well then, reverends, listen and pay close attention, I will speak."

"Evamāvuso"ti kho te dve pabbajitā bhagavato paccassosuṁ.
"Yes, reverend," they replied.

Bhagavā etadavoca:

The Buddha said this:

“idhāvuso, tathāgato loke uppajjati arahaṁ, sammāsambuddho …pe…
“Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, āvuso, bhikkhu sīlasampanno hoti.
That’s how a mendicant is accomplished in ethics. …

…pe…
Paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption …

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ tassetaṁ vacanāya:
“It would, reverend.”

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
“But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā …pe…
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. …

dutiyaṁ jhānaṁ …

They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati kallaṁ, tassetaṁ vacanāya:
“It would, reverend.”

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
“But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā …pe…
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. …

ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
They extend and project the mind toward knowledge and vision …

yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say

of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati kallaṁ tassetaṁ vacanāya:
“It would, reverend.”

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
“But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā … pe….
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. …

…pe… Nāparaṁ itthattāyāti pajānāti.
They understand: ‘… there is no return to any state of existence.’

Yo kho, āvuso, bhikkhu evaṁ jānāti evaṁ passati, kallaṁ nu kho tassetaṁ vacanāya:
When a mendicant knows and sees like this, would it be appropriate to say of them:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti?
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

Yo so, āvuso, bhikkhu evaṁ jānāti evaṁ passati, na kallaṁ tassetaṁ vacanāya:
“It would not, reverend.”

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vāti.

Ahaṁ kho panetaṁ, āvuso, evaṁ jānāmi evaṁ passāmi.
“But reverends, I know and see like this.

Atha ca panāhaṁ na vadāmi:
Nevertheless, I do not say:

‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā”ti.
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te dve pabbajitā bhagavato bhāsitaṁ abhinandunti.
Satisfied, the two renunciates were happy with what the Buddha said.

Jāliyasuttaṁ niṭṭhitaṁ sattamaṁ.

8 Mahāsīhanādasutta:
The Lion's Roar to the Naked Ascetic Kassapa

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā uruññāyaṁ viharati kaṇṇakatthale migadāye.
At one time the Buddha was staying near Ujuñña, in the deer park at Kaṇṇakatthala.

Atha kho acelo kassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the naked ascetic Kassapa went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho acelo kassapo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he stood to one side, and said to the Buddha:

"sutaṁ metaṁ, bho gotama:
"Master Gotama, I have heard the following:

'samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhājīviṁ ekaṁsena upakkosati upavadatī'ti.
'The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those self-mortifiers who live rough.'

Ye te, bho gotama, evamāhaṁsu: 'samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhājīviṁ ekaṁsena upakkosati upavadatī'ti, kacci te bhoto gotamassa vuttavādino, na ca bhavantaṁ gotamaṁ abhūtena abbhācikkhanti, dhammassa cānudhammaṁ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchati?

Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?

Anabbhakkhātukāmā hi mayaṁ bhavantaṁ gotaman”ti.
For we don’t want to misrepresent Master Gotama.”

“Ye te, kassapa, evamāhaṁsu: ‘samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhājīviṁ ekaṁsena upakkosati upavadatī’ti, na me te vuttavādino, abbhācikkhanti ca pana maṁ te asatā abhūtena.
“Kassapa, those who say this do not repeat what I have said. They misrepresent me with what is false, baseless, and untrue.

Idhāhaṁ, kassapa, ekaccaṁ tapassiṁ lūkhājīviṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannaṁ.
With clairvoyance that is purified and superhuman, I see some self-mortifier who lives rough reborn in a place of loss, a bad place, the underworld, hell.

Idha panāhaṁ, kassapa, ekaccaṁ tapassiṁ lūkhājīviṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannaṁ.
But I see another self-mortifier who lives rough reborn in a good place, a heavenly realm.

Idhāhaṁ, kassapa, ekaccaṁ tapassiṁ appadukkhavihāriṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannaṁ.
I see some self-mortifier who takes it easy reborn in a place of loss.

Idha panāhaṁ, kassapa, ekaccaṁ tapassiṁ appadukkhavihāriṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannaṁ.
But I see another self-mortifier who takes it easy reborn in a good place, a heavenly realm.

Yohaṁ, kassapa, imesaṁ tapassīnaṁ evaṁ āgatiñca gatiñca cutiñca upapattiñca yathābhūtaṁ pajānāmi, sohaṁ kiṁ sabbaṁ tapaṁ garahissāmi, sabbaṁ vā tapassiṁ lūkhājīviṁ ekaṁsena upakkosissāmi upavadissāmi?
Since I truly understand the coming and going, passing away and rebirth of these self-mortifiers in this way, how could I criticize all forms of mortification, or categorically condemn and denounce those self-mortifiers who live rough?

Santi, kassapa, eke samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vālavedhirūpā. Te bhindantā maññe caranti paññāgatena diṭṭhigatāni.
There are some clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect.

Tehipi me saddhiṁ ekaccesu ṭhānesu sameti, ekaccesu ṭhānesu na sameti.
They agree with me in some matters and disagree in others.

Yaṁ te ekaccaṁ vadanti 'sādhū'ti, mayampi taṁ ekaccaṁ vadema 'sādhū'ti.
Some of the things that they applaud, I also applaud.

Yaṁ te ekaccaṁ vadanti 'na sādhū'ti, mayampi taṁ ekaccaṁ vadema 'na sādhū'ti.
Some of the things that they don't applaud, I also don't applaud.

Yaṁ te ekaccaṁ vadanti 'sādhū'ti, mayaṁ taṁ ekaccaṁ vadema 'na sādhū'ti.
But some of the things that they applaud, I don't applaud.

Yaṁ te ekaccaṁ vadanti 'na sādhū'ti, mayaṁ taṁ ekaccaṁ vadema 'sādhū'ti.
And some of the things that they don't applaud, I do applaud.

Yaṁ mayaṁ ekaccaṁ vadema 'sādhū'ti, parepi taṁ ekaccaṁ vadanti 'sādhū'ti.

Some of the things that I applaud, others also applaud.

Yaṁ mayaṁ ekaccaṁ vadema ‘na sādhū’ti, parepi taṁ ekaccaṁ vadanti ‘na sādhū’ti.
Some of the things that I don’t applaud, they also don’t applaud.

Yaṁ mayaṁ ekaccaṁ vadema ‘na sādhū’ti, pare taṁ ekaccaṁ vadanti ‘sādhū’ti.
But some of the things that I don’t applaud, others do applaud.

Yaṁ mayaṁ ekaccaṁ vadema ‘sādhū’ti, pare taṁ ekaccaṁ vadanti ‘na sādhū’ti.
And some of the things that I do applaud, others don’t applaud.

1. Samanuyuñjāpanakathā
1. Examination

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say:

‘yesu no, āvuso, ṭhānesu na sameti, tiṭṭhantu tāni ṭhānāni.
‘Let us leave aside those matters on which we disagree.

Yesu ṭhānesu sameti, tattha viññū samanuyuñjantaṁ samanugāhantaṁ samanubhāsantaṁ satthārā vā satthāraṁ saṅghena vā saṅghaṁ:
But there are some matters on which we agree. Regarding these, sensible people, pursuing, pressing,

and grilling, would compare teacher with teacher or community with community:

“ye imesaṁ bhavataṁ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.
“There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such.

Ko ime dhamme anavasesaṁ pahāya vattati, samaṇo vā gotamo, pare vā pana bhonto gaṇācariyā”ti?
Who behaves like they’ve totally given these things up: the ascetic Gotama, or the teachers of other communities?”’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṁ vadeyyuṁ:
It’s possible that they might say:

‘ye imesaṁ bhavataṁ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.
Samaṇo gotamo ime dhamme anavasesaṁ pahāya vattati, yaṁ vā pana bhonto pare gaṇācariyā’ti.
‘The ascetic Gotama behaves like he’s totally given those unskillful things up, compared with the teachers of other communities.’

Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasaṁseyyuṁ.
And that's how, when sensible people pursue the matter, they will mostly praise us.

Aparampi no, kassapa, viññū samanuyuñjantaṁ samanugāhantaṁ samanubhāsantaṁ satthārā vā satthāraṁ saṅghena vā saṅghaṁ:
In addition, sensible people, engaging, pressing, and grilling, would compare teacher with teacher or community with community:

'ye imesaṁ bhavataṁ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.
'There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such.

Ko ime dhamme anavasesaṁ samādāya vattati, samaṇo vā gotamo, pare vā pana bhonto gaṇācariyā'ti?
Who proceeds having totally undertaken these things: the ascetic Gotama, or the teachers of other communities?'

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṁ vadeyyuṁ:
It's possible that they might say:

'ye imesaṁ bhavataṁ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.
Samaṇo gotamo ime dhamme anavasesaṁ samādāya vattati, yaṁ vā pana bhonto pare gaṇācariyā'ti.
'The ascetic Gotama proceeds having totally undertaken these things, compared with the teachers of other communities.'

Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasaṁseyyuṁ.
And that's how, when sensible people pursue the matter, they will mostly praise us.

Aparampi no, kassapa, viññū samanuyuñjantaṁ samanugāhantaṁ samanubhāsantaṁ satthārā vā satthāraṁ saṅghena vā saṅghaṁ:
In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

‘ye imesaṁ bhavataṁ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.
‘There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such.

Ko ime dhamme anavasesaṁ pahāya vattati, gotamasāvakasaṅgho vā, pare vā pana bhonto gaṇācariyasāvakasaṅghā’ti?
Who behaves like they’ve totally given these things up: the ascetic Gotama’s disciples, or the disciples of other teachers?’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṁ vadeyyuṁ:
It’s possible that they might say:

‘ye imesaṁ bhavataṁ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.
Gotamasāvakasaṅgho ime dhamme anavasesaṁ pahāya vattati, yaṁ vā pana bhonto pare gaṇācariyasāvakasaṅghā’ti.
‘The ascetic Gotama’s disciples behave like they’ve totally given those unskillful things up, compared with the disciples of other teachers.’

Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasaṁseyyuṁ.
And that’s how, when sensible people pursue the matter, they will mostly praise us.

Aparampi no, kassapa, viññū samanuyuñjantaṁ samanugāhantaṁ samanubhāsantaṁ satthārā vā satthāraṁ saṅghena vā saṅghaṁ.
In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

‘Ye imesaṁ bhavataṁ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.
‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such.

Ko ime dhamme anavasesaṁ samādāya vattati, gotamasāvakasaṅgho vā, pare vā pana bhonto gaṇācariyasāvakasaṅghā’ti?
Who proceeds having totally undertaken these things: the ascetic Gotama’s disciples, or the disciples of other teachers?’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṁ vadeyyuṁ:
It’s possible that they might say:

‘ye imesaṁ bhavataṁ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.
Gotamasāvakasaṅgho ime dhamme anavasesaṁ samādāya vattati, yaṁ vā pana bhonto pare gaṇācariyasāvakasaṅghā’ti.
‘The ascetic Gotama’s disciples proceed having totally undertaken those skillful things, compared with the disciples of other teachers.’

Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasaṁseyyuṁ.
And that’s how, when sensible people pursue the matter, they will mostly praise us.

2. Ariyaaṭṭhaṅgikamagga
2. The Noble Eightfold Path

Atthi, kassapa, maggo atthi paṭipadā, yathāpaṭipanno sāmaññeva ñassati sāmaṁ dakkhati:

There is, Kassapa, a path, there is a practice, practicing in accordance with which you will know and see for yourself:

‘samaṇova gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī’ti.
‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’

Katamo ca, kassapa, maggo, katamā ca paṭipadā, yathāpaṭipanno sāmaññeva ñassati sāmaṁ dakkhati:
And what is that path?

‘samaṇova gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī’ti?
Ayameva ariyo aṭṭhaṅgiko maggo.
It is simply this noble eightfold path, that is:

Seyyathidaṁ—sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, kassapa, maggo, ayaṁ paṭipadā, yathāpaṭipanno sāmaññeva ñassati sāmaṁ dakkhati ‘samaṇova gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī’”ti.
This is the path, this is the practice, practicing in accordance with which you will know and see for yourself: ‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’”

3. Tapopakkamakathā

3. Practicing Self-Mortification

Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:
When he had spoken, Kassapa said to the Buddha:

“imepi kho, āvuso gotama, tapopakkamā etesaṁ samaṇabrāhmaṇānaṁ sāmaññasaṅkhātā ca brahmaññasaṅkhātā ca.
“Reverend Gotama, those ascetics and brahmins consider these practices of self-mortification to be what makes someone a true ascetic or brahmin.

Acelako hoti, muttācāro, hatthāpalekhano, naehibhaddantiko, natiṭṭhabhaddantiko,

nābhihaṭaṁ, na uddissakataṁ, na nimantanaṁ sādiyati.
They go naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṁ, na daṇḍamantaraṁ, na musalamantaraṁ, na dvinnaṁ bhuñjamānānaṁ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṁ, na maṁsaṁ, na suraṁ, na merayaṁ, na thusodakaṁ pivati.
They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko … sattāgāriko vā hoti sattālopiko;
They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti … sattahipi dattīhi yāpeti;
They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṁ āhāreti, dvīhikampi āhāraṁ āhāreti … sattāhikampi āhāraṁ āhāreti. Iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

Imepi kho, āvuso gotama, tapopakkamā etesaṁ samaṇabrāhmaṇānaṁ sāmaññasaṅkhātā ca brahmaññasaṅkhātā ca.
Those ascetics and brahmins also consider these practices of self-mortification to be what makes someone a true ascetic or brahmin.

Sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti,

gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī.
They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

Imepi kho, āvuso gotama, tapopakkamā etesaṁ samaṇabrāhmaṇānaṁ sāmaññasaṅkhātā ca brahmaññasaṅkhātā ca.
Those ascetics and brahmins also consider these practices of mortification to be what makes someone a true ascetic or brahmin.

Sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṁsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhikampi dhāreti,
They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,
They tear out hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti āsanapaṭikkhitto,
They constantly stand, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,
They squat, committed to persisting in the squatting position.

kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṁ kappeti,
They lie on a mat of thorns, making a mat of thorns their bed.

phalakaseyyampi kappeti, thaṇḍilaseyyampi kappeti,
They make their bed on a plank, or the bare ground.

ekapassayikopi hoti
They lie only on one side.

rajojalladharo,
They wear dust and dirt.

abbhokāsikopi hoti
They stay in the open air.

yathāsanthatiko,
They sleep wherever they lay their mat.

vekaṭikopi hoti vikaṭabhojanānuyogamanuyutto,
They eat unnatural things, committed to the practice of eating unnatural foods.

apānakopi hoti apānakattamanuyutto,
They don’t drink, committed to the practice of not drinking liquids.

sāyatatiyakampi udakorohanānuyogamanuyutto viharatī”ti.
They’re committed to the practice of immersion in water three times a day, including the evening.”

4. Tapopakkamaniratthakathā

4. The Uselessness of Self-Mortification

“Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano …pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
“Kassapa, someone may practice all those forms of self-mortification,

Tassa cāyaṁ sīlasampadā cittasampadā paññāsampadā abhāvitā hoti asacchikatā. Atha kho so ārakāva sāmaññā ārakāva brahmaññā.

but if they haven’t developed and realized any accomplishment in ethics, mind, and wisdom, they are far from being a true ascetic or brahmin.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
But take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.
When they achieve this, they’re called a mendicant who is a ‘true ascetic’ and also ‘a true brahmin’.

Sākabhakkho cepi, kassapa, hoti, sāmākabhakkho …pe… vanamūlaphalāhāro yāpeti pavattaphalabhojī.
Tassa cāyaṁ sīlasampadā cittasampadā paññāsampadā abhāvitā hoti asacchikatā.
Atha kho so ārakāva sāmaññā ārakāva brahmaññā.
Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti …pe… sāyatatiyakampi udakorohanānuyogamanuyutto viharati.
Tassa cāyaṁ sīlasampadā cittasampadā paññāsampadā abhāvitā hoti asacchikatā.
Atha kho so ārakāva sāmaññā ārakāva brahmaññā.
Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī”ti.

Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:
When he had spoken, Kassapa said to the Buddha,

“dukkaraṁ, bho gotama, sāmaññaṁ dukkaraṁ brahmaññan”ti.
“It’s hard, Master Gotama, to be a true ascetic or a true brahmin.”

“Pakati kho esā, kassapa, lokasmiṁ ‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.
“It’s typical, Kassapa, in this world to think that it’s hard to be a true ascetic or brahmin.

Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano …pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
But someone might practice all those forms of self-mortification.

Imāya ca, kassapa, mattāya iminā tapopakkamena sāmaññaṁ vā abhavissa brahmaññaṁ vā dukkaraṁ sudukkaraṁ, netaṁ abhavissa kallaṁ vacanāya:
And if it was only because of just that much, only because of that self-mortification that it was so very hard to be a true ascetic or brahmin, it wouldn’t be appropriate to say that

‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.
it’s hard to be a true ascetic or brahmin.

Sakkā ca panetaṁ abhavissa kātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:

For it would be quite possible for a householder or a householder's child—or even the bonded maid who carries the water-jar—

'handāhaṁ acelako homi, muttācāro, hatthāpalekhano …pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharāmī'ti.
to practice all those forms of self-mortification.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena sāmaññaṁ vā hoti brahmaññaṁ vā dukkaraṁ sudukkaraṁ, tasmā etaṁ kallaṁ vacanāya:
It's because there's something other than just that much, something other than that self-mortification that it's so very hard to be a true ascetic or brahmin. And that's why it is appropriate to say that

'dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan'ti.
it's hard to be a true ascetic or brahmin.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.
When they achieve this, they're called a mendicant who is a 'true ascetic' and also 'a true brahmin'.

Sākabhakkho cepi, kassapa, hoti, sāmākabhakkho …pe… vanamūlaphalāhāro yāpeti pavattaphalabhojī.
Imāya ca, kassapa, mattāya iminā tapopakkamena sāmaññaṁ vā abhavissa brahmaññaṁ vā dukkaraṁ sudukkaraṁ, netaṁ abhavissa kallaṁ vacanāya:
'dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan'ti.

Sakkā ca panetaṁ abhavissa kātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:
‘handāhaṁ sākabhakkho vā homi, sāmākabhakkho vā …pe… vanamūlaphalāhāro yāpemi pavattaphalabhojī’ti.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena sāmaññaṁ vā hoti brahmaññaṁ vā dukkaraṁ sudukkaraṁ, tasmā etaṁ kallaṁ vacanāya:
‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.
Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti …pe… sāyatatiyakampi udakorohanānuyogamanuyutto viharati.
Imāya ca, kassapa, mattāya iminā tapopakkamena sāmaññaṁ vā abhavissa brahmaññaṁ vā dukkaraṁ sudukkaraṁ, netaṁ abhavissa kallaṁ vacanāya:
‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.

Sakkā ca panetaṁ abhavissa kātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:
‘handāhaṁ sāṇānipi dhāremi, masāṇānipi dhāremi …pe… sāyatatiyakampi udakorohanānuyogamanuyutto viharāmī’ti.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena sāmaññaṁ vā hoti brahmaññaṁ vā dukkaraṁ sudukkaraṁ, tasmā etaṁ kallaṁ vacanāya:
‘dukkaraṁ sāmaññaṁ dukkaraṁ brahmaññan’ti.
Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī”ti.

Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:

When he had spoken, Kassapa said to the Buddha,

“dujjāno, bho gotama, samaṇo, dujjāno brāhmaṇo”ti.
“It’s hard, Master Gotama, to know a true ascetic or a true brahmin.”

“Pakati kho esā, kassapa, lokasmiṁ ‘dujjāno samaṇo dujjāno brāhmaṇo’ti.
“It’s typical in this world to think that it’s hard to know a true ascetic or brahmin.

Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano …pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
But someone might practice all those forms of self-mortification.

Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā abhavissa brāhmaṇo vā dujjāno sudujjāno, netaṁ abhavissa kallaṁ vacanāya:
And if it was only by just that much, only by that self-mortification that it was so very hard to know a true ascetic or brahmin, it wouldn’t be appropriate to say that

‘dujjāno samaṇo dujjāno brāhmaṇo’ti.
it’s hard to know a true ascetic or brahmin.

Sakkā ca paneso abhavissa ñātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:
For it would be quite possible for a householder or a householder’s child—or even the bonded maid who carries the water-jar—

‘ayaṁ acelako hoti, muttācāro, hatthāpalekhano …pe… iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharatī’ti.
to know that someone is practicing all those forms of self-mortification.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṁ kallaṁ vacanāya:

It’s because there’s something other than just that much, something other than that self-mortification that it’s so very hard to know a true ascetic or brahmin. And that’s why it is appropriate to say that

‘dujjāno samaṇo dujjāno brāhmaṇo’ti.
it’s hard to know a true ascetic or brahmin.

Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.
When they achieve this, they’re called a mendicant who is a ‘true ascetic’ and also ‘a true brahmin’.”

Sākabhakkho cepi, kassapa, hoti sāmākabhakkho …pe… vanamūlaphalāhāro yāpeti pavattaphalabhojī.
Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā abhavissa brāhmaṇo vā dujjāno sudujjāno, netaṁ abhavissa kallaṁ vacanāya:
‘dujjāno samaṇo dujjāno brāhmaṇo’ti.

Sakkā ca paneso abhavissa ñātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:
‘ayaṁ sākabhakkho vā hoti sāmākabhakkho …pe… vanamūlaphalāhāro yāpeti pavattaphalabhojī’ti.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṁ kallaṁ vacanāya:
‘dujjāno samaṇo dujjāno brāhmaṇo’ti.
Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva

dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.

Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti …pe… sāyatatiyakampi udakorohanānuyogamanuyutto viharati.
Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā abhavissa brāhmaṇo vā dujjāno sudujjāno, netaṁ abhavissa kallaṁ vacanāya:
‘dujjāno samaṇo dujjāno brāhmaṇo’ti.

Sakkā ca paneso abhavissa ñātuṁ gahapatinā vā gahapatiputtena vā antamaso kumbhadāsiyāpi:
‘ayaṁ sāṇānipi dhāreti, masāṇānipi dhāreti …pe… sāyatatiyakampi udakorohanānuyogamanuyutto viharatī’ti.

Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno sudujjāno, tasmā etaṁ kallaṁ vacanāya:
‘dujjāno samaṇo dujjāno brāhmaṇo’ti.
Yato kho, kassapa, bhikkhu averaṁ abyāpajjaṁ mettacittaṁ bhāveti, āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Ayaṁ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī”ti.

5. Sīlasamādhipaññāsampadā

5. The Accomplishment of Ethics, Mind, and Wisdom

Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:

When he had spoken, Kassapa said to the Buddha,

“katamā pana sā, bho gotama, sīlasampadā, katamā cittasampadā, katamā paññāsampadā”ti?
“But Master Gotama, what is that accomplishment in ethics, in mind, and in wisdom?”

“Idha, kassapa, tathāgato loke uppajjati arahaṁ, sammāsambuddho …pe…
“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

bhayadassāvī samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena parisuddhājīvo sīlasampanno indriyesu guttadvāro satisampajaññena samannāgato santuṭṭho.
Seeing danger in the slightest fault, a mendicant keeps the rules they’ve undertaken. They act skillfully by body and speech. They’re purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

Kathañca, kassapa, bhikkhu sīlasampanno hoti?
And how is a mendicant accomplished in ethics?

Idha, kassapa, bhikkhu pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.
It’s when a mendicant gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

Idampissa hoti sīlasampadāya …pe…
This pertains to their accomplishment in ethics. …

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ

kappenti.
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. …

Seyyathidaṁ—santikammaṁ paṇidhikammaṁ …pe… osadhīnaṁ patimokkho
iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such low lore, such wrong livelihood.

Idampissa hoti sīlasampadāya.
This pertains to their accomplishment in ethics.

Sa kho so, kassapa, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

Seyyathāpi, kassapa, rājā khattiyo muddhāvasitto nihatapaccāmitto na kutoci bhayaṁ samanupassati, yadidaṁ paccatthikato;
It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

evameva kho, kassapa, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṁ anavajjasukhaṁ paṭisaṁvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

Evaṁ kho, kassapa, bhikkhu sīlasampanno hoti.
That's how a mendicant is accomplished in ethics.

Ayaṁ kho, kassapa, sīlasampadā …pe…
This, Kassapa, is that accomplishment in ethics. …

paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption …

Idampissa hoti cittasampadāya …pe…
This pertains to their accomplishment in mind. …

dutiyaṁ jhānaṁ …
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Idampissa hoti cittasampadāya.
This pertains to their accomplishment in mind.

Ayaṁ kho, kassapa, cittasampadā.
This, Kassapa, is that accomplishment in mind.

So evaṁ samāhite citte …pe…
When their mind is immersed like this,

ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
they extend and project it toward knowledge and vision …

idampissa hoti paññāsampadāya …pe…
This pertains to their accomplishment in wisdom. …

nāparaṁ itthattāyāti pajānāti.
They understand: '… there is no return to any state of existence.'

Idampissa hoti paññāsampadāya.
This pertains to their accomplishment in wisdom.

Ayaṁ kho, kassapa, paññāsampadā.
This, Kassapa, is that accomplishment in wisdom.

Imāya ca, kassapa, sīlasampadāya cittasampadāya paññāsampadāya aññā sīlasampadā cittasampadā paññāsampadā uttaritarā vā paṇītatarā vā natthi.
And, Kassapa, there is no accomplishment in ethics, mind, and wisdom that

is better or finer than this.

6. Sīhanādakathā

6. The Lion’s Roar

Santi, kassapa, eke samaṇabrāhmaṇā sīlavādā.
There are, Kassapa, some ascetics and brahmins who teach ethics.

Te anekapariyāyena sīlassa vaṇṇaṁ bhāsanti.
They praise ethical conduct in many ways.

Yāvatā, kassapa, ariyaṁ paramaṁ sīlaṁ, nāhaṁ tattha attano samasamaṁ samanupassāmi, kuto bhiyyo.
But as far as the highest noble ethics goes, I don’t see anyone who’s my equal, still less my superior.

Atha kho ahameva tattha bhiyyo, yadidaṁ adhisīlaṁ.
Rather, I am the one who is superior when it comes to the higher ethics.

Santi, kassapa, eke samaṇabrāhmaṇā tapojigucchāvādā.
There are, Kassapa, some ascetics and brahmins who teach mortification in disgust of sin.

Te anekapariyāyena tapojigucchāya vaṇṇaṁ bhāsanti.
They praise mortification in disgust of sin in many ways.

Yāvatā, kassapa, ariyā paramā tapojigucchā, nāhaṁ tattha attano samasamaṁ samanupassāmi, kuto bhiyyo.
But as far as the highest noble mortification in disgust of sin goes, I don’t see anyone who’s my equal, still less my superior.

Atha kho ahameva tattha bhiyyo, yadidaṁ adhijegucchaṁ.
Rather, I am the one who is superior when it comes to the higher mortification in disgust of sin.

Santi, kassapa, eke samaṇabrāhmaṇā paññāvādā.
There are, Kassapa, some ascetics and brahmins who teach wisdom.

Te anekapariyāyena paññāya vaṇṇaṁ bhāsanti.
They praise wisdom in many ways.

Yāvatā, kassapa, ariyā paramā paññā, nāhaṁ tattha attano samasamaṁ samanupassāmi, kuto bhiyyo.
But as far as the highest noble wisdom goes, I don’t see anyone who’s my equal, still less my superior.

Atha kho ahameva tattha bhiyyo, yadidaṁ adhipaññaṁ.
Rather, I am the one who is superior when it comes to the higher wisdom.

Santi, kassapa, eke samaṇabrāhmaṇā vimuttivādā.
There are, Kassapa, some ascetics and brahmins who teach freedom.

Te anekapariyāyena vimuttiyā vaṇṇaṁ bhāsanti.
They praise freedom in many ways.

Yāvatā, kassapa, ariyā paramā vimutti, nāhaṁ tattha attano samasamaṁ samanupassāmi, kuto bhiyyo.
But as far as the highest noble freedom goes, I don’t see anyone who’s my equal, still less my superior.

Atha kho ahameva tattha bhiyyo, yadidaṁ adhivimutti.
Rather, I am the one who is superior when it comes to the higher freedom.

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:

It’s possible that wanderers of other religions might say:

‘sīhanādaṁ kho samaṇo gotamo nadati, tañca kho suññāgāre nadati, no parisāsū’ti.
‘The ascetic Gotama only roars his lion’s roar in an empty hut, not in an assembly.’

Te: ‘mā hevan’tissu vacanīyā.
They should be told, ‘Not so!’

‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadatī’ti evamassu, kassapa, vacanīyā.
What should be said is this: ‘The ascetic Gotama roars his lion’s roar, and he roars it in the assemblies.’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers of other religions might say:

‘sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, no ca kho visārado nadatī’ti.
‘The ascetic Gotama roars his lion’s roar, and he roars it in the assemblies. But he doesn’t roar it boldly.’

Te: ‘mā hevan’tissu vacanīyā.
They should be told, ‘Not so!’

‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadatī’ti evamassu, kassapa, vacanīyā.
What should be said is this: ‘The ascetic Gotama roars his lion’s roar, he roars it in the assemblies, and he roars it boldly.’

Ṭhānaṁ kho panetaṁ, kassapa, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers of other religions might say:

‘sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadati, no ca kho naṁ pañhaṁ pucchanti …pe…

‘The ascetic Gotama roars his lion’s roar, he roars it in the assemblies, and he roars it boldly. But they don’t question him. …

pañhañca naṁ pucchanti; no ca kho nesaṁ pañhaṁ puṭṭho byākaroti …pe…
Or he doesn’t answer their questions. …

pañhañca nesaṁ puṭṭho byākaroti; no ca kho pañhassa veyyākaraṇena cittaṁ ārādheti …pe…
Or his answers are not satisfactory. …

pañhassa ca veyyākaraṇena cittaṁ ārādheti; no ca kho sotabbaṁ maññanti …pe…
Or they don’t think him worth listening to. …

sotabbañcassa maññanti; no ca kho sutvā pasīdanti …pe…
Or they’re not confident after listening. …

sutvā cassa pasīdanti; no ca kho pasannākāraṁ karonti …pe…
Or they don’t show their confidence. …

pasannākārañca karonti; no ca kho tathattāya paṭipajjanti …pe…
Or they don’t practice accordingly. …

tathattāya ca paṭipajjanti; no ca kho paṭipannā ārādhentī’ti.
Or they don’t succeed in their practice.’

Te: ‘mā hevan’tissu vacanīyā.
They should be told, ‘Not so!’

‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadati, pañhañca naṁ pucchanti, pañhañca nesaṁ puṭṭho byākaroti, pañhassa ca veyyākaraṇena cittaṁ ārādheti, sotabbañcassa maññanti, sutvā cassa pasīdanti, pasannākārañca karonti, tathattāya ca paṭipajjanti, paṭipannā ca ārādhentī’ti evamassu, kassapa, vacanīyā.
What should be said is this: ‘The ascetic Gotama roars his lion’s roar; he roars it in the assemblies; he roars it boldly; they question him; he answers their questions; his answers are satisfactory; they think him worth listening to; they’re confident after listening; they show their confidence; they practice accordingly; and they succeed in their practice.’

7. Titthiyaparivāsakathā

7. The Probation For One Previously Ordained

Ekamidāhaṁ, kassapa, samayaṁ rājagahe viharāmi gijjhakūṭe pabbate.
Kassapa, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain.

Tatra maṁ aññataro tapabrahmacārī nigrodho nāma adhijegucche pañhaṁ apucchi.
There a certain practitioner of self-mortification named Nigrodha asked me about the higher mortification in disgust of sin.

Tassāhaṁ adhijegucche pañhaṁ puṭṭho byākāsiṁ.
I answered his question.

Byākate ca pana me attamano ahosi paraṁ viya mattāyā”ti.
He was extremely happy with my answer.”

“Ko hi, bhante, bhagavato dhammaṁ sutvā na attamano assa paraṁ viya mattāya?
“Sir, who wouldn’t be extremely happy after hearing the Buddha’s teaching?

Ahampi hi, bhante, bhagavato dhammaṁ sutvā attamano paraṁ viya mattāya.
For I too am extremely happy after hearing the Buddha’s teaching!

Abhikkantaṁ, bhante, abhikkantaṁ, bhante.

Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi, dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Yo kho, kassapa, aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati pabbajjaṁ, ākaṅkhati upasampadaṁ, so cattāro māse parivasati, catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya.
“Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

Api ca mettha puggalavemattatā viditā”ti.
However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmiṁ dhammavinaye ākaṅkhanti pabbajjaṁ, ākaṅkhanti upasampadaṁ, cattāro māse parivasanti, catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Ahaṁ cattāri vassāni parivasissāmi,

catunnaṁ vassānaṁ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā”ti.
“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho acelo kassapo bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the naked ascetic Kassapa received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā kassapo arahataṁ ahosīti.
And Venerable Kassapa became one of the perfected.

Mahāsīhanādasuttaṁ niṭṭhitaṁ aṭṭhamaṁ.

9 Poṭṭhapādasutta:
With Poṭṭhapāda

1. Poṭṭhapādaparibbājakavatthu
1. On the Wanderer Poṭṭhapāda

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Tena kho pana samayena poṭṭhapādo paribbājako samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṁ tiṁsamattehi paribbājakasatehi.
Now at that time the wanderer Poṭṭhapāda was residing together with three hundred wanderers in Mallikā’s single-halled monastery for philosophical debates, hedged by pale-moon ebony trees.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Atha kho bhagavato etadahosi:
Then it occurred to him,

“atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ.

“It’s too early to wander for alms in Sāvatthī.

Yannūnāhaṁ yena samayappavādako tindukācīro ekasālako mallikāya ārāmo, yena poṭṭhapādo paribbājako tenupasaṅkameyyan”ti.
Why don’t I go to Mallikā’s monastery to visit the wanderer Poṭṭhapāda?”

Atha kho bhagavā yena samayappavādako tindukācīro ekasālako mallikāya ārāmo tenupasaṅkami.
So that’s what he did.

Tena kho pana samayena poṭṭhapādo paribbājako mahatiyā paribbājakaparisāya saddhiṁ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitaṁ tiracchānakathaṁ kathentiyā.
Now at that time, Poṭṭhapāda was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of low talk, such as

Seyyathidaṁ—rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ iti vā.
talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho poṭṭhapādo paribbājako bhagavantaṁ dūratova āgacchantaṁ;
Poṭṭhapāda saw the Buddha coming off in the distance,

disvāna sakaṁ parisaṁ saṇṭhapesi:
and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha.
“Be quiet, good sirs, don’t make a sound.

Ayaṁ samaṇo gotamo āgacchati.
Here comes the ascetic Gotama.

Appasaddakāmo kho so āyasmā appasaddassa vaṇṇavādī.
The venerable likes quiet and praises quiet.

Appeva nāma appasaddaṁ parisaṁ viditvā upasaṅkamitabbaṁ maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Evaṁ vutte, te paribbājakā tuṇhī ahesuṁ.
Then those wanderers fell silent.

Atha kho bhagavā yena poṭṭhapādo paribbājako tenupasaṅkami.
Then the Buddha approached Poṭṭhapāda,

Atha kho poṭṭhapādo paribbājako bhagavantaṁ etadavoca:
who said to him,

“etu kho, bhante, bhagavā.
“Let the Blessed One come, sir!

Svāgataṁ, bhante, bhagavato.
Welcome to the Blessed One, sir!

Cirassaṁ kho, bhante, bhagavā imaṁ pariyāyamakāsi, yadidaṁ idhāgamanāya.
It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā, idaṁ āsanaṁ paññattan”ti.
Please, sir, sit down, this seat is ready.”

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out,

Poṭṭhapādopi kho paribbājako aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.

while Poṭṭhapāda took a low seat and sat to one side.

Ekamantaṁ nisinnaṁ kho poṭṭhapādaṁ paribbājakaṁ bhagavā etadavoca:
The Buddha said to him,

“kāya nuttha, poṭṭhapāda, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?
“Poṭṭhapāda, what were you sitting talking about just now? What conversation was left unfinished?”

1.1. Abhisaññānirodhakathā
1.1. On the Cessation of Perception

Evaṁ vutte, poṭṭhapādo paribbājako bhagavantaṁ etadavoca:
When he said this, the wanderer Poṭṭhapāda said to the Buddha,

“tiṭṭhatesā, bhante, kathā, yāya mayaṁ etarahi kathāya sannisinnā.
“Sir, leave aside what we were sitting talking about just now.

Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya.
It won’t be hard for you to hear about that later.

Purimāni, bhante, divasāni purimatarāni, nānātitthiyānaṁ samaṇabrāhmaṇānaṁ kotūhalasālāya sannisinnānaṁ sannipatitānaṁ abhisaññānirodhe kathā udapādi:
Sir, a few days ago several ascetics and brahmins who follow various other religions were sitting together at the debating hall, and a discussion about the cessation of perception came up among them:

‘kathaṁ nu kho, bho, abhisaññānirodho hotī’ti?
‘How does the cessation of perception happen?’

Tatrekacce evamāhaṁsu:

Some of them said:

‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipi.
‘A person’s perceptions arise and cease without cause or reason.

Yasmiṁ samaye uppajjanti, saññī tasmiṁ samaye hoti.
When they arise, you become percipient.

Yasmiṁ samaye nirujjhanti, asaññī tasmiṁ samaye hotī’ti.
When they cease, you become non-percipient.’

Ittheke abhisaññānirodhaṁ paññapenti.
That’s how some describe the cessation of perception.

Tamañño evamāha:
But someone else says:

‘na kho pana metaṁ, bho, evaṁ bhavissati.
‘That’s not how it is, good sirs!

Saññā hi, bho, purisassa attā.
Perception is a person’s self,

Sā ca kho upetipi apetipi.
which enters and departs.

Yasmiṁ samaye upeti, saññī tasmiṁ samaye hoti.
When it enters, you become percipient.

Yasmiṁ samaye apeti, asaññī tasmiṁ samaye hotī’ti.
When it departs, you become non-percipient.’

Ittheke abhisaññānirodhaṁ paññapenti.
That’s how some describe the cessation of perception.

Tamañño evamāha:
But someone else says:

‘na kho pana metaṁ, bho, evaṁ bhavissati.
‘That’s not how it is, good sirs!

Santi hi, bho, samaṇabrāhmaṇā mahiddhikā mahānubhāvā.

There are ascetics and brahmins of great power and might.

Te imassa purisassa saññaṁ upakaḍḍhantipi apakaḍḍhantipi.
They insert and extract a person’s perception.

Yasmiṁ samaye upakaḍḍhanti, saññī tasmiṁ samaye hoti.
When they insert it, you become percipient.

Yasmiṁ samaye apakaḍḍhanti, asaññī tasmiṁ samaye hotī’ti.
When they extract it, you become non-percipient.’

Ittheke abhisaññānirodhaṁ paññapenti.
That’s how some describe the cessation of perception.

Tamañño evamāha:
But someone else says:

‘na kho pana metaṁ, bho, evaṁ bhavissati.
‘That’s not how it is, good sirs!

Santi hi, bho, devatā mahiddhikā mahānubhāvā.
There are deities of great power and might.

Tā imassa purisassa saññaṁ upakaḍḍhantipi apakaḍḍhantipi.
They insert and extract a person’s perception.

Yasmiṁ samaye upakaḍḍhanti, saññī tasmiṁ samaye hoti.
When they insert it, you become percipient.

Yasmiṁ samaye apakaḍḍhanti, asaññī tasmiṁ samaye hotī’ti.
When they extract it, you become non-percipient.’

Ittheke abhisaññānirodhaṁ paññapenti.
That’s how some describe the cessation of perception.

Tassa mayhaṁ, bhante, bhagavantaṁyeva ārabbha sati udapādi:
That reminded me of the Buddha:

‘aho nūna bhagavā, aho nūna sugato, yo imesaṁ dhammānaṁ sukusalo’ti.

‘Surely it must be the Blessed One, the Holy One who is so skilled in such matters.’

Bhagavā, bhante, kusalo, bhagavā pakataññū abhisaññānirodhassa.
The Buddha is skilled and well-versed in the cessation of perception.

Kathaṁ nu kho, bhante, abhisaññānirodho hotī”ti?
How does the cessation of perception happen?”

1.2. Sahetukasaññuppādanirodhakathā
1.2. Perception Arises With a Cause

“Tatra, poṭṭhapāda, ye te samaṇabrāhmaṇā evamāhaṁsu:
“Regarding this, Poṭṭhapāda, those ascetics and brahmins who say that

‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipī’ti, āditova tesaṁ aparaddhaṁ.
a person’s perceptions arise and cease without cause or reason are wrong from the start.

Taṁ kissa hetu?
Why is that?

Sahetū hi, poṭṭhapāda, sappaccayā purisassa saññā uppajjantipi nirujjhantipi.
Because a person’s perceptions arise and cease with cause and reason.

Sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
With training, certain perceptions arise and certain perceptions cease.

Kā ca sikkhā”ti? Bhagavā avoca.
And what is that training?” said the Buddha.

“Idha, poṭṭhapāda, tathāgato loke uppajjati arahaṁ, sammāsambuddho …pe…
“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, poṭṭhapāda, bhikkhu sīlasampanno hoti …pe…
That’s how a mendicant is accomplished in ethics. …

tassime pañcanīvaraṇe pahīne attani samanupassato pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

So vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa yā purimā kāmasaññā, sā nirujjhati.
The sensual perception that they had previously ceases.

Vivekajapītisukhasukhumasaccasaññā tasmiṁ samaye hoti, vivekajapītisukhasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the rapture and bliss born of seclusion.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That’s how, with training, certain perceptions arise and certain perceptions cease.

Ayaṁ sikkhā”ti bhagavā avoca.
And this is that training,” said the Buddha.

“Puna caparaṁ, poṭṭhapāda, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
“Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa yā purimā vivekajapītisukhasukhumasaccasaññā, sā nirujjhati.
The subtle and true perception of the rapture and bliss born of seclusion that they had previously ceases.

Samādhijapītisukhasukhumasaccasaññā tasmiṁ samaye hoti, samādhijapītisukhasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the rapture and bliss born of immersion.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That’s how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā”ti bhagavā avoca.
And this is that training,” said the Buddha.

“Puna caparaṁ, poṭṭhapāda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti, tatiyaṁ jhānaṁ upasampajja viharati.
“Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Tassa yā purimā samādhijapītisukhasukhumasaccasaññā, sā nirujjhati.
The subtle and true perception of the rapture and bliss born of immersion that they had previously ceases.

Upekkhāsukhasukhumasaccasaññā tasmiṁ samaye hoti, upekkhāsukhasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of bliss with equanimity.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That's how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā"ti bhagavā avoca.
And this is that training," said the Buddha.

"Puna caparaṁ, poṭṭhapāda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
"Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Tassa yā purimā upekkhāsukhasukhumasaccasaññā, sā nirujjhati.
The subtle and true perception of bliss with equanimity that they had previously ceases.

Adukkhamasukhasukhumasaccasaññā tasmiṁ samaye hoti, adukkhamasukhasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of neutral feeling.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That's how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā"ti bhagavā avoca.
And this is that training," said the Buddha.

"Puna caparaṁ, poṭṭhapāda, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanaṁ upasampajja viharati.

“Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Tassa yā purimā rūpasaññā, sā nirujjhati.
The perception of luminous form that they had previously ceases.

Ākāsānañcāyatanasukhumasaccasaññā tasmiṁ samaye hoti, ākāsānañcāyatanasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the dimension of infinite space.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That’s how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā”ti bhagavā avoca.
And this is that training,” said the Buddha.

“Puna caparaṁ, poṭṭhapāda, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
“Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Tassa yā purimā ākāsānañcāyatanasukhumasaccasaññā, sā nirujjhati.
The subtle and true perception of the dimension of infinite space that they had previously ceases.

Viññāṇañcāyatanasukhumasaccasaññā tasmiṁ samaye hoti, viññāṇañcāyatanasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the dimension of infinite consciousness.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That’s how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā”ti bhagavā avoca.
And this is that training,” said the Buddha.

“Puna caparaṁ, poṭṭhapāda, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
“Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

Tassa yā purimā viññāṇañcāyatanasukhumasaccasaññā, sā nirujjhati.
The subtle and true perception of the dimension of infinite consciousness that they had previously ceases.

Ākiñcaññāyatanasukhumasaccasaññā tasmiṁ samaye hoti, ākiñcaññāyatanasukhumasaccasaññīyeva tasmiṁ samaye hoti.
At that time they have a subtle and true perception of the dimension of nothingness.

Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.
That’s how, with training, certain perceptions arise and certain perceptions cease.

Ayampi sikkhā”ti bhagavā avoca.
And this is that training,” said the Buddha.

“Yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, so tato amutra tato amutra anupubbena saññaggaṁ phusati.
“Poṭṭhapāda, from the time a mendicant here takes charge of their own perception, they proceed from one stage to the next, progressively reaching the peak of perception.

Tassa saññagge ṭhitassa evaṁ hoti:
Standing on the peak of perception they think,

‘cetayamānassa me pāpiyo, acetayamānassa me seyyo.
‘Intentionality is bad for me, it’s better to be free of it.

Ahañceva kho pana ceteyyaṁ, abhisaṅkhareyyaṁ, imā ca me saññā nirujjheyyuṁ, aññā ca oḷārikā saññā uppajjeyyuṁ;
For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise.

yannūnāhaṁ na ceva ceteyyaṁ na ca abhisaṅkhareyyan'ti.
Why don't I neither make a choice nor form an intention?'

So na ceva ceteti, na ca abhisaṅkharoti.
They neither make a choice nor form an intention.

Tassa acetayato anabhisaṅkharoto tā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti.
Those perceptions cease in them, and other coarser perceptions don't arise.

So nirodhaṁ phusati.
They touch cessation.

Evaṁ kho, poṭṭhapāda,
anupubbābhisaññānirodhasampajānasamāpatti hoti.
And that, Poṭṭhapāda, is how the progressive cessation of perception is attained with awareness.

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

api nu te ito pubbe evarūpā
anupubbābhisaññānirodhasampajānasamāpatti sutapubbā"ti?
Have you ever heard of this before?"

"No hetaṁ, bhante.
"No, sir.

Evaṁ kho ahaṁ, bhante, bhagavato bhāsitaṁ ājānāmi:
This is how I understand what the Buddha said:

'yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, so tato amutra tato amutra anupubbena saññaggaṁ phusati,
'From the time a mendicant here takes charge of their own perception, they proceed from one stage to the next, progressively reaching the peak of

perception.

tassa saññagge ṭhitassa evaṁ hoti:
Standing on the peak of perception they think,

“cetayamānassa me pāpiyo, acetayamānassa me seyyo.
“Intentionality is bad for me, it’s better to be free of it.

Ahañceva kho pana ceteyyaṁ abhisaṅkhareyyaṁ, imā ca me saññā nirujjheyyuṁ, aññā ca oḷārikā saññā uppajjeyyuṁ;
For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise.

yannūnāhaṁ na ceva ceteyyaṁ, na ca abhisaṅkhareyyan”ti.
Why don’t I neither make a choice nor form an intention?”

So na ceva ceteti, na cābhisaṅkharoti, tassa acetayato anabhisaṅkharoto tā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti.
Those perceptions cease in them, and other coarser perceptions don’t arise.

So nirodhaṁ phusati.
They touch cessation.

Evaṁ kho, poṭṭhapāda, anupubbābhisaññānirodhasampajānasamāpatti hotī’”ti.
And that is how the progressive cessation of perception is attained with awareness.’”

“Evaṁ, poṭṭhapādā”ti.
“That’s right, Poṭṭhapāda.”

“Ekaññeva nu kho, bhante, bhagavā saññaggaṁ paññapeti, udāhu puthūpi saññagge paññapetī”ti?
“Does the Buddha describe just one peak of perception, or many?”

“Ekampi kho ahaṁ, poṭṭhapāda, saññaggaṁ paññapemi, puthūpi saññagge paññapemī”ti.

“I describe the peak of perception as both one and many.”

“Yathā kathaṁ pana, bhante, bhagavā ekampi saññaggaṁ paññapeti, puthūpi saññagge paññapetī”ti?
“But sir, how do you describe it as one peak and as many?”

“Yathā yathā kho, poṭṭhapāda, nirodhaṁ phusati tathā tathāhaṁ saññaggaṁ paññapemi.
“I describe the peak of perception according to the specific manner in which one touches cessation.

Evaṁ kho ahaṁ, poṭṭhapāda, ekampi saññaggaṁ paññapemi, puthūpi saññagge paññapemī”ti.
That’s how I describe the peak of perception as both one and many.”

“Saññā nu kho, bhante, paṭhamaṁ uppajjati, pacchā ñāṇaṁ, udāhu ñāṇaṁ paṭhamaṁ uppajjati, pacchā saññā, udāhu saññā ca ñāṇañca apubbaṁ acarimaṁ uppajjantī”ti?
“But sir, does perception arise first and knowledge afterwards? Or does knowledge arise first and perception afterwards? Or do they both arise at the same time?”

“Saññā kho, poṭṭhapāda, paṭhamaṁ uppajjati, pacchā ñāṇaṁ, saññuppādā ca pana ñāṇuppādo hoti.
“Perception arises first and knowledge afterwards. The arising of perception leads to the arising of knowledge.

So evaṁ pajānāti:
They understand,

‘idappaccayā kira me ñāṇaṁ udapādī’ti.
‘My knowledge arose from a specific condition.’

Iminā kho etaṁ, poṭṭhapāda, pariyāyena veditabbaṁ—
That is a way to understand how

yathā saññā paṭhamaṁ uppajjati, pacchā ñāṇaṁ, saññuppādā ca pana ñāṇuppādo hotī”ti.
perception arises first and knowledge afterwards; that the arising of perception leads to the arising of knowledge.”

1.3. Saññāattakathā
1.3. Perception and the Self

“Saññā nu kho, bhante, purisassa attā, udāhu aññā saññā añño attā”ti?
“Sir, is perception a person’s self, or are perception and self different things?”

“Kaṁ pana tvaṁ, poṭṭhapāda, attānaṁ paccesī”ti?
“But Poṭṭhapāda, do you believe in a self?”

“Oḷārikaṁ kho ahaṁ, bhante, attānaṁ paccemi rūpiṁ cātumahābhūtikaṁ kabaḷīkārāhārabhakkhan”ti.
“I believe in a substantial self, sir, which has form, made up of the four primary elements, and consumes solid food.”

“Oḷāriko ca hi te, poṭṭhapāda, attā abhavissa rūpī cātumahābhūtiko kabaḷīkārāhārabhakkho. Evaṁ santaṁ kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.
“Suppose there were such a substantial self, Poṭṭhapāda. In that case, perception would be one thing, the self another.

Tadamināpetaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā.
Here is another way to understand how perception and self are different things.

Tiṭṭhateva sāyaṁ, poṭṭhapāda, oḷāriko attā rūpī cātumahābhūtiko kabaḷīkārāhārabhakkho, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.

So long as that substantial self remains, still some perceptions arise in a person and others cease.

Iminā kho etaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā”ti.
That is a way to understand how perception and self are different things.”

“Manomayaṁ kho ahaṁ, bhante, attānaṁ paccemi sabbaṅgapaccaṅgiṁ ahīnindriyan”ti.
“Sir, I believe in a mind-made self which is complete in all its various parts, not deficient in any faculty.”

“Manomayo ca hi te, poṭṭhapāda, attā abhavissa sabbaṅgapaccaṅgī ahīnindriyo, evaṁ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.
“Suppose there were such a mind-made self, Poṭṭhapāda. In that case, perception would be one thing, the self another.

Tadamināpetaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā.
Here is another way to understand how perception and self are different things.

Tiṭṭhateva sāyaṁ, poṭṭhapāda, manomayo attā sabbaṅgapaccaṅgī ahīnindriyo, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.
So long as that mind-made self remains, still some perceptions arise in a person and others cease.

Iminā pi kho etaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā”ti.
That too is a way to understand how perception and self are different things.”

“Arūpiṁ kho ahaṁ, bhante, attānaṁ paccemi saññāmayan”ti.
“Sir, I believe in a formless self which is made of perception.”

“Arūpī ca hi te, poṭṭhapāda, attā abhavissa saññāmayo, evaṁ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.
“Suppose there were such a formless self, Poṭṭhapāda. In that case, perception would be one thing, the self another.

Tadamināpetaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā.
Here is another way to understand how perception and self are different things.

Tiṭṭhateva sāyaṁ, poṭṭhapāda, arūpī attā saññāmayo, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.
So long as that formless self remains, still some perceptions arise in a person and others cease.

Iminā pi kho etaṁ, poṭṭhapāda, pariyāyena veditabbaṁ yathā aññāva saññā bhavissati añño attā”ti.
That too is a way to understand how perception and self are different things.”

“Sakkā panetaṁ, bhante, mayā ñātuṁ:
“But, sir, am I able to know whether

‘saññā purisassa attā’ti vā ‘aññāva saññā añño attā’ti vā”ti?
perception is a person’s self, or whether perception and self are different things?”

“Dujjānaṁ kho etaṁ, poṭṭhapāda, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:
“It’s hard for you to understand this, since you have a different view, creed, and preference, unless you dedicate yourself to practice with the guidance of tradition.”

‘saññā purisassa attā’ti vā, ‘aññāva saññā añño attāti’ vā”ti.

“Sacetaṁ, bhante, mayā dujjānaṁ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:
“Well, if that’s the case, sir,

‘saññā purisassa attā’ti vā, ‘aññāva saññā añño attā’ti vā;
kiṁ pana, bhante, ‘sassato loko, idameva saccaṁ moghamaññan’”ti?
then what do you make of this: ‘The cosmos is eternal. This is the only truth, anything else is wrong’?”

“Abyākataṁ kho etaṁ, poṭṭhapāda, mayā:
“This has not been declared by me, Poṭṭhapāda.”

‘sassato loko, idameva saccaṁ moghamaññan’”ti.

“Kiṁ pana, bhante, ‘asassato loko, idameva saccaṁ moghamaññan’”ti?
“Then what do you make of this: ‘The cosmos is not eternal. This is the only truth, anything else is wrong’?”

“Etampi kho, poṭṭhapāda, mayā abyākataṁ:
“This too has not been declared by me.”

‘asassato loko, idameva saccaṁ moghamaññan’”ti.

“Kiṁ pana, bhante, ‘antavā loko …pe…
“Then what do you make of this: ‘The cosmos is finite …’ …

‘anantavā loko …
‘The cosmos is infinite …’ …

‘taṁ jīvaṁ taṁ sarīraṁ …
‘The soul and the body are the same thing …’ …

‘aññaṁ jīvaṁ aññaṁ sarīraṁ …
‘The soul and the body are different things …’ …

‘hoti tathāgato paraṁ maraṇā …
‘A Realized One exists after death …’ …

‘na hoti tathāgato paraṁ maraṇā …
‘A Realized One doesn’t exist after death …’ …

‘hoti ca na ca hoti tathāgato paraṁ maraṇā …
‘A Realized One both exists and doesn’t exist after death …’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’”ti?
‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, anything else is wrong’?”

“Etampi kho, poṭṭhapāda, mayā abyākataṁ:
“This too has not been declared by me.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’”ti.

“Kasmā panetaṁ, bhante, bhagavatā abyākatan”ti?
“Why haven’t these things been declared by the Buddha?”

“Na hetaṁ, poṭṭhapāda, atthasaṁhitaṁ na dhammasaṁhitaṁ nādibrahmacariyakaṁ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati,
“Because they’re not beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā etaṁ mayā abyākatan”ti.
That’s why I haven’t declared them.”

“Kiṁ pana, bhante, bhagavatā byākatan”ti?
“Then what has been declared by the Buddha?”

“Idaṁ dukkhanti kho, poṭṭhapāda, mayā byākataṁ. Ayaṁ dukkhasamudayoti kho, poṭṭhapāda, mayā byākataṁ. Ayaṁ dukkhanirodhoti kho, poṭṭhapāda, mayā byākataṁ. Ayaṁ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā byākatan”ti.
“I have declared this: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

“Kasmā panetaṁ, bhante, bhagavatā byākatan”ti?

“Why have these things been declared by the Buddha?”

“Etañhi, poṭṭhapāda, atthasaṁhitaṁ, etaṁ dhammasaṁhitaṁ, etaṁ ādibrahmacariyakaṁ, etaṁ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati;
“Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā etaṁ mayā byākatan”ti.
That’s why I have declared them.”

“Evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
Please, sir, go at your convenience.”

Atha kho bhagavā uṭṭhāyāsanā pakkāmi.
Then the Buddha got up from his seat and left.

Atha kho te paribbājakā acirapakkantassa bhagavato poṭṭhapādaṁ paribbājakaṁ samantato vācā sannitodakena sañjhabbharimakaṁsu:
Soon after the Buddha left, those wanderers beset Poṭṭhapāda on all sides with sneering and jeering.

“evameva panāyaṁ bhavaṁ poṭṭhapādo yaññadeva samaṇo gotamo bhāsati, taṁ tadevassa abbhanumodati:
“No matter what the ascetic Gotama says, Poṭṭhapāda agrees with him:

‘evametaṁ, bhagavā, evametaṁ, sugatā’ti.
‘That’s so true, Blessed One! That’s so true, Holy One!’

Na kho pana mayaṁ kiñci samaṇassa gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāma:
We understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether the cosmos is eternal and so on.”

‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṁ jīvaṁ taṁ sarīran’ti vā, ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā, ‘hoti tathāgato paraṁ maraṇā’ti vā, ‘na hoti tathāgato paraṁ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā”ti.

Evaṁ vutte, poṭṭhapādo paribbājako te paribbājake etadavoca:
When they said this, Poṭṭhapāda said to them,

“ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāmi:
“I too understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether the cosmos is eternal and so on.

‘sassato loko’ti vā, ‘asassato loko’ti vā …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā;
api ca samaṇo gotamo bhūtaṁ tacchaṁ tathaṁ paṭipadaṁ paññapeti dhammaṭṭhitataṁ dhammaniyāmataṁ.
Nevertheless, the practice that he describes is true, real, and accurate. It is the regularity of natural principles, the invariance of natural principles.

Bhūtaṁ kho pana tacchaṁ tathaṁ paṭipadaṁ paññapentassa dhammaṭṭhitataṁ dhammaniyāmataṁ, kathaññhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodeyyā”ti?
So how could a sensible person such as I not agree that what was well spoken by the ascetic Gotama was in fact well spoken?”

2. Cittahatthisāriputtapoṭṭhapādavatthu

2. On Citta Hatthisāriputta

Atha kho dvīhatīhassa accayena citto ca hatthisāriputto poṭṭhapādo ca paribbājako yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā citto

hatthisāriputto bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then after two or three days had passed, Citta Hatthisāriputta and Poṭṭhapāda went to see the Buddha. Citta Hatthisāriputta bowed and sat down to one side.

Poṭṭhapādo pana paribbājako bhagavatā saddhiṁ sammodi. Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
But the wanderer Poṭṭhapāda exchanged greetings with the Buddha, and when the greetings and polite conversation were over, he sat down to one side.

Ekamantaṁ nisinno kho poṭṭhapādo paribbājako bhagavantaṁ etadavoca:
Poṭṭhapāda told the Buddha what had happened after he left. The Buddha said:

“tadā maṁ, bhante, te paribbājakā acirapakkantassa bhagavato samantato vācāsannitodakena sañjhabbharimakaṁsu: ‘evameva panāyaṁ bhavaṁ poṭṭhapādo yaññadeva samaṇo gotamo bhāsati, taṁ tadevassa abbhanumodati:
“evametaṁ, bhagavā, evametaṁ, sugatā”ti.

Na kho pana mayaṁ kiñci samaṇassa gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāma:
“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā, “anantavā loko”ti vā, “taṁ jīvaṁ taṁ sarīran”ti vā, “aññaṁ jīvaṁ aññaṁ sarīran”ti vā, “hoti tathāgato paraṁ maraṇā”ti vā, “na hoti tathāgato paraṁ maraṇā”ti vā, “hoti ca na ca hoti tathāgato paraṁ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṁ maraṇā”ti vā’ti.
Evaṁ vuttāhaṁ, bhante, te paribbājake etadavocaṁ:
‘ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṁsikaṁ dhammaṁ desitaṁ ājānāmi:
“sassato loko”ti vā, “asassato loko”ti vā …pe… “neva hoti na na hoti tathāgato paraṁ maraṇā”ti vā;
api ca samaṇo gotamo bhūtaṁ tacchaṁ tathaṁ paṭipadaṁ paññapeti dhammaṭṭhitataṁ dhammaniyāmataṁ.
Bhūtaṁ kho pana tacchaṁ tathaṁ paṭipadaṁ paññapentassa dhammaṭṭhitataṁ dhammaniyāmataṁ, kathañhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṁ subhāsitato nābbhanumodeyyā’”ti?

“Sabbeva kho ete, poṭṭhapāda, paribbājakā andhā acakkhukā;
“All those wanderers, Poṭṭhapāda, are blind and sightless.

tvaṁyeva nesaṁ eko cakkhumā.
You are the only one who sees.

Ekaṁsikāpi hi kho, poṭṭhapāda, mayā dhammā desitā paññattā;
For I have taught and pointed out both things that are definitive

anekaṁsikāpi hi kho, poṭṭhapāda, mayā dhammā desitā paññattā.
and things that are not definitive.

Katame ca te, poṭṭhapāda, mayā anekaṁsikā dhammā desitā paññattā?
And what things have I taught and pointed out that are not definitive?

‘Sassato loko’ti kho, poṭṭhapāda, mayā anekaṁsiko dhammo desito paññatto;
‘The cosmos is eternal’ …

‘asassato loko’ti kho, poṭṭhapāda, mayā anekaṁsiko dhammo desito paññatto;
‘The cosmos is not eternal’ …

‘antavā loko’ti kho, poṭṭhapāda …pe…
‘The cosmos is finite’ …

‘anantavā loko’ti kho, poṭṭhapāda …
‘The cosmos is infinite’ …

‘taṁ jīvaṁ taṁ sarīran’ti kho, poṭṭhapāda …
‘The soul is the same thing as the body’ …

‘aññaṁ jīvaṁ aññaṁ sarīran’ti kho, poṭṭhapāda …
‘The soul and the body are different things’ …

‘hoti tathāgato paraṁ maraṇā’ti kho, poṭṭhapāda …
‘A Realized One exists after death’ …

na hoti tathāgato paraṁ maraṇā’ti kho, poṭṭhapāda …
‘A Realized One doesn’t exist after death’ …

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti kho, poṭṭhapāda …
‘A Realized One both exists and doesn’t exist after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti kho, poṭṭhapāda, mayā anekaṁsiko dhammo desito paññatto.
‘A Realized One neither exists nor doesn’t exist after death.’

Kasmā ca te, poṭṭhapāda, mayā anekaṁsikā dhammā desitā paññattā?
And why haven’t I taught and pointed out such things that are not definitive?

Na hete, poṭṭhapāda, atthasaṁhitā na dhammasaṁhitā na ādibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattanti.
Because those things aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā te mayā anekaṁsikā dhammā desitā paññattā.
That’s why I haven’t taught and pointed them out.

2.1. Ekaṁsikadhammā
2.1. Things That Are Definitive

Katame ca te, poṭṭhapāda, mayā ekaṁsikā dhammā desitā paññattā?
And what things have I taught and pointed out that are definitive?

Idaṁ dukkhanti kho, poṭṭhapāda, mayā ekaṁsiko dhammo desito paññatto.
‘This is suffering’… ‘This is the origin of suffering’… ‘This is the cessation of suffering’… ‘This is the practice that leads to the cessation of suffering’.”

Ayaṁ dukkhasamudayoti kho, poṭṭhapāda, mayā ekaṁsiko dhammo desito paññatto.

Ayaṁ dukkhanirodhoti kho, poṭṭhapāda, mayā ekaṁsiko dhammo desito paññatto.
Ayaṁ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā ekaṁsiko dhammo desito paññatto.

Kasmā ca te, poṭṭhapāda, mayā ekaṁsikā dhammā desitā paññattā?
And why have I taught and pointed out such things that are definitive?

Ete hi, poṭṭhapāda, atthasaṁhitā, ete dhammasaṁhitā, ete ādibrahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā te mayā ekaṁsikā dhammā desitā paññattā.
That's why I have taught and pointed them out.

Santi, poṭṭhapāda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

'ekantasukhī attā hoti arogo paraṁ maraṇā'ti.
'The self is exclusively happy and is well after death.'

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

'saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino:
'Is it really true that this is the venerables' view?'

"ekantasukhī attā hoti arogo paraṁ maraṇā"'ti?
Te ce me evaṁ puṭṭhā 'āmā'ti paṭijānanti.
And they answer, 'Yes'.

Tyāhaṁ evaṁ vadāmi:
I say to them,

'api pana tumhe āyasmanto ekantasukhaṁ lokaṁ jānaṁ passaṁ viharathā'ti?

‘But do you meditate knowing and seeing an exclusively happy world?’

Iti puṭṭhā ‘no’ti vadanti.
Asked this, they say, ‘No.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘api pana tumhe āyasmanto ekaṁ vā rattiṁ ekaṁ vā divasaṁ upaḍḍhaṁ vā rattiṁ upaḍḍhaṁ vā divasaṁ ekantasukhiṁ attānaṁ sañjānāthā’ti?
‘But have you perceived an exclusively happy self for a single day or night, or even half a day or night?’

Iti puṭṭhā ‘no’ti vadanti.
Asked this, they say, ‘No.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘api pana tumhe āyasmanto jānātha:
‘But do you know

“ayaṁ maggo ayaṁ paṭipadā ekantasukhassa lokassa sacchikiriyāyā”’ti?
a path and a practice to realize an exclusively happy world?’

Iti puṭṭhā ‘no’ti vadanti.
Asked this, they say, ‘No.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṁ lokaṁ upapannā, tāsaṁ bhāsamānānaṁ saddaṁ suṇātha:
‘But have you ever heard the voice of the deities reborn in an exclusively happy world saying,

“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya;
“Practice well, dear sirs, practice directly so as to realize an exclusively happy world.

mayampi hi, mārisā, evaṁpaṭipannā ekantasukhaṁ lokaṁ upapannā”’ti?
For this is how we practiced, and we were reborn in an exclusively happy world”?’

Iti puṭṭhā ‘no’ti vadanti.
Asked this, they say, ‘No.’

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t what they say turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Seyyathāpi, poṭṭhapāda, puriso evaṁ vadeyya:
“Suppose, Poṭṭhapāda, a man were to say:

‘ahaṁ yā imasmiṁ janapade janapadakalyāṇī, taṁ icchāmi taṁ kāmemī’ti.
‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ janapadakalyāṇiṁ icchasi kāmesi, jānāsi taṁ janapadakalyāṇiṁ khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti?

‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a merchant, or a worker?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ janapadakalyāṇiṁ icchasi kāmesi, jānāsi taṁ janapadakalyāṇiṁ evaṁnāmā evaṅgottāti vā, dīghā vā rassā vā majjhimā vā kāḷī vā sāmā vā maṅguracchavī vāti, amukasmiṁ gāme vā nigame vā nagare vā’ti?
‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ na jānāsi na passasi, taṁ tvaṁ icchasi kāmesī’ti?
‘Mister, do you desire someone who you’ve never even known or seen?’

Iti puṭṭho ‘āmā’ti vadeyya.
Asked this, he’d say, ‘Yes.’

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.

“Clearly that’s the case, sir.”

“Evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
“In the same way, the ascetics and brahmins who have those various doctrines and views …

‘ekantasukhī attā hoti arogo paraṁ maraṇā’ti.
Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
‘saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino:
“ekantasukhī attā hoti arogo paraṁ maraṇā”’ti?
Te ce me evaṁ puṭṭhā ‘āmā’ti paṭijānanti.
Tyāhaṁ evaṁ vadāmi:
‘api pana tumhe āyasmanto ekantasukhaṁ lokaṁ jānaṁ passaṁ viharathā’ti?
Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:
‘api pana tumhe āyasmanto ekaṁ vā rattiṁ ekaṁ vā divasaṁ upaḍḍhaṁ vā rattiṁ upaḍḍhaṁ vā divasaṁ ekantasukhiṁ attānaṁ sañjānāthā’ti?
Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:
‘api pana tumhe āyasmanto jānātha:
“ayaṁ maggo ayaṁ paṭipadā ekantasukhassa lokassa sacchikiriyāyā”’ti?
Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:
‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṁ lokaṁ upapannā, tāsaṁ bhāsamānānaṁ saddaṁ suṇātha:
“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya;
mayampi hi, mārisā, evaṁpaṭipannā ekantasukhaṁ lokaṁ upapannā”’ti?

Iti puṭṭhā ‘no’ti vadanti.

Taṁ kiṁ maññasi, poṭṭhapāda, nanu evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
Doesn’t what they say turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Seyyathāpi, poṭṭhapāda, puriso cātumahāpathe nisseṇiṁ kareyya pāsādassa ārohaṇāya.
“Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosi, jānāsi taṁ pāsādaṁ puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?
‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ na jānāsi na passasi, tassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosī’ti?
‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’

Iti puṭṭho ‘āmā’ti vadeyya.

Asked this, he’d say, ‘Yes.’

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
“In the same way, the ascetics and brahmins who have those various doctrines and views …

‘ekantasukhī attā hoti arogo paraṁ maraṇā’ti.
Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
‘saccaṁ kira tumhe āyasmanto evaṁvādino evaṁdiṭṭhino:
“ekantasukhī attā hoti arogo paraṁ maraṇā”’ti?
Te ce me evaṁ puṭṭhā ‘āmā’ti paṭijānanti.
Tyāhaṁ evaṁ vadāmi:
‘api pana tumhe āyasmanto ekantasukhaṁ lokaṁ jānaṁ passaṁ viharathā’ti?
Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:
‘api pana tumhe āyasmanto ekaṁ vā rattiṁ ekaṁ vā divasaṁ upaḍḍhaṁ vā rattiṁ upaḍḍhaṁ vā divasaṁ ekantasukhiṁ attānaṁ sañjānāthā’ti?
Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:

‘api pana tumhe āyasmanto jānātha ayaṁ maggo ayaṁ paṭipadā ekantasukhassa lokassa sacchikiriyāyā’ti?
Iti puṭṭhā ‘no’ti vadanti.

Tyāhaṁ evaṁ vadāmi:
‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṁ lokaṁ upapannā tāsaṁ devatānaṁ bhāsamānānaṁ saddaṁ suṇātha:
“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya;
mayampi hi, mārisā, evaṁ paṭipannā ekantasukhaṁ lokaṁ upapannā”’ti?
Iti puṭṭhā ‘no’ti vadanti.

Taṁ kiṁ maññasi, poṭṭhapāda, nanu evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
Doesn’t what they say turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tesaṁ samaṇabrāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

2.2. Tayoattapaṭilābha
2.2. Three Kinds of Reincarnation

“Tayo kho me, poṭṭhapāda, attapaṭilābhā—
“Poṭṭhapāda, there are these three kinds of reincarnation:

oḷāriko attapaṭilābho, manomayo attapaṭilābho, arūpo attapaṭilābho.
a substantial reincarnation, a mind-made reincarnation, and a formless reincarnation.

Katamo ca, poṭṭhapāda, oḷāriko attapaṭilābho?
And what is a substantial reincarnation?

Rūpī cātumahābhūtiko kabaḷīkārāhārabhakkho, ayaṁ oḷāriko attapaṭilābho.
It has form, made up of the four primary elements, and consumes solid food.

Katamo manomayo attapaṭilābho?
What is a mind-made reincarnation?

Rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo, ayaṁ manomayo attapaṭilābho.
It has form, mind-made, complete in all its various parts, not deficient in any faculty.

Katamo arūpo attapaṭilābho?
What is a formless reincarnation?

Arūpī saññāmayo, ayaṁ arūpo attapaṭilābho.
It is formless, made of perception.

Oḷārikassapi kho ahaṁ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṁ desemi:
I teach the Dhamma for the giving up of these three kinds of reincarnation:

‘yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.
‘When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.’

Siyā kho pana te, poṭṭhapāda, evamassa:
Poṭṭhapāda, you might think:

‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme

sayaṁ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro'ti.
'Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one's own insight in this very life. But such a life is suffering.'

Na kho panetaṁ, poṭṭhapāda, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, pāmujjañceva bhavissati pīti ca passaddhi ca sati ca sampajaññañca sukho ca vihāro.
Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one's own insight in this very life. And there will be only joy and happiness, tranquility, mindfulness and awareness. Such a life is blissful.

Manomayassapi kho ahaṁ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṁ desemi:
'yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā'ti.
Siyā kho pana te, poṭṭhapāda, evamassa:
'saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro'ti.
Na kho panetaṁ, poṭṭhapāda, evaṁ daṭṭhabbaṁ.
Saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, pāmujjañceva bhavissati pīti ca passaddhi ca sati ca sampajaññañca sukho ca vihāro.

Arūpassapi kho ahaṁ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṁ desemi:
‘yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.
Siyā kho pana te, poṭṭhapāda, evamassa:
‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti.
Na kho panetaṁ, poṭṭhapāda, evaṁ daṭṭhabbaṁ.
Saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati, pāmujjañceva bhavissati pīti ca passaddhi ca sati ca sampajaññañca sukho ca vihāro.

Pare ce, poṭṭhapāda, amhe evaṁ puccheyyuṁ:
Poṭṭhapāda, if others should ask us,

‘katamo pana so, āvuso, oḷāriko attapaṭilābho, yassa tumhe pahānāya dhammaṁ desetha, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti, tesaṁ mayaṁ evaṁ puṭṭhā evaṁ byākareyyāma:
‘But reverends, what is that substantial reincarnation for the giving up of which you teach?’ We’d answer like this,

‘ayaṁ vā so, āvuso, oḷāriko attapaṭilābho, yassa mayaṁ pahānāya dhammaṁ desema, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.
‘*This* is that substantial reincarnation.’

Pare ce, poṭṭhapāda, amhe evaṁ puccheyyuṁ:

If others should ask us,

‘katamo pana so, āvuso, manomayo attapaṭilābho, yassa tumhe pahānāya dhammaṁ desetha, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti?
‘But reverends, what is that mind-made reincarnation?’ We’d answer like this,

Tesaṁ mayaṁ evaṁ puṭṭhā evaṁ byākareyyāma:
‘ayaṁ vā so, āvuso, manomayo attapaṭilābho yassa mayaṁ pahānāya dhammaṁ desema, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.
‘*This* is that mind-made reincarnation.’

Pare ce, poṭṭhapāda, amhe evaṁ puccheyyuṁ:
If others should ask us,

‘katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṁ desetha, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti?
‘But reverends, what is that formless reincarnation?’ We’d answer like this,

Tesaṁ mayaṁ evaṁ puṭṭhā evaṁ byākareyyāma:
‘ayaṁ vā so, āvuso, arūpo attapaṭilābho yassa mayaṁ pahānāya dhammaṁ desema, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.
‘*This* is that formless reincarnation.’

Taṁ kiṁ maññasi, poṭṭhapāda,

What do you think, Poṭṭhapāda?

nanu evaṁ sante sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that statement turn out to have a demonstrable basis?”

“Addhā kho, bhante, evaṁ sante sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Seyyathāpi, poṭṭhapāda, puriso nisseṇiṁ kareyya pāsādassa ārohaṇāya tasseva pāsādassa heṭṭhā.
“Suppose a man were to build a ladder for climbing up to a stilt longhouse right underneath that longhouse.

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosi, jānāsi taṁ pāsādaṁ, puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?
‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

So evaṁ vadeyya:
He’d say,

‘ayaṁ vā so, āvuso, pāsādo, yassāhaṁ ārohaṇāya nisseṇiṁ karomi, tasseva pāsādassa heṭṭhā’ti.
‘This is that stilt longhouse for which I’m building a ladder, right underneath it.’

Taṁ kiṁ maññasi, poṭṭhapāda,
What do you think, Poṭṭhapāda?

nanu evaṁ sante tassa purisassa sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that man’s statement turn out to have a demonstrable basis?”

“Addhā kho, bhante, evaṁ sante tassa purisassa sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Evameva kho, poṭṭhapāda, pare ce amhe evaṁ puccheyyuṁ:
‘katamo pana so, āvuso, oḷāriko attapaṭilābho …pe…
katamo pana so, āvuso, manomayo attapaṭilābho …pe…
katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṁ desetha, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti?
Tesaṁ mayaṁ evaṁ puṭṭhā evaṁ byākareyyāma:
‘ayaṁ vā so, āvuso, arūpo attapaṭilābho, yassa mayaṁ pahānāya dhammaṁ desema, yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā’ti.

Taṁ kiṁ maññasi, poṭṭhapāda, nanu evaṁ sante sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
“Addhā kho, bhante, evaṁ sante sappāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.

Evaṁ vutte, citto hatthisāriputto bhagavantaṁ etadavoca:
When the Buddha had spoken, Citta Hatthisāriputta said,

“yasmiṁ, bhante, samaye oḷāriko attapaṭilābho hoti, moghassa tasmiṁ samaye manomayo attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti;
“Sir, while in a substantial reincarnation, are the mind-made and formless reincarnations fictitious,

oḷāriko vāssa attapaṭilābho tasmiṁ samaye sacco hoti.
and only the substantial reincarnation real?

Yasmiṁ, bhante, samaye manomayo attapaṭilābho hoti, moghassa tasmiṁ samaye oḷāriko attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti;
While in a mind-made reincarnation, are the substantial and formless reincarnations fictitious,

manomayo vāssa attapaṭilābho tasmiṁ samaye sacco hoti.
and only the mind-made reincarnation real?

Yasmiṁ, bhante, samaye arūpo attapaṭilābho hoti, moghassa tasmiṁ samaye oḷāriko attapaṭilābho hoti, mogho manomayo attapaṭilābho hoti;
While in a formless reincarnation, are the substantial and mind-made reincarnations fictitious,

arūpo vāssa attapaṭilābho tasmiṁ samaye sacco hotī”ti.
and only the formless reincarnation real?”

“Yasmiṁ, citta, samaye oḷāriko attapaṭilābho hoti, neva tasmiṁ samaye manomayo attapaṭilābhoti saṅkhaṁ gacchati, na arūpo attapaṭilābhoti saṅkhaṁ gacchati;
“While in a substantial reincarnation, it’s not referred to as a mind-made or formless reincarnation,

oḷāriko attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.
only as a substantial reincarnation.

Yasmiṁ, citta, samaye manomayo attapaṭilābho hoti, neva tasmiṁ samaye oḷāriko attapaṭilābhoti saṅkhaṁ gacchati, na arūpo attapaṭilābhoti saṅkhaṁ gacchati;
While in a mind-made reincarnation, it’s not referred to as a substantial or formless reincarnation,

manomayo attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.
only as a mind-made reincarnation.

Yasmiṁ, citta, samaye arūpo attapaṭilābho hoti, neva tasmiṁ samaye oḷāriko attapaṭilābhoti saṅkhaṁ gacchati, na manomayo attapaṭilābhoti saṅkhaṁ gacchati;
While in a formless reincarnation, it's not referred to as a substantial or mind-made reincarnation,

arūpo attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.
only as a formless reincarnation.

Sace taṁ, citta, evaṁ puccheyyuṁ:
Citta, suppose they were to ask you,

'ahosi tvaṁ atītamaddhānaṁ, na tvaṁ nāhosi;
'Did you exist in the past?

bhavissasi tvaṁ anāgatamaddhānaṁ, na tvaṁ na bhavissasi;
Will you exist in the future?

atthi tvaṁ etarahi, na tvaṁ natthī'ti.
Do you exist now?'

Evaṁ puṭṭho tvaṁ, citta, kinti byākareyyāsī"ti?
How would you answer?"

"Sace maṁ, bhante, evaṁ puccheyyuṁ:
"Sir, if they were to ask me this,

'ahosi tvaṁ atītamaddhānaṁ, na tvaṁ na ahosi;
bhavissasi tvaṁ anāgatamaddhānaṁ, na tvaṁ na bhavissasi;
atthi tvaṁ etarahi, na tvaṁ natthī'ti.
Evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyaṁ:
I'd answer like this,

'ahosāhaṁ atītamaddhānaṁ, nāhaṁ na ahosiṁ;
'I did exist in the past.

bhavissāmahaṁ anāgatamaddhānaṁ, nāhaṁ na bhavissāmi;
I will exist in the future.

atthāhaṁ etarahi, nāhaṁ natthī'ti.

I do exist now.’

Evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer.”

“Sace pana taṁ, citta, evaṁ puccheyyuṁ:
“But Citta, suppose they were to ask you,

‘yo te ahosi atīto attapaṭilābho, sova te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno?
‘Is the reincarnation you had in the past your only real one, and those of the future and present fictitious?

Yo te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno?
Is the reincarnation you will have in the future your only real one, and those of the past and present fictitious?

Yo te etarahi paccuppanno attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho anāgato’ti.
Is the reincarnation you have now your only real one, and those of the past and future fictitious?’

Evaṁ puṭṭho tvaṁ, citta, kinti byākareyyāsī”ti?
How would you answer?”

“Sace pana maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, if they were to ask me this,

‘yo te ahosi atīto attapaṭilābho, sova te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno.
Yo te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno.
Yo te etarahi paccuppanno attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho anāgato’ti.
Evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer like this,

‘yo me ahosi atīto attapaṭilābho, sova me attapaṭilābho tasmiṁ samaye sacco ahosi, mogho anāgato, mogho paccuppanno.
‘The reincarnation I had in the past was real at that time, and those of the future and present fictitious.

Yo me bhavissati anāgato attapaṭilābho, sova me attapaṭilābho tasmiṁ samaye sacco bhavissati, mogho atīto, mogho paccuppanno.
The reincarnation I will have in the future will be real at the time, and those of the past and present fictitious.

Yo me etarahi paccuppanno attapaṭilābho, sova me attapaṭilābho sacco, mogho atīto, mogho anāgato’ti.
The reincarnation I have now is real at this time, and those of the past and future fictitious.’

Evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer.”

“Evameva kho, citta, yasmiṁ samaye oḷāriko attapaṭilābho hoti, neva tasmiṁ samaye manomayo attapaṭilābhoti saṅkhaṁ gacchati, na arūpo attapaṭilābhoti saṅkhaṁ gacchati.
“In the same way, while in any one of the three reincarnations, it’s not referred to as the other two, only under its own name.

**Oḷāriko attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.
Yasmiṁ, citta, samaye manomayo attapaṭilābho hoti …pe…
yasmiṁ, citta, samaye arūpo attapaṭilābho hoti, neva tasmiṁ samaye oḷāriko attapaṭilābhoti saṅkhaṁ gacchati, na manomayo attapaṭilābhoti saṅkhaṁ gacchati;
arūpo attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.**

Seyyathāpi, citta, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo.
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

Yasmiṁ samaye khīraṁ hoti, neva tasmiṁ samaye dadhīti saṅkhaṁ gacchati, na navanītanti saṅkhaṁ gacchati, na sappīti saṅkhaṁ gacchati, na sappimaṇḍoti saṅkhaṁ gacchati;
While it's milk, it's not referred to as curds, butter, ghee, or cream of ghee.

khīrantveva tasmiṁ samaye saṅkhaṁ gacchati.
It's only referred to as milk.

Yasmiṁ samaye dadhi hoti …pe…
While it's curd

navanītaṁ hoti …
or butter

sappi hoti …
or ghee

sappimaṇḍo hoti, neva tasmiṁ samaye khīranti saṅkhaṁ gacchati, na dadhīti saṅkhaṁ gacchati, na navanītanti saṅkhaṁ gacchati, na sappīti saṅkhaṁ gacchati;
or cream of ghee, it's not referred to as anything else,

sappimaṇḍotveva tasmiṁ samaye saṅkhaṁ gacchati.
only under its own name.

Evameva kho, citta, yasmiṁ samaye oḷāriko attapaṭilābho hoti …pe…
In the same way, while in any one of the three reincarnations, it's not referred to as the other two, only under its own name.

yasmiṁ, citta, samaye manomayo attapaṭilābho hoti …pe…
yasmiṁ, citta, samaye arūpo attapaṭilābho hoti, neva tasmiṁ samaye oḷāriko attapaṭilābhoti saṅkhaṁ gacchati, na manomayo attapaṭilābhoti saṅkhaṁ gacchati;
arūpo attapaṭilābhotveva tasmiṁ samaye saṅkhaṁ gacchati.
Imā kho, citta, lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo, yāhi tathāgato voharati aparāmasan"ti.
These are the world's usages, terms, expressions, and descriptions, which the Realized One uses without misapprehending them."

Evaṁ vutte, poṭṭhapādo paribbājako bhagavantaṁ etadavoca:

When he had spoken, the wanderer Poṭṭhapāda said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

2.3. Cittahatthisāriputtaupasampadā
2.3. The Ordination of Citta Hatthisāriputta

Citto pana hatthisāriputto bhagavantaṁ etadavoca:
But Citta Hatthisāriputta said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so

people with good eyes can see what's there, so too the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan"ti.
Sir, may I receive the going forth, the ordination in the Buddha's presence?"

Alattha kho citto hatthisāriputto bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And Citta Hatthisāriputta received the going forth, the ordination in the Buddha's presence.

Acirūpasampanno kho panāyasmā citto hatthisāriputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

"khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthAttāyā"ti abbhaññāsi.
He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence."

Aññataro kho panāyasmā citto hatthisāriputto arahataṁ ahosīti.

And Venerable Citta Hatthisāriputta became one of the perfected.

Poṭṭhapādasuttaṁ niṭṭhitaṁ navamaṁ.

10 Subhasutta:
With Subha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā ānando sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme aciraparinibbute bhagavati.
At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. It was not long after the Buddha had become fully extinguished.

Tena kho pana samayena subho māṇavo todeyyaputto sāvatthiyaṁ paṭivasati kenacideva karaṇīyena.
Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvatthī on some business.

Atha kho subho māṇavo todeyyaputto aññataraṁ māṇavakaṁ āmantesi:
Then he addressed a certain student,

"ehi tvaṁ, māṇavaka, yena samaṇo ānando tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇaṁ ānandaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ puccha:
"Here, student, go to the ascetic Ānanda and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

'subho māṇavo todeyyaputto bhavantaṁ ānandaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchatī'ti.
Evañca vadehi:
And then say:

'sādhu kira bhavaṁ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā'"ti.

‘Sir, please visit the student Subha, Todeyya’s son, at his home out of compassion.’”

“Evaṁ, bho”ti kho so māṇavako subhassa māṇavassa todeyyaputtassa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
“Yes, sir,” replied the student, and did as he was asked.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
Ekamantaṁ nisinno kho so māṇavako āyasmantaṁ ānandaṁ etadavoca:
“subho māṇavo todeyyaputto bhavantaṁ ānandaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati;
evañca vadeti:
‘sādhu kira bhavaṁ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā’”ti.

Evaṁ vutte, āyasmā ānando taṁ māṇavakaṁ etadavoca:
When he had spoken, Venerable Ānanda said to him,

“akālo kho, māṇavaka.
“It’s not the right time, student.

Atthi me ajja bhesajjamattā pītā.
I have drunk a dose of medicine today.

Appevanāma svepi upasaṅkameyyāma kālañca samayañca upādāyā”ti.
But hopefully tomorrow I’ll get a chance to visit him.”

“Evaṁ, bho”ti kho so māṇavako āyasmato ānandassa paṭissutvā uṭṭhāyāsanā yena subho māṇavo todeyyaputto tenupasaṅkami; upasaṅkamitvā subhaṁ māṇavaṁ todeyyaputtaṁ etadavoca:
“Yes, sir,” replied the student. He went back to Subha, and told him what had happened, adding,

“avocumhā kho mayaṁ bhoto vacanena taṁ bhavantaṁ ānandaṁ: ‘subho māṇavo todeyyaputto bhavantaṁ ānandaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati, evañca

vadeti:
“sādhu kira bhavaṁ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā”’ti.
Evaṁ vutte, bho, samaṇo ānando maṁ etadavoca:
‘akālo kho, māṇavaka.
Atthi me ajja bhesajjamattā pītā.
Appevanāma svepi upasaṅkameyyāma kālañca samayañca upādāyā’ti.
Ettāvatāpi kho, bho, katameva etaṁ, yato kho so bhavaṁ ānando okāsamakāsi svātanāyapi upasaṅkamanāyā”ti.
“This much, sir, I managed to do. At least Master Ānanda will take the opportunity to visit tomorrow.”

Atha kho āyasmā ānando tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya cetakena bhikkhunā pacchāsamaṇena yena subhassa māṇavassa todeyyaputtassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho subho māṇavo todeyyaputto yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then when the night had passed, Ānanda robed up in the morning and, taking his bowl and robe, went with Venerable Cetaka as his second monk to Subha’s home, where he sat on the seat spread out. Then Subha went up to Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho subho māṇavo todeyyaputto āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“bhavañhi ānando tassa bhoto gotamassa dīgharattaṁ upaṭṭhāko santikāvacaro samīpacārī.
“Master Ānanda, you were Master Gotama’s attendant. You were close to him, living in his presence.

Bhavametaṁ ānando jāneyya, yesaṁ so bhavaṁ gotamo dhammānaṁ vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
You ought to know what things Master Gotama praised, and in which he encouraged, settled, and grounded all these people.

Katamesānaṁ kho, bho ānanda, dhammānaṁ so bhavaṁ gotamo vaṇṇavādī ahosi; kattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī”ti?
What were those things?”

“Tiṇṇaṁ kho, māṇava, khandhānaṁ so bhagavā vaṇṇavādī ahosi; ettha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
“Student, the Buddha praised three sets of things, and that’s what he encouraged, settled, and grounded all these people in.

Katamesaṁ tiṇṇaṁ?
What three?

Ariyassa sīlakkhandhassa, ariyassa samādhikkhandhassa, ariyassa paññākkhandhassa.
The entire spectrum of noble ethics, immersion, and wisdom.

Imesaṁ kho, māṇava, tiṇṇaṁ khandhānaṁ so bhagavā vaṇṇavādī ahosi; ettha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī”ti.
These are the three sets of things that the Buddha praised.”

1. Sīlakkhandha

1. The Entire Spectrum of Ethics

“Katamo pana so, bho ānanda, ariyo sīlakkhandho, yassa so bhavaṁ gotamo vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī”ti?
“But what was that noble spectrum of ethics that the Buddha praised?”

“Idha, māṇava, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
“Student, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājāto.
A householder hears that teaching, or a householder’s child, or someone reborn in some clan.

So taṁ dhammaṁ sutvā tathāgate saddhaṁ paṭilabhati.
They gain faith in the Realized One

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:
and reflect:

‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā,
‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

nayidaṁ sukaraṁ agāraṁ ajjhāvasatā ekantaparipuṇṇaṁ ekantaparisuddhaṁ saṅkhalikhitaṁ brahmacariyaṁ carituṁ.

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan’ti.
Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So aparena samayena appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya appaṁ vā ñātiparivaṭṭaṁ pahāya mahantaṁ vā ñātiparivaṭṭaṁ pahāya kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.
After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṁ pabbajito samāno pātimokkhasaṁvarasaṁvuto viharati, ācāragocarasampanno, anumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena, parisuddhājīvo, sīlasampanno, indriyesu guttadvāro, satisampajaññena samannāgato, santuṭṭho.
Once they’ve gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They act skillfully by body and speech. They’re purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

Kathañca, māṇava, bhikkhu sīlasampanno hoti?
And how is a mendicant accomplished in ethics?

Idha, māṇava, bhikkhu pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.
It’s when a mendicant gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings. …

Yampi, māṇava, bhikkhu pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati;

idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood.

seyyathidaṁ—santikammaṁ paṇidhikammaṁ bhūtakammaṁ bhūrikammaṁ vassakammaṁ vossakammaṁ vatthukammaṁ vatthuparikammaṁ ācamanaṁ nhāpanaṁ juhanaṁ vamanaṁ virecanaṁ uddhaṁvirecanaṁ adhovirecanaṁ sīsavirecanaṁ kaṇṇatelaṁ nettatappanaṁ natthukammaṁ añjanaṁ paccañjanaṁ sālākiyaṁ sallakattiyaṁ dārakatikicchā mūlabhesajjānaṁ anuppadānaṁ osadhīnaṁ paṭimokkho
This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.
They refrain from such low lore, such wrong livelihood. …

Yampi, māṇava, bhikkhu yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṁ kappenti,
seyyathidaṁ—santikammaṁ paṇidhikammaṁ …pe… osadhīnaṁ paṭimokkho
iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

Idampissa hoti sīlasmiṁ.
This pertains to their ethics.

Sa kho so, māṇava, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

Seyyathāpi, māṇava, rājā khattiyo muddhāvasitto nihatapaccāmitto na kutoci bhayaṁ samanupassati, yadidaṁ paccatthikato;
It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

evameva kho, māṇava, bhikkhu evaṁ sīlasampanno na kutoci bhayaṁ samanupassati, yadidaṁ sīlasaṁvarato.
A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṁ anavajjasukhaṁ paṭisaṁvedeti.
When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

Evaṁ kho, māṇava, bhikkhu sīlasampanno hoti.
That's how a mendicant is accomplished in ethics.

Ayaṁ kho so, māṇava, ariyo sīlakkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
This is that noble spectrum of ethics that the Buddha praised.

Atthi cevettha uttarikaraṇīyan"ti.
But there is still more to be done."

"Acchariyaṁ, bho ānanda, abbhutaṁ, bho ānanda.
"It's incredible, Master Ānanda, it's amazing,

So cāyaṁ, bho ānanda, ariyo sīlakkhandho paripuṇṇo, no aparipuṇṇo.
This noble spectrum of ethics is complete, not lacking anything!

Evaṁ paripuṇṇañcāhaṁ, bho ānanda, ariyaṁ sīlakkhandhaṁ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.
Such a complete spectrum of ethics cannot be seen among the other ascetics and brahmins.

Evaṁ paripuṇṇañca, bho ānanda, ariyaṁ sīlakkhandhaṁ ito bahiddhā aññe samaṇabrāhmaṇā attani samanupasseyyuṁ, te tāvatakeneva attamanā assu:
Were other ascetics and brahmins to see such a complete spectrum of noble ethics in themselves, they'd be delighted with just that much:

'alamettāvatā, katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarikaraṇīyan'ti.
'At this point it's enough; at this point our work is done. We've reached the goal of our ascetic life. There is nothing more to be done.'

Atha ca pana bhavaṁ ānando evamāha:
And yet you say:

'atthi cevettha uttarikaraṇīyan'"ti.
'But there is still more to be done.'

2. Samādhikkhandha
2. The Spectrum of Immersion

"Katamo pana so, bho ānanda, ariyo samādhikkhandho, yassa so bhavaṁ gotamo vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī"ti?
But what, Master Ānanda, was that noble spectrum of immersion that the Buddha praised?"

"Kathañca, māṇava, bhikkhu indriyesu guttadvāro hoti?
"And how, student, does a mendicant guard the sense doors?

Idha, māṇava, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī;

When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ; tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …pe…
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī;
When they know a thought with their mind, they don’t get caught up in the features and details.

yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ; tassa saṁvarāya paṭipajjati, rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasaṁvarena samannāgato ajjhattaṁ abyāsekasukhaṁ paṭisaṁvedeti.
When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

Evaṁ kho, māṇava, bhikkhu indriyesu guttadvāro hoti.

That’s how a mendicant guards the sense doors.

Kathañca, māṇava, bhikkhu satisampajaññena samannāgato hoti?
And how does a mendicant have mindfulness and situational awareness?

Idha, māṇava, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṁ kho, māṇava, bhikkhu satisampajaññena samannāgato hoti.
That’s how a mendicant has mindfulness and situational awareness.

Kathañca, māṇava, bhikkhu santuṭṭho hoti?
And how is a mendicant content?

Idha, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.
It’s when a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi, māṇava, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;
They’re like a bird: wherever it flies, wings are its only burden.

evameva kho, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.

In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things.

Evaṁ kho, māṇava, bhikkhu santuṭṭho hoti.
That's how a mendicant is content.

So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato
When they have this noble spectrum of ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment,

vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.
they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṁ piṇḍapātapaṭikkanto nisīdati pallaṅkaṁ ābhujitvā, ujuṁ kāyaṁ paṇidhāya, parimukhaṁ satiṁ upaṭṭhapetvā.
After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in front of them.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati abhijjhāya cittaṁ parisodheti.
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṁ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī byāpādapadosā cittaṁ parisodheti.
Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṁ parisodheti.

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṁ pahāya anuddhato viharati ajjhattaṁ vūpasantacitto uddhaccakukkuccā cittaṁ parisodheti.
Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchaṁ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.
Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Seyyathāpi, māṇava, puriso iṇaṁ ādāya kammante payojeyya.
Suppose a man who has gotten into debt were to apply himself to work,

Tassa te kammantā samijjheyyuṁ.
and his efforts proved successful.

So yāni ca porāṇāni iṇamūlāni tāni ca byantiṁ kareyya, siyā cassa uttariṁ avasiṭṭhaṁ dārabharaṇāya.
He would pay off the original loan and have enough left over to support his partner.

Tassa evamassa:
Thinking about this,

‘ahaṁ kho pubbe iṇaṁ ādāya kammante payojesiṁ.
Tassa me te kammantā samijjhiṁsu.
Sohaṁ yāni ca porāṇāni iṇamūlāni tāni ca byantiṁ akāsiṁ, atthi ca me uttariṁ avasiṭṭhaṁ dārabharaṇāyā’ti.
So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
he’d be filled with joy and happiness.

Seyyathāpi, māṇava, puriso ābādhiko assa dukkhito bāḷhagilāno; bhattañcassa nacchādeyya, na cassa kāye balamattā.
Suppose there was a person who was sick, suffering, gravely ill. They’d

lose their appetite and get physically weak.

So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā.
But after some time they'd recover from that illness, and regain their appetite and their strength.

Tassa evamassa:
Thinking about this,

'ahaṁ kho pubbe ābādhiko ahosiṁ dukkhito bāḷhagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā.
Somhi etarahi tamhā ābādhā mutto bhattañca me chādeti, atthi ca me kāye balamattā'ti.
So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they'd be filled with joy and happiness.

Seyyathāpi, māṇava, puriso bandhanāgāre baddho assa.
Suppose a person was imprisoned in a jail.

So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṁ vayo.
But after some time they were released from jail, safe and sound, with no loss of wealth.

Tassa evamassa:
Thinking about this,

'ahaṁ kho pubbe bandhanāgāre baddho ahosiṁ.
Somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena, natthi ca me kiñci bhogānaṁ vayo'ti.
So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they'd be filled with joy and happiness.

Seyyathāpi, māṇava, puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo.
Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wish.

So aparena samayena tamhā dāsabyā mucceyya, attādhīno aparādhīno bhujisso yenakāmaṅgamo.
But after some time they'd be freed from servitude and become their own master, an emancipated individual able to go where they wish.

Tassa evamassa:
Thinking about this,

'ahaṁ kho pubbe dāso ahosiṁ anattādhīno parādhīno na yenakāmaṅgamo.
Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṅgamo'ti.
So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they'd be filled with joy and happiness.

Seyyathāpi, māṇava, puriso sadhano sabhogo kantāraddhānamaggaṁ paṭipajjeyya dubbhikkhaṁ sappaṭibhayaṁ.
Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat.

So aparena samayena taṁ kantāraṁ nitthareyya, sotthinā gāmantaṁ anupāpuṇeyya khemaṁ appaṭibhayaṁ.
But after some time they crossed over the desert safely, arriving within a village, a sanctuary free of peril.

Tassa evamassa:
Thinking about this,

'ahaṁ kho pubbe sadhano sabhogo kantāraddhānamaggaṁ paṭipajjiṁ dubbhikkhaṁ sappaṭibhayaṁ.
Somhi etarahi taṁ kantāraṁ nitthiṇṇo, sotthinā gāmantaṁ anuppatto khemaṁ appaṭibhayan'ti.
So tatonidānaṁ labhetha pāmojjaṁ, adhigaccheyya somanassaṁ.
they'd be filled with joy and happiness.

Evameva kho, māṇava, bhikkhu yathā iṇaṁ yathā rogaṁ yathā bandhanāgāraṁ yathā dāsabyaṁ yathā kantāraddhānamaggaṁ, evaṁ ime pañca nīvaraṇe appahīne attani samanupassati.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

Seyyathāpi, māṇava, yathā āṇaṇyaṁ yathā ārogyaṁ yathā bandhanāmokkhaṁ yathā bhujissaṁ yathā khemantabhūmiṁ.
But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

Evameva kho bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion.

Seyyathāpi, māṇava, dakkho nhāpako vā nhāpakantevāsī vā kaṁsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṁ paripphosakaṁ sanneyya. Sāyaṁ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī.
It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

Evameva kho, māṇava, bhikkhu imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Yampi, māṇava, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
So imameva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.
Idampissa hoti samādhismiṁ.
This pertains to their immersion.

Puna caparaṁ, māṇava, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, māṇava, udakarahado gambhīro ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṁ, na dakkhiṇāya disāya udakassa āyamukhaṁ, na pacchimāya disāya udakassa āyamukhaṁ, na uttarāya disāya udakassa āyamukhaṁ, devo ca na kālena kālaṁ sammā dhāraṁ anupaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṁ sītena vārinā abhisandeyya parisandeyya paripūreyya parippphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṁ assa.
It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

Evameva kho, māṇava, bhikkhu …pe…
In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

yampi, māṇava, bhikkhu vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
So imameva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti.
Idampissa hoti samādhismiṁ.
This pertains to their immersion.

Puna caparaṁ, māṇava, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti, tatiyaṁ jhānaṁ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

So imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.
They drench, steep, fill, and spread their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

Seyyathāpi, māṇava, uppaliniyaṁ vā paduminiyaṁ vā puṇḍarīkiniyaṁ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṁ uppalānaṁ vā padumānaṁ vā puṇḍarīkānaṁ vā sītena vārinā apphuṭaṁ assa.
It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they’re drenched, steeped, filled, and soaked with cool water. There’s no part of them that’s not soaked with cool water.

Evameva kho, māṇava, bhikkhu …pe…
In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

yampi, māṇava, bhikkhu pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
So imameva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṁ hoti.
Idampissa hoti samādhismiṁ.
This pertains to their immersion.

Puna caparaṁ, māṇava, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti;
They sit spreading their body through with pure bright mind.

nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.
There's no part of the body that's not spread with pure bright mind.

Seyyathāpi, māṇava, puriso odātena vatthena sasīsaṁ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṁ assa.
It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

Evameva kho, māṇava, bhikkhu …pe…
In the same way, a mendicant sits spreading their body through with pure bright mind. There's no part of their body that's not spread with pure bright mind.

yampi, māṇava, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
So imameva kāyaṁ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṁ hoti.
Idampissa hoti samādhismiṁ.
This pertains to their immersion.

Ayaṁ kho so, māṇava, ariyo samādhikkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
This is that noble spectrum of immersion that the Buddha praised.

Atthi cevettha uttarikaraṇīyan”ti.
But there is still more to be done.”

“Acchariyaṁ, bho ānanda, abbhutaṁ, bho ānanda.
“It’s incredible, Master Ānanda, it’s amazing!

So cāyaṁ, bho ānanda, ariyo samādhikkhandho paripuṇṇo, no aparipuṇṇo.
This noble spectrum of immersion is complete, not lacking anything!

Evaṁ paripuṇṇañcāhaṁ, bho ānanda, ariyaṁ samādhikkhandhaṁ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.
Such a complete spectrum of immersion cannot be seen among the other ascetics and brahmins.

Evaṁ paripuṇṇañca, bho ānanda, ariyaṁ samādhikkhandhaṁ ito bahiddhā aññe samaṇabrāhmaṇā attani samanupasseyyuṁ, te tāvatakeneva attamanā assu:
Were other ascetics and brahmins to see such a complete spectrum of noble immersion in themselves, they’d be delighted with just that much:

‘alamettāvatā, katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarikaraṇīyan’ti.
‘At this point it’s enough; at this point our work is done. We’ve reached the goal of our ascetic life. There is nothing more to be done.’

Atha ca pana bhavaṁ ānando evamāha:
And yet you say:

‘atthi cevettha uttarikaraṇīyan’ti.
‘But there is still more to be done.’

3. Paññākkhandha

3. The Spectrum of Wisdom

Katamo pana so, bho ānanda, ariyo paññākkhandho, yassa bho bhavaṁ gotamo vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesī”ti?
But what, Master Ānanda, was that noble spectrum of wisdom that the Buddha praised?”

“So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.
“When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

So evaṁ pajānāti:
They understand:

‘ayaṁ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo;
‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

idañca pana me viññāṇaṁ ettha sitaṁ ettha paṭibaddhan’ti.
And this consciousness of mine is attached to it, tied to it.’

Seyyathāpi, māṇava, maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno. Tatrāssa suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā.
Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good

qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tamenaṁ cakkhumā puriso hatthe karitvā paccavekkheyya: ‘ayaṁ kho maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno. Tatridaṁ suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā’ti.
And someone with good eyesight were to take it in their hand and examine it: ‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

Evameva kho, māṇava, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

So evaṁ pajānāti:
‘ayaṁ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo. Idañca pana me viññāṇaṁ ettha sitaṁ ettha paṭibaddhan’ti.
Yampi, māṇava, bhikkhu evaṁ samāhite citte …pe… āneñjappatte ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti.
So evaṁ pajānāti …pe…
ettha paṭibaddhanti.
Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṁ kāyaṁ abhinimmānāya cittaṁ abhinīharati abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

So imamhā kāyā aññaṁ kāyaṁ abhinimminā ti rūpiṁ manomayaṁ sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Seyyathāpi, māṇava, puriso muñjamhā īsikaṁ pavāheyya.
Suppose a person was to draw a reed out from its sheath.

Tassa evamassa:
They'd think:

'ayaṁ muñjo ayaṁ īsikā; añño muñjo aññā īsikā; muñjamhā tveva īsikā pavāḷhā'ti.
'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.'

Seyyathā vā pana, māṇava, puriso asiṁ kosiyā pavāheyya.
Or suppose a person was to draw a sword out from its scabbard.

Tassa evamassa:
They'd think:

'ayaṁ asi, ayaṁ kosi; añño asi, aññā kosi; kosiyā tveva asi pavāḷho'ti.
'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.'

Seyyathā vā pana, māṇava, puriso ahiṁ karaṇḍā uddhareyya.
Or suppose a person was to draw a snake out from its slough.

Tassa evamassa:
They'd think:

'ayaṁ ahi, ayaṁ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍā tveva ahi ubbhato'ti.
'This is the snake, this is the slough. The snake and the slough are different

things. The snake has been drawn out from the slough.’

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

yampi, māṇava, bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṁ kāyaṁ abhinimmānāya cittaṁ abhinīharati abhininnāmeti …pe….
Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

So anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁ mahiddhike evaṁ mahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
They wield the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Seyyathāpi, māṇava, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaññadeva bhājanavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like.

Seyyathā vā pana, māṇava, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmiṁ dantasmiṁ yaññadeva dantavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

Seyyathā vā pana, māṇava, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṁ suvaṇṇasmiṁ yaññadeva suvaṇṇavikatiṁ ākaṅkheyya, taṁ tadeva kareyya abhinipphādeyya.
Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

Evameva kho, māṇava, bhikkhu …pe… yampi māṇava bhikkhu evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

So anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti.
Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte …pe… āneñjappatte dibbāya sotadhātuyā cittaṁ abhinīharati abhininnāmeti
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and

imperturbable—they extend it and project it toward clairaudience.

So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Seyyathāpi, māṇava, puriso addhānamaggappaṭipanno. So suṇeyya bherisaddampi mudiṅgasaddampi saṅkhapaṇavadindimasaddampi. Tassa evamassa—bherisaddo itipi mudiṅgasaddo itipi saṅkhapaṇavadindimasaddo itipi.
Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

yampi, māṇava, bhikkhu evaṁ samāhite citte …pe… āneñjappatte dibbāya sotadhātuyā cittaṁ abhinīharati abhininnāmeti.
So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.
Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

So parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti,

They understand

sarāgaṁ vā cittaṁ ‘sarāgaṁ cittan’ti pajānāti,
mind with greed as ‘mind with greed’,

vītarāgaṁ vā cittaṁ ‘vītarāgaṁ cittan’ti pajānāti,
and mind without greed as ‘mind without greed’.

sadosaṁ vā cittaṁ ‘sadosaṁ cittan’ti pajānāti,
They understand mind with hate …

vītadosaṁ vā cittaṁ ‘vītadosaṁ cittan’ti pajānāti,
mind without hate …

samohaṁ vā cittaṁ ‘samohaṁ cittan’ti pajānāti,
mind with delusion …

vītamohaṁ vā cittaṁ ‘vītamohaṁ cittan’ti pajānāti,
mind without delusion …

saṅkhittaṁ vā cittaṁ ‘saṅkhittaṁ cittan’ti pajānāti,
constricted mind …

vikkhittaṁ vā cittaṁ ‘vikkhittaṁ cittan’ti pajānāti,
scattered mind …

mahaggataṁ vā cittaṁ ‘mahaggataṁ cittan’ti pajānāti,
expansive mind …

amahaggataṁ vā cittaṁ ‘amahaggataṁ cittan’ti pajānāti,
unexpansive mind …

sauttaraṁ vā cittaṁ ‘sauttaraṁ cittan’ti pajānāti,
mind that is not supreme …

anuttaraṁ vā cittaṁ ‘anuttaraṁ cittan’ti pajānāti,
mind that is supreme …

samāhitaṁ vā cittaṁ ‘samāhitaṁ cittan’ti pajānāti,
immersed mind …

asamāhitaṁ vā cittaṁ ‘asamāhitaṁ cittan’ti pajānāti,
unimmersed mind …

vimuttaṁ vā cittaṁ ‘vimuttaṁ cittan’ti pajānāti,
freed mind …

avimuttaṁ vā cittaṁ ‘avimuttaṁ cittan’ti pajānāti.
They understand unfreed mind as ‘unfreed mind’.

Seyyathāpi, māṇava, itthī vā puriso vā daharo yuvā maṇḍanajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṁ mukhanimittaṁ paccavekkhamāno sakaṇikaṁ vā sakaṇikanti jāneyya, akaṇikaṁ vā akaṇikanti jāneyya.
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot,’ and if they had no spots they’d know ‘I have no spots.’

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

yampi, māṇava, bhikkhu evaṁ samāhite …pe… āneñjappatte cetopariyañāṇāya cittaṁ abhinīharati abhininnāmeti.
So parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti, sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānāti …pe…
avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajānāti.
Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte …pe… āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhinīharati abhininnāmeti
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati. Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto. So tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto; so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Seyyathāpi, māṇava, puriso sakamhā gāmā aññaṁ gāmaṁ gaccheyya; tamhāpi gāmā aññaṁ gāmaṁ gaccheyya; so tamhā gāmā sakaṁyeva gāmaṁ paccāgaccheyya. Tassa evamassa: ‘ahaṁ kho sakamhā gāmā amuṁ gāmaṁ agacchiṁ, tatra evaṁ aṭṭhāsiṁ evaṁ nisīdiṁ evaṁ abhāsiṁ evaṁ tuṇhī ahosiṁ. So tamhāpi gāmā amuṁ gāmaṁ gacchiṁ, tatrāpi evaṁ aṭṭhāsiṁ evaṁ nisīdiṁ evaṁ abhāsiṁ evaṁ tuṇhī ahosiṁ. Somhi tamhā gāmā sakaṁyeva gāmaṁ paccāgato’ti.
Suppose a person was to leave their home village and go to another village. From that village they’d go to yet another village. And from that village they’d return to their home village. They’d think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like

this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’

Evameva kho, māṇava, bhikkhu …pe… yampi, māṇava, bhikkhu evaṁ samāhite citte …pe… āneñjappatte pubbenivāsānussatiñāṇāya cittaṁ abhinīharati abhininnāmeti.
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

So anekavihitaṁ pubbenivāsaṁ anussarati. Seyyathidaṁ—ekampi jātiṁ …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte …pe… āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena

atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Seyyathāpi, māṇava, majjhesiṅghāṭake pāsādo, tattha cakkhumā puriso ṭhito passeyya manusse gehaṁ pavisantepi nikkhamantepi rathikāyapi vīthiṁ sañcarante majjhesiṅghāṭake nisinnepi. Tassa evamassa: ‘ete manussā gehaṁ pavisanti, ete nikkhamanti, ete rathikāya vīthiṁ sañcaranti, ete majjhesiṅghāṭake nisinnā’ti.
Suppose there was a stilt longhouse at the central square. A person with good eyesight standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They’d think: ‘These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.’

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend and project it toward knowledge of the death and rebirth of sentient beings.

yampi, māṇava, bhikkhu evaṁ samāhite citte …pe… āneñjappatte sattānaṁ cutūpapātañāṇāya cittaṁ abhinīharati abhininnāmeti.
So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.
Idampissa hoti paññāya.
This pertains to their wisdom.

So evaṁ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhinīharati abhininnāmeti.
When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

So idaṁ dukkhanti yathābhūtaṁ pajānāti, ayaṁ dukkhasamudayoti yathābhūtaṁ pajānāti, ayaṁ dukkhanirodhoti yathābhūtaṁ pajānāti, ayaṁ dukkhanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti;
They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

ime āsavāti yathābhūtaṁ pajānāti, ayaṁ āsavasamudayoti yathābhūtaṁ pajānāti, ayaṁ āsavanirodhoti yathābhūtaṁ pajānāti, ayaṁ āsavanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti.
They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati,
Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Seyyathāpi, māṇava, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa: ‘ayaṁ kho udakarahado accho vippasanno anāvilo. Tatrime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipī’ti.
Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still.’

Evameva kho, māṇava, bhikkhu …pe…
In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

yampi, māṇava, bhikkhu evaṁ samāhite citte …pe… āneñjappatte āsavānaṁ khayañāṇāya cittaṁ abhinīharati abhininnāmeti.
So idaṁ dukkhanti yathābhūtaṁ pajānāti …pe…
āsavanirodhagāminī paṭipadāti yathābhūtaṁ pajānāti.
Tassa evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati, vimuttasmiṁ vimuttamiti ñāṇaṁ hoti, ‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
Idampissa hoti paññāya.
This pertains to their wisdom.

Ayaṁ kho so, māṇava, ariyo paññākkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṁ janataṁ samādapesi nivesesi patiṭṭhāpesi.
This is that noble spectrum of wisdom that the Buddha praised.

Natthi cevettha uttarikaraṇīyan”ti.
And there is nothing more to be done.”

“Acchariyaṁ, bho ānanda, abbhutaṁ, bho ānanda.
“It’s incredible, Master Ānanda, it’s amazing!

So cāyaṁ, bho ānanda, ariyo paññākkhandho paripuṇṇo, no aparipuṇṇo.
This noble spectrum of wisdom is complete, not lacking anything!

Evaṁ paripuṇṇañcāhaṁ, bho ānanda, ariyaṁ paññākkhandhaṁ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.
Such a complete spectrum of wisdom cannot be seen among the other ascetics and brahmins.

Natthi cevettha uttarikaraṇīyaṁ.
And there is nothing more to be done.

Abhikkantaṁ, bho ānanda, abhikkantaṁ, bho ānanda.
Excellent, Master Ānanda! Excellent!

Seyyathāpi, bho ānanda, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā ānandena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Ānanda has made the teaching clear in many ways.

Esāhaṁ, bho ānanda, taṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ ānando dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life.”

Subhasuttaṁ niṭṭhitaṁ dasamaṁ.

11 Kevaṭṭasutta:
With Kevaḍḍha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Atha kho kevaṭṭo gahapatiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho kevaṭṭo gahapatiputto bhagavantaṁ etadavoca:
Then the householder Kevaḍḍha went up to the Buddha, bowed, sat down to one side, and said to him,

"ayaṁ, bhante, nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā bhagavati abhippasannā.
"Sir, this Nāḷandā is successful and prosperous and full of people.

Sādhu, bhante, bhagavā ekaṁ bhikkhuṁ samādisatu, yo uttari manussadhammā iddhipāṭihāriyaṁ karissati;
Please direct a mendicant to perform a demonstration of superhuman psychic power.

evāyaṁ nāḷandā bhiyyoso mattāya bhagavati abhippasīdissatī"ti.
Then Nāḷandā will become even more devoted to the Buddha!"

Evaṁ vutte, bhagavā kevaṭṭaṁ gahapatiputtaṁ etadavoca:
When he said this, the Buddha said,

"na kho ahaṁ, kevaṭṭa, bhikkhūnaṁ evaṁ dhammaṁ desemi:
"Kevaḍḍha, I do not teach Dhamma to the mendicants like this:

‘etha tumhe, bhikkhave, gihīnaṁ odātavasanānaṁ uttari manussadhammā iddhipāṭihāriyaṁ karothā’”ti.
‘Come now, mendicants, perform a demonstration of superhuman psychic power for the white-clothed laypeople.’”

Dutiyampi kho kevaṭṭo gahapatiputto bhagavantaṁ etadavoca:
For a second time, Kevaḍḍha made the same request,

“nāhaṁ, bhante, bhagavantaṁ dhaṁsemi;
“Sir, I am not teaching you the Dhamma,

api ca evaṁ vadāmi:
but nonetheless I say:

‘ayaṁ, bhante, nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā bhagavati abhippasannā.
‘Sir, this Nāḷandā is successful and prosperous and full of people.

Sādhu, bhante, bhagavā ekaṁ bhikkhuṁ samādisatu, yo uttari manussadhammā iddhipāṭihāriyaṁ karissati;
Please direct a mendicant to perform a demonstration of superhuman psychic power.

evāyaṁ nāḷandā bhiyyoso mattāya bhagavati abhippasīdissatī’”ti.
Then Nāḷandā will become even more devoted to the Buddha!’”

Dutiyampi kho bhagavā kevaṭṭaṁ gahapatiputtaṁ etadavoca:
But for a second time, the Buddha gave the same answer.

“na kho ahaṁ, kevaṭṭa, bhikkhūnaṁ evaṁ dhammaṁ desemi:
‘etha tumhe, bhikkhave, gihīnaṁ odātavasanānaṁ uttari manussadhammā iddhipāṭihāriyaṁ karothā’”ti.

Tatiyampi kho kevaṭṭo gahapatiputto bhagavantaṁ etadavoca:
For a third time, Kevaḍḍha made the same request,

“nāhaṁ, bhante, bhagavantaṁ dhaṁsemi;
api ca evaṁ vadāmi:
‘ayaṁ, bhante, nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā bhagavati abhippasannā.

Sādhu, bhante, bhagavā ekaṁ bhikkhuṁ samādisatu, yo uttari manussadhammā iddhipāṭihāriyaṁ karissati.
Evāyaṁ nāḷandā bhiyyoso mattāya bhagavati abhippasīdissatī’”ti.
at which the Buddha said the following.

1. Iddhipāṭihāriya

1. The Demonstration of Psychic Power

“Tīṇi kho imāni, kevaṭṭa, pāṭihāriyāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
“Kevaḍḍha, there are three kinds of demonstration, which I declare having realized them with my own insight.

Katamāni tīṇi?
What three?

Iddhipāṭihāriyaṁ, ādesanāpāṭihāriyaṁ, anusāsanīpāṭihāriyaṁ.
The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.

Katamañca, kevaṭṭa, iddhipāṭihāriyaṁ?
And what is the demonstration of psychic power?

Idha, kevaṭṭa, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti

seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁ mahiddhike evaṁ mahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Tamenaṁ aññataro saddho pasanno passati taṁ bhikkhuṁ anekavihitaṁ iddhividhaṁ paccanubhontaṁ—ekopi hutvā bahudhā hontaṁ, bahudhāpi hutvā eko hontaṁ; āvibhāvaṁ tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamānaṁ gacchantaṁ seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karontaṁ seyyathāpi udake; udakepi abhijjamāne gacchantaṁ seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamantaṁ seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁ mahiddhike evaṁ mahānubhāve pāṇinā parāmasantaṁ parimajjantaṁ yāva brahmalokāpi kāyena vasaṁ vattentaṁ.
Then someone with faith and confidence sees that mendicant performing those superhuman feats.

Tamenaṁ so saddho pasanno aññatarassa assaddhassa appasannassa āroceti:
They tell someone else who lacks faith and confidence:

'acchariyaṁ vata bho, abbhutaṁ vata bho, samaṇassa mahiddhikatā mahānubhāvatā.
'It's incredible, it's amazing! The ascetic has such psychic power and might!

Amāhaṁ bhikkhuṁ addasaṁ anekavihitaṁ iddhividhaṁ paccanubhontaṁ—ekopi hutvā bahudhā hontaṁ, bahudhāpi hutvā

eko hontaṁ …pe… yāva brahmalokāpi kāyena vasaṁ vattentan’ti.
I saw him myself, performing all these superhuman feats!’

Tamenaṁ so assaddho appasanno taṁ saddhaṁ pasannaṁ evaṁ vadeyya:
But the one lacking faith and confidence would say to them:

‘atthi kho, bho, gandhārī nāma vijjā.
‘There’s a spell named Gandhārī.

Tāya so bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti …pe… yāva brahmalokāpi kāyena vasaṁ vattetī’ti.
Using that a mendicant can perform such superhuman feats.’

Taṁ kiṁ maññasi, kevaṭṭa,
What do you think, Kevaḍḍha?

api nu so assaddho appasanno taṁ saddhaṁ pasannaṁ evaṁ vadeyyā”ti?
Wouldn’t someone lacking faith speak like that?”

“Vadeyya, bhante”ti.
“They would, sir.”

“Imaṁ kho ahaṁ, kevaṭṭa, iddhipāṭihāriye ādīnavaṁ sampassamāno iddhipāṭihāriyena aṭṭīyāmi harāyāmi jigucchāmi.
“Seeing this drawback in psychic power, I’m horrified, repelled, and disgusted by demonstrations of psychic power.

2. Ādesanāpāṭihāriya

2. The Demonstration of Revealing

Katamañca, kevaṭṭa, ādesanāpāṭihāriyaṁ?

And what is the demonstration of revealing?

Idha, kevaṭṭa, bhikkhu parasattānaṁ parapuggalānaṁ cittampi ādisati, cetasikampi ādisati, vitakkitampi ādisati, vicāritampi ādisati:
In one case, someone reveals the mind, mentality, thoughts, and reflections of other beings and individuals:

‘evampi te mano, itthampi te mano, itipi te cittan’ti.
‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

Tamenaṁ aññataro saddho pasanno passati taṁ bhikkhuṁ parasattānaṁ parapuggalānaṁ cittampi ādisantaṁ, cetasikampi ādisantaṁ, vitakkitampi ādisantaṁ, vicāritampi ādisantaṁ:
Then someone with faith and confidence sees that mendicant revealing another person’s thoughts.

‘evampi te mano, itthampi te mano, itipi te cittan’ti.
Tamenaṁ so saddho pasanno aññatarassa assaddhassa appasannassa āroceti:
They tell someone else who lacks faith and confidence:

‘acchariyaṁ vata bho, abbhutaṁ vata bho, samaṇassa mahiddhikatā mahānubhāvatā.
‘It’s incredible, it’s amazing! The ascetic has such psychic power and might!

Amāhaṁ bhikkhuṁ addasaṁ parasattānaṁ parapuggalānaṁ cittampi ādisantaṁ, cetasikampi ādisantaṁ, vitakkitampi ādisantaṁ, vicāritampi ādisantaṁ:

I saw him myself, revealing the thoughts of another person!’

“evampi te mano, itthampi te mano, itipi te cittan”’ti.

Tamenaṁ so assaddho appasanno taṁ saddhaṁ pasannaṁ evaṁ vadeyya:
But the one lacking faith and confidence would say to them:

‘atthi kho, bho, maṇikā nāma vijjā;
‘There’s a spell named Māṇikā.

tāya so bhikkhu parasattānaṁ parapuggalānaṁ cittampi ādisati, cetasikampi ādisati, vitakkitampi ādisati, vicāritampi ādisati:
Using that a mendicant can reveal another person’s thoughts.’

“evampi te mano, itthampi te mano, itipi te cittan”’ti.

Taṁ kiṁ maññasi, kevaṭṭa,
What do you think, Kevaḍḍha?

api nu so assaddho appasanno taṁ saddhaṁ pasannaṁ evaṁ vadeyyā”ti?
Wouldn’t someone lacking faith speak like that?”

“Vadeyya, bhante”ti.
“They would, sir.”

“Imaṁ kho ahaṁ, kevaṭṭa, ādesanāpāṭihāriye ādīnavaṁ sampassamāno ādesanāpāṭihāriyena aṭṭīyāmi harāyāmi jigucchāmi.
“Seeing this drawback in revealing, I’m horrified, repelled, and disgusted by demonstrations of revealing.

3. Anusāsanīpāṭihāriya

3. The Demonstration of Instruction

Katamañca, kevaṭṭa, anusāsanīpāṭihāriyaṁ?

And what is the demonstration of instruction?

Idha, kevaṭṭa, bhikkhu evamanusāsati:
It's when a mendicant instructs others like this:

'evaṁ vitakketha, mā evaṁ vitakkayittha, evaṁ manasikarotha, mā evaṁ manasākattha, idaṁ pajahatha, idaṁ upasampajja viharathā'ti.
'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'

Idaṁ vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ.
This is called the demonstration of instruction.

Puna caparaṁ, kevaṭṭa, idha tathāgato loke uppajjati arahaṁ sammāsambuddho …pe…
Furthermore, a Realized One arises in the world …

Evaṁ kho, kevaṭṭa, bhikkhu sīlasampanno hoti …pe…
That's how a mendicant is accomplished in ethics. …

paṭhamaṁ jhānaṁ upasampajja viharati.
They enter and remain in the first absorption …

Idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ …pe…
This is called the demonstration of instruction.

dutiyaṁ jhānaṁ …pe…
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …pe…
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ …pe…
This too is called the demonstration of instruction.

ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …pe…
They extend and project the mind toward knowledge and vision …

idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ …pe…
This too is called the demonstration of instruction.

nāparaṁ itthattāyāti pajānāti …pe…
They understand: '… there is no return to any state of existence.'

idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṁ.
This too is called the demonstration of instruction.

Imāni kho, kevaṭṭa, tīṇi pāṭihāriyāni mayā sayaṁ abhiññā sacchikatvā paveditāni.
These, Kevaḍḍha, are the three kinds of demonstration, which I declare having realized them with my own insight.

4. Bhūtanirodhesakabhikkhuvatthu

4. On the Mendicant in Search of the Cessation of Being

Bhūtapubbaṁ, kevaṭṭa, imasmiññeva bhikkhusaṅghe aññatarassa bhikkhuno evaṁ cetaso parivitakko udapādi:

Once upon a time, Kevaḍḍha, a mendicant in this very Saṅgha had the following thought,

‘kattha nu kho ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
‘Where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

Atha kho so, kevaṭṭa, bhikkhu tathārūpaṁ samādhiṁ samāpajji, yathāsamāhite citte devayāniyo maggo pāturahosi.
Then that mendicant attained a state of immersion such that a path to the gods appeared.

Atha kho so, kevaṭṭa, bhikkhu yena cātumahārājikā devā tenupasaṅkami; upasaṅkamitvā cātumahārājike deve etadavoca:
Then he approached the gods of the Four Great Kings and said,

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
‘Reverends, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

Evaṁ vutte, kevaṭṭa, cātumahārājikā devā taṁ bhikkhuṁ etadavocuṁ:
When he said this, those gods said to him,

‘mayampi kho, bhikkhu, na jānāma:
‘Mendicant, we too do not know this.

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.
Atthi kho, bhikkhu, cattāro mahārājāno amhehi abhikkantatarā ca paṇītatarā ca.
But the Four Great Kings are our superiors.

Te kho etaṁ jāneyyuṁ:

They might know.’

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.

Atha kho so, kevaṭṭa, bhikkhu yena cattāro mahārājāno tenupasaṅkami; upasaṅkamitvā cattāro mahārāje etadavoca:
Then he approached the Four Great Kings and asked the same question.

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
Evaṁ vutte, kevaṭṭa, cattāro mahārājāno taṁ bhikkhuṁ etadavocuṁ:
But they also said to him,

‘mayampi kho, bhikkhu, na jānāma:
‘Mendicant, we too do not know this.

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu, āpodhātu tejodhātu vāyodhātū”ti.
Atthi kho, bhikkhu, tāvatiṁsā nāma devā amhehi abhikkantatarā ca paṇītatarā ca.
But the gods of the Thirty-Three …

Te kho etaṁ jāneyyuṁ:
“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.
Atha kho so, kevaṭṭa, bhikkhu yena tāvatiṁsā devā tenupasaṅkami; upasaṅkamitvā tāvatiṁse deve etadavoca:
‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
Evaṁ vutte, kevaṭṭa, tāvatiṁsā devā taṁ bhikkhuṁ etadavocuṁ:
‘mayampi kho, bhikkhu, na jānāma:
“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.
Atthi kho, bhikkhu, sakko nāma devānamindo amhehi abhikkantataro ca paṇītataro ca.
Sakka, lord of gods …

So kho etaṁ jāneyya:

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.
Atha kho so, kevaṭṭa, bhikkhu yena sakko devānamindo tenupasaṅkami; upasaṅkamitvā sakkaṁ devānamindaṁ etadavoca: ‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
Evaṁ vutte, kevaṭṭa, sakko devānamindo taṁ bhikkhuṁ etadavoca: ‘ahampi kho, bhikkhu, na jānāmi:
“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.
Atthi kho, bhikkhu, yāmā nāma devā …pe…
the gods of Yāma …

suyāmo nāma devaputto …
the god named Suyāma …

tusitā nāma devā …
the Joyful gods …

santussito nāma devaputto …
the god named Santussita …

nimmānaratī nāma devā …
the gods who delight in creation …

sunimmito nāma devaputto …
the god named Sunimmita …

paranimmitavasavattī nāma devā …
the gods who control the creation of others …

vasavattī nāma devaputto amhehi abhikkantataro ca paṇītataro ca.
the god named Vasavattī …

So kho etaṁ jāneyya:
“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.
Atha kho so, kevaṭṭa, bhikkhu yena vasavattī devaputto tenupasaṅkami; upasaṅkamitvā vasavattiṁ devaputtaṁ etadavoca:

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
Evaṁ vutte, kevaṭṭa, vasavattī devaputto taṁ bhikkhuṁ etadavoca:
‘ahampi kho, bhikkhu, na jānāmi:
“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.
Atthi kho, bhikkhu, brahmakāyikā nāma devā amhehi abhikkantatarā ca paṇītatarā ca.
the gods of Brahmā’s Host.

Te kho etaṁ jāneyyuṁ:
They might know.’

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.

Atha kho so, kevaṭṭa, bhikkhu tathārūpaṁ samādhiṁ samāpajji, yathāsamāhite citte brahmayāniyo maggo pāturahosi.
Then that mendicant attained a state of immersion such that a path to Brahmā appeared.

Atha kho so, kevaṭṭa, bhikkhu yena brahmakāyikā devā tenupasaṅkami; upasaṅkamitvā brahmakāyike deve etadavoca:
Then he approached those gods and said,

‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
‘Reverends, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

Evaṁ vutte, kevaṭṭa, brahmakāyikā devā taṁ bhikkhuṁ etadavocuṁ:
But they also said to him,

‘mayampi kho, bhikkhu, na jānāma:
‘Mendicant, we too do not know this.

“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.
Atthi kho, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā

bhūtabhabyānaṁ amhehi abhikkantataro ca paṇītataro ca.
But there is Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. He is our superior.

So kho etaṁ jāneyya:
He might know.'

"yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū"'ti.

'Kahaṁ panāvuso, etarahi so mahābrahmā'ti?
'But reverends, where is that Brahmā now?'

'Mayampi kho, bhikkhu, na jānāma, yattha vā brahmā yena vā brahmā yahiṁ vā brahmā;
'We also don't know where he is or what way he lies.

api ca, bhikkhu, yathā nimittā dissanti, āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati, brahmuno hetaṁ pubbanimittaṁ pātubhāvāya, yadidaṁ āloko sañjāyati, obhāso pātubhavatī'ti.
But by the signs that are seen—light arising and radiance appearing—we know that Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.'

Atha kho so, kevaṭṭa, mahābrahmā nacirasseva pāturahosi.
Not long afterwards, the Great Brahmā appeared.

Atha kho so, kevaṭṭa, bhikkhu yena so mahābrahmā tenupasaṅkami; upasaṅkamitvā taṁ mahābrahmānaṁ etadavoca:
Then that mendicant approached the Great Brahmā and said to him,

'kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū'ti?
'Reverend, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?'

Evaṁ vutte, kevaṭṭa, so mahābrahmā taṁ bhikkhuṁ etadavoca:

The Great Brahmā said to him,

‘ahamasmi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānan’ti.
‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’

Dutiyampi kho so, kevaṭṭa, bhikkhu taṁ mahābrahmānaṁ etadavoca:
For a second time, that mendicant said to the Great Brahmā,

‘na khohaṁ taṁ, āvuso, evaṁ pucchāmi:
‘Reverend, I am not asking you whether you are

“tvamasi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānan”ti.
Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Evañca kho ahaṁ taṁ, āvuso, pucchāmi:
I am asking

“kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti?
where these four primary elements cease without anything left over.’

Dutiyampi kho so, kevaṭṭa, mahābrahmā taṁ bhikkhuṁ etadavoca:
For a second time, the Great Brahmā said to him,

‘ahamasmi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānan’ti.
‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author,

the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’

Tatiyampi kho so, kevaṭṭa, bhikkhu taṁ mahābrahmānaṁ etadavoca:
For a third time, that mendicant said to the Great Brahmā,

‘na khohaṁ taṁ, āvuso, evaṁ pucchāmi:
‘Reverend, I am not asking you whether you are

“tvamasi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānan”ti.
Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Evañca kho ahaṁ taṁ, āvuso, pucchāmi:
I am asking

“kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti?
where these four primary elements cease without anything left over.’

Atha kho so, kevaṭṭa, mahābrahmā taṁ bhikkhuṁ bāhāyaṁ gahetvā ekamantaṁ apanetvā taṁ bhikkhuṁ etadavoca:
Then the Great Brahmā took that mendicant by the arm, led him off to one side, and said to him,

‘ime kho maṁ, bhikkhu, brahmakāyikā devā evaṁ jānanti, “natthi kiñci brahmuno aññātaṁ, natthi kiñci brahmuno adiṭṭhaṁ, natthi kiñci brahmuno aviditaṁ, natthi kiñci brahmuno asacchikatan”ti.
‘Mendicant, these gods think that there is nothing at all that I don’t know and see and understand and realize.

Tasmāhaṁ tesaṁ sammukhā na byākāsiṁ.
That’s why I didn’t answer in front of them.

Ahampi kho, bhikkhu, na jānāmi yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu

vāyodhātūti.
But I too do not know where these four primary elements cease with nothing left over.

Tasmātiha, bhikkhu, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ, yaṁ tvaṁ taṁ bhagavantaṁ atidhāvitvā bahiddhā pariyeṭṭhiṁ āpajjasi imassa pañhassa veyyākaraṇāya.
Therefore, mendicant, the misdeed is yours alone, the mistake is yours alone, in that you passed over the Buddha and searched elsewhere for an answer to this question.

Gaccha tvaṁ, bhikkhu, tameva bhagavantaṁ upasaṅkamitvā imaṁ pañhaṁ puccha, yathā ca te bhagavā byākaroti, tathā naṁ dhāreyyāsī'ti.
Mendicant, go to the Buddha and ask him this question. You should remember it in line with his answer.'

Atha kho so, kevaṭṭa, bhikkhu—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva brahmaloke antarahito mama purato pāturahosi.
Then that mendicant, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me.

Atha kho so, kevaṭṭa, bhikkhu maṁ abhivādetvā ekamantaṁ nisīdi, ekamantaṁ nisinno kho, kevaṭṭa, so bhikkhu maṁ etadavoca:
Then he bowed, sat down to one side, and said to me,

'kattha nu kho, bhante, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū'ti?
'Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?'

4.1. Tīradassisakuṇupamā
4.1. The Simile of the Land-Spotting Bird

Evaṁ vutte, ahaṁ, kevaṭṭa, taṁ bhikkhuṁ etadavocaṁ—
When he said this, I said to him:

bhūtapubbaṁ, bhikkhu, sāmuddikā vāṇijā tīradassiṁ sakuṇaṁ gahetvā nāvāya samuddaṁ ajjhogāhanti.
‘Once upon a time, mendicant, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird.

Te atīradakkhiniyā nāvāya tīradassiṁ sakuṇaṁ muñcanti.
When their ship was out of sight of land, they released the bird.

So gacchateva puratthimaṁ disaṁ, gacchati dakkhiṇaṁ disaṁ, gacchati pacchimaṁ disaṁ, gacchati uttaraṁ disaṁ, gacchati uddhaṁ disaṁ, gacchati anudisaṁ.
It flew right away to the east, the west, the north, the south, upwards, and in-between.

Sace so samantā tīraṁ passati, tathāgatakova hoti.
If it saw land on any side, it went there and stayed.

Sace pana so samantā tīraṁ na passati, tameva nāvaṁ paccāgacchati.
But if it saw no land on any side it returned to the ship.

Evameva kho tvaṁ, bhikkhu, yato yāva brahmalokā pariyesamāno imassa pañhassa veyyākaraṇaṁ nājjhagā, atha mamaññeva santike paccāgato.
In the same way, after failing to get an answer to this question even after searching as far as the Brahmā realm, you’ve returned to me.

Na kho eso, bhikkhu, pañho evaṁ pucchitabbo:
Mendicant, this is not how the question should be asked:

‘kattha nu kho, bhante, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?
“Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?”

Evañca kho eso, bhikkhu, pañho pucchitabbo:

This is how the question should be asked:

‘Kattha āpo ca pathavī,
tejo vāyo na gādhati;
Kattha dīghañca rassañca,
aṇuṁ thūlaṁ subhāsubhaṁ;
Kattha nāmañca rūpañca,
asesaṁ uparujjhatī’ti.

“Where do water and earth,
fire and air find no footing?
Where do long and short,
fine and coarse, beautiful and ugly;
where do name and form
cease with nothing left over?”

Tatra veyyākaraṇaṁ bhavati:
And the answer to that is:

‘Viññāṇaṁ anidassanaṁ,
anantaṁ sabbatopabhaṁ;
Ettha āpo ca pathavī,
tejo vāyo na gādhati.

“Infinite consciousness,
invisible, radiant all-around—
that’s where water and earth,
fire and air find no footing.

Ettha dīghañca rassañca,
aṇuṁ thūlaṁ subhāsubhaṁ;
Ettha nāmañca rūpañca,
asesaṁ uparujjhati;
Viññāṇassa nirodhena,
etthetaṁ uparujjhatī’”ti.

And that is where long and short,
fine and coarse, beautiful and ugly;

that’s where name and form
cease with nothing left over—
with the cessation of consciousness,
that’s where they cease.”””

Idamavoca bhagavā.
That is what the Buddha said.

Attamano kevaṭṭo gahapatiputto bhagavato bhāsitaṁ abhinandīti.
Satisfied, the householder Kevaḍḍha was happy with what the Buddha said.

Kevaṭṭasuttaṁ niṭṭhitaṁ ekādasamaṁ.

12 Lohiccasutta:
With Lohicca

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena sālavatikā tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at Sālavatikā.

Tena kho pana samayena lohicco brāhmaṇo sālavatikaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā pasenadinā kosalena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the brahmin Lohicca was living in Sālavatikā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park granted to a brahmin.

Tena kho pana samayena lohiccassa brāhmaṇassa evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ hoti:
Now at that time Lohicca had the following harmful misconception:

“idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya, kusalaṁ dhammaṁ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.
“Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another?

Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya;

Suppose someone cut off an old bond, only to create another new bond.

evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi, kiñhi paro parassa karissatī”ti.
That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?”

Assosi kho lohicco brāhmaṇo:
Lohicca heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sālavatikaṁ anuppatto.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Sālavatikā, together with a large Saṅgha of five hundred mendicants.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.
He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī"ti.
It's good to see such perfected ones."

Atha kho lohicco brāhmaṇo rosikaṁ nhāpitaṁ āmantesi:
Then Lohicca addressed his barber Rosika,

"ehi tvaṁ, samma rosike, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇaṁ gotamaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ puccha:
"Here, dear Rosika, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

'lohicco, bho gotama, brāhmaṇo bhavantaṁ gotamaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchatī'ti;
evañca vadehi—
And then ask him whether he,

adhivāsetu kira bhavaṁ gotamo lohiccassa brāhmaṇassa svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā"ti.
together with the mendicant Saṅgha, might please accept tomorrow's meal from the brahmin Lohicca."

"Evaṁ, bho"ti kho rosikā nhāpito lohiccassa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rosikā nhāpito bhagavantaṁ etadavoca:
"Yes, sir," Rosika replied. He did as he was asked, and

"lohicco, bhante, brāhmaṇo bhagavantaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati;
evañca vadeti—
adhivāsetu kira, bhante, bhagavā lohiccassa brāhmaṇassa svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā"ti.

Adhivāsesi bhagavā tuṇhībhāvena.
the Buddha consented with silence.

Atha kho rosikā nhāpito bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yena lohicco brāhmaṇo tenupasaṅkami; upasaṅkamitvā lohiccaṁ brāhmaṇaṁ etadavoca:
Then, knowing that the Buddha had consented, Rosika got up from his seat, went to Lohicca, and said to him,

“avocumhā kho mayaṁ bhoto vacanena taṁ bhagavantaṁ:
“I gave the Buddha your message,

‘lohicco, bhante, brāhmaṇo bhagavantaṁ appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati;
evañca vadeti—
adhivāsetu kira, bhante, bhagavā lohiccassa brāhmaṇassa svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā’ti.
Adhivutthañca pana tena bhagavatā”ti.
and he accepted.”

Atha kho lohicco brāhmaṇo tassā rattiyā accayena sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā rosikaṁ nhāpitaṁ āmantesi:
And when the night had passed Lohicca had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“ehi tvaṁ, samma rosike, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇassa gotamassa kālaṁ ārocehi—
“Here, dear Rosika, go to the ascetic Gotama and announce the time, saying:

kālo, bho gotama, niṭṭhitaṁ bhattan”ti.
‘It’s time, Master Gotama, the meal is ready.’”

“Evaṁ, bho”ti kho rosikā nhāpito lohiccassa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ

abhivādetvā ekamantaṁ aṭṭhāsi.
“Yes, sir,” Rosika replied. He did as he was asked.

**Ekamantaṁ ṭhito kho rosikā nhāpito bhagavato kālaṁ ārocesi:
“kālo, bhante, niṭṭhitaṁ bhattan”ti.**

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena sālavatikā tenupasaṅkami.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sālavatikā together with the Saṅgha of mendicants.

Tena kho pana samayena rosikā nhāpito bhagavantaṁ piṭṭhito piṭṭhito anubandho hoti.
Now, Rosika was following behind the Buddha,

Atha kho rosikā nhāpito bhagavantaṁ etadavoca:
and told him of Lohicca’s views, adding,

**“lohiccassa, bhante, brāhmaṇassa evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ:
‘idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya,
kusalaṁ dhammaṁ adhigantvā na parassa āroceyya—
kiñhi paro parassa karissati.
Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya;
evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi—
kiñhi paro parassa karissatī’ti.
Sādhu, bhante, bhagavā lohiccaṁ brāhmaṇaṁ etasmā pāpakā diṭṭhigatā vivecetū”ti.**
“Sir, please dissuade him from that harmful misconception.”

“Appeva nāma siyā, rosike, appeva nāma siyā, rosike”ti.
“Hopefully that’ll happen, Rosika, hopefully that’ll happen.”

Atha kho bhagavā yena lohiccassa brāhmaṇassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha approached Lohicca’s home, where he sat on the seat

spread out.

Atha kho lohicco brāhmaṇo buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Lohicca served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

1. Lohiccabrāhmaṇānuyoga

1. Questioning Lohicca

Atha kho lohicco brāhmaṇo bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Lohicca took a low seat and sat to one side.

Ekamantaṁ nisinnaṁ kho lohiccaṁ brāhmaṇaṁ bhagavā etadavoca:
The Buddha said to him,

“saccaṁ kira te, lohicca, evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ:
“Is it really true, Lohicca, that you have such a harmful misconception:

‘idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya, kusalaṁ dhammaṁ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.
‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another?

Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya;
Suppose someone cut off an old bond, only to create another new bond.

evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi, kiñhi paro parassa karissatī’”ti?

That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Taṁ kiṁ maññasi, lohicca,
“What do you think, Lohicca?

nanu tvaṁ sālavatikaṁ ajjhāvasasī”ti?
Do you reside in Sālavatikā?”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Yo nu kho, lohicca, evaṁ vadeyya:
“Lohicca, suppose someone were to say:

‘lohicco brāhmaṇo sālavatikaṁ ajjhāvasati.
‘The brahmin Lohicca resides in Sālavatikā.

Yā sālavatikāya samudayasañjāti lohiccova taṁ brāhmaṇo ekako paribhuñjeyya, na aññesaṁ dadeyyā’ti.
He alone should enjoy the revenues produced in Sālavatikā and not share them with anyone else.’

Evaṁ vādī so ye taṁ upajīvanti, tesaṁ antarāyakaro vā hoti, no vā”ti?
Would the person who spoke like that make it difficult for those whose living depends on you or not?”

“Antarāyakaro, bho gotama”.
“They would, Master Gotama.”

“Antarāyakaro samāno hitānukampī vā tesaṁ hoti ahitānukampī vā”ti?

“But is someone who creates difficulties for others acting kindly or unkindly?”

“Ahitānukampī, bho gotama”.
“Unkindly, sir.”

“Ahitānukampissa mettaṁ vā tesu cittaṁ paccupaṭṭhitaṁ hoti sapattakaṁ vā”ti?
“But does an unkind person have love in their heart or hostility?”

“Sapattakaṁ, bho gotama”.
“Hostility, sir.”

“Sapattake citte paccupaṭṭhite micchādiṭṭhi vā hoti sammādiṭṭhi vā”ti?
“And when the heart is full of hostility, is there right view or wrong view?”

“Micchādiṭṭhi, bho gotama”.
“Wrong view, Master Gotama.”

“Micchādiṭṭhissa kho ahaṁ, lohicca, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
“An individual with wrong view is reborn in one of two places, I say:

nirayaṁ vā tiracchānayoniṁ vā.
hell or the animal realm.

Taṁ kiṁ maññasi, lohicca,
What do you think, Lohicca?

nanu rājā pasenadi kosalo kāsikosalaṁ ajjhāvasatī”ti?
Does King Pasenadi reign over Kāsi and Kosala?”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Yo nu kho, lohicca, evaṁ vadeyya:
“Lohicca, suppose someone were to say:

‘rājā pasenadi kosalo kāsikosalaṁ ajjhāvasati;
‘King Pasenadi reigns over Kāsi and Kosala.

yā kāsikosale samudayasañjāti, rājāva taṁ pasenadi kosalo ekako paribhuñjeyya, na aññesaṁ dadeyyā’ti.
He alone should enjoy the revenues produced in Kāsi and Kosala and not share them with anyone else.’

Evaṁ vādī so ye rājānaṁ pasenadiṁ kosalaṁ upajīvanti tumhe ceva aññe ca, tesaṁ antarāyakaro vā hoti, no vā”ti?
Would the person who spoke like that make it difficult for yourself and others whose living depends on King Pasenadi or not?”

“Antarāyakaro, bho gotama”.
“They would, Master Gotama.”

“Antarāyakaro samāno hitānukampī vā tesaṁ hoti ahitānukampī vā”ti?
“But is someone who creates difficulties for others acting kindly or unkindly?”

“Ahitānukampī, bho gotama”.
“Unkindly, sir.”

“Ahitānukampissa mettaṁ vā tesu cittaṁ paccupaṭṭhitaṁ hoti sapattakaṁ vā”ti?
“But does an unkind person have love in their heart or hostility?”

“Sapattakaṁ, bho gotama”.
“Hostility, sir.”

“Sapattake citte paccupaṭṭhite micchādiṭṭhi vā hoti sammādiṭṭhi vā”ti?

“And when the heart is full of hostility, is there right view or wrong view?”

“Micchādiṭṭhi, bho gotama”.
“Wrong view, Master Gotama.”

“Micchādiṭṭhissa kho ahaṁ, lohicca, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
“An individual with wrong view is reborn in one of two places, I say:

nirayaṁ vā tiracchānayoniṁ vā.
hell or the animal realm.

Iti kira, lohicca, yo evaṁ vadeyya:
So it seems, Lohicca, that should someone say such a thing either of Lohicca or of King Pasenadi,

‘lohicco brāhmaṇo sālavatikaṁ ajjhāvasati;
yā sālavatikāya samudayasañjāti, lohiccova taṁ brāhmaṇo ekako paribhuñjeyya, na aññesaṁ dadeyyā’ti.
Evaṁvādī so ye taṁ upajīvanti, tesaṁ antarāyakaro hoti.
Antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṁ cittaṁ paccupaṭṭhitaṁ hoti, sapattake citte paccupaṭṭhite micchādiṭṭhi hoti.
that is wrong view.

Evameva kho, lohicca, yo evaṁ vadeyya:
In the same way, suppose someone were to say:

‘idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya, kusalaṁ dhammaṁ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.
‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another?

Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya …pe…

Suppose someone cut off an old bond, only to create another new bond.

karissatī’ti.
That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’

Evaṁvādī so ye te kulaputtā tathāgatappaveditaṁ dhammavinayaṁ āgamma evarūpaṁ uḷāraṁ visesaṁ adhigacchanti, sotāpattiphalampi sacchikaronti, sakadāgāmiphalampi sacchikaronti, anāgāmiphalampi sacchikaronti, arahattampi sacchikaronti, ye cime dibbā gabbhā paripācenti dibbānaṁ bhavānaṁ abhinibbattiyā, tesaṁ antarāyakaro hoti, antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṁ cittaṁ paccupaṭṭhitaṁ hoti, sapattake citte paccupaṭṭhite micchādiṭṭhi hoti.
Now, there are gentlemen who, relying on the teaching and training proclaimed by the Realized One, achieve a high distinction such as the following: they realize the fruit of stream-entry, the fruit of once-return, the fruit of non-return, or the fruit of perfection. And in addition, there are those who ripen the seeds for rebirth in a heavenly state. The person who spoke like that makes it difficult for them. They’re acting unkindly, their heart is full of hostility, and they have wrong view.

Micchādiṭṭhissa kho ahaṁ, lohicca, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
An individual with wrong view is reborn in one of two places, I say:

nirayaṁ vā tiracchānayoniṁ vā.
hell or the animal realm.

Iti kira, lohicca, yo evaṁ vadeyya:
‘rājā pasenadi kosalo kāsikosalaṁ ajjhāvasati;
yā kāsikosale samudayasañjāti, rājāva taṁ pasenadi kosalo ekako paribhuñjeyya, na aññesaṁ dadeyyā’ti.
Evaṁvādī so ye rājānaṁ pasenadiṁ kosalaṁ upajīvanti tumhe ceva aññe ca, tesaṁ antarāyakaro hoti.
Antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṁ cittaṁ paccupaṭṭhitaṁ hoti, sapattake citte paccupaṭṭhite

micchādiṭṭhi hoti.

Evameva kho, lohicca, yo evaṁ vadeyya:
‘idha samaṇo vā brāhmaṇo vā kusalaṁ dhammaṁ adhigaccheyya, kusalaṁ dhammaṁ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.
Seyyathāpi nāma …pe…
kiñhi paro parassa karissatī’ti.
Evaṁvādī so ye te kulaputtā tathāgatappaveditaṁ dhammavinayaṁ āgamma evarūpaṁ uḷāraṁ visesaṁ adhigacchanti, sotāpattiphalampi sacchikaronti, sakadāgāmiphalampi sacchikaronti, anāgāmiphalampi sacchikaronti, arahattampi sacchikaronti.
Ye cime dibbā gabbhā paripācenti dibbānaṁ bhavānaṁ abhinibbattiyā, tesaṁ antarāyakaro hoti,
antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṁ cittaṁ paccupaṭṭhitaṁ hoti, sapattake citte paccupaṭṭhite micchādiṭṭhi hoti.
Micchādiṭṭhissa kho ahaṁ, lohicca, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
nirayaṁ vā tiracchānayoniṁ vā.

2. Tayocodanārahā

2. Three Teachers Who Deserve to Be Reprimanded

Tayo khome, lohicca, satthāro, ye loke codanārahā;

Lohicca, there are three kinds of teachers in the world who deserve to be reprimanded.

yo ca panevarūpe satthāro codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

When someone reprimands such teachers, the reprimand is true, correct, legitimate, and blameless.

Katame tayo?

What three?

Idha, lohicca, ekacco satthā yassatthāya agārasmā anagāriyaṁ pabbajito hoti, svāssa sāmaññattho ananuppatto hoti.
Firstly, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness.

So taṁ sāmaññatthaṁ ananupāpuṇitvā sāvakānaṁ dhammaṁ deseti:
They teach their disciples:

‘idaṁ vo hitāya idaṁ vo sukhāyā’ti.
‘This is for your welfare. This is for your happiness.’

Tassa sāvakā na sussūsanti, na sotaṁ odahanti, na aññā cittaṁ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.
But their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the teacher’s instruction.

So evamassa codetabbo:
That teacher deserves to be reprimanded:

‘āyasmā kho yassatthāya agārasmā anagāriyaṁ pabbajito, so te sāmaññattho ananuppatto, taṁ tvaṁ sāmaññatthaṁ ananupāpuṇitvā sāvakānaṁ dhammaṁ desesi:
‘Venerable, you haven’t reached the goal of the ascetic life; and when you teach disciples

“idaṁ vo hitāya idaṁ vo sukhāyā”ti.
Tassa te sāvakā na sussūsanti, na sotaṁ odahanti, na aññā cittaṁ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.
they proceed having turned away from the teacher’s instruction.

Seyyathāpi nāma osakkantiyā vā ussakkeyya, parammukhiṁ vā āliṅgeyya;
It’s like a man who makes advances on a woman though she pulls away, or embraces her though she turns her back.

evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi—
That’s the consequence of such a wicked, greedy deed, I say. For what can one do for another?’

kiñhi paro parassa karissatī’ti.
Ayaṁ kho, lohicca, paṭhamo satthā, yo loke codanāraho;
This is the first kind of teacher who deserves to be reprimanded.

yo ca panevarūpaṁ satthāraṁ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

Puna caparaṁ, lohicca, idhekacco satthā yassatthāya agārasmā anagāriyaṁ pabbajito hoti, svāssa sāmaññattho ananuppatto hoti.
Furthermore, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness.

So taṁ sāmaññatthaṁ ananupāpuṇitvā sāvakānaṁ dhammaṁ deseti:
They teach their disciples:

‘idaṁ vo hitāya, idaṁ vo sukhāyā’ti.
‘This is for your welfare. This is for your happiness.’

Tassa sāvakā sussūsanti, sotaṁ odahanti, aññā cittaṁ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti.
Their disciples do want to listen. They pay attention and apply their minds to understand. They don’t proceed having turned away from the teacher’s instruction.

So evamassa codetabbo:
That teacher deserves to be reprimanded:

‘āyasmā kho yassatthāya agārasmā anagāriyaṁ pabbajito, so te sāmaññattho ananuppatto. Taṁ tvaṁ sāmaññatthaṁ ananupāpuṇitvā sāvakānaṁ dhammaṁ desesi:

‘Venerable, you haven’t reached the goal of the ascetic life; and when you teach disciples

“idaṁ vo hitāya, idaṁ vo sukhāyā”ti.
Tassa te sāvakā sussūsanti, sotaṁ odahanti, aññā cittaṁ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti.
they don’t proceed having turned away from the teacher’s instruction.

Seyyathāpi nāma sakaṁ khettaṁ ohāya paraṁ khettaṁ niddāyitabbaṁ maññeyya, evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi—kiñhi paro parassa karissatī’ti.
It’s like someone who abandons their own field and presumes to weed someone else’s field. That’s the consequence of such a wicked, greedy deed, I say. For what can one do for another?’

Ayaṁ kho, lohicca, dutiyo satthā, yo, loke codanāraho;
This is the second kind of teacher who deserves to be reprimanded.

yo ca panevarūpaṁ satthāraṁ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

Puna caparaṁ, lohicca, idhekacco satthā yassatthāya agārasmā anagāriyaṁ pabbajito hoti, svāssa sāmaññattho anuppatto hoti.
Furthermore, take a teacher who has reached the goal of the ascetic life for which they went forth from the lay life to homelessness.

So taṁ sāmaññatthaṁ anupāpuṇitvā sāvakānaṁ dhammaṁ deseti:
They teach their disciples:

‘idaṁ vo hitāya, idaṁ vo sukhāyā’ti.
‘This is for your welfare. This is for your happiness.’

Tassa sāvakā na sussūsanti, na sotaṁ odahanti, na aññā cittaṁ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.
But their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the teacher’s instruction.

So evamassa codetabbo:
That teacher deserves to be reprimanded:

‘āyasmā kho yassatthāya agārasmā anagāriyaṁ pabbajito, so te sāmaññattho anuppatto.
‘Venerable, you have reached the goal of the ascetic life; yet when you teach disciples

Taṁ tvaṁ sāmaññatthaṁ anupāpuṇitvā sāvakānaṁ dhammaṁ desesi: “idaṁ vo hitāya, idaṁ vo sukhāyā”ti.
Tassa te sāvakā na sussūsanti, na sotaṁ odahanti, na aññā cittaṁ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.
they proceed having turned away from the teacher’s instruction.

Seyyathāpi nāma purāṇaṁ bandhanaṁ chinditvā aññaṁ navaṁ bandhanaṁ kareyya;
Suppose someone cut off an old bond, only to create another new bond.

evaṁ sampadamidaṁ pāpakaṁ lobhadhammaṁ vadāmi, kiñhi paro parassa karissatī’ti.
That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’

Ayaṁ kho, lohicca, tatiyo satthā, yo loke codanāraho;
This is the third kind of teacher who deserves to be reprimanded.

yo ca panevarūpaṁ satthāraṁ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.

Ime kho, lohicca, tayo satthāro, ye loke codanārahā,
These are the three kinds of teachers in the world who deserve to be reprimanded.

yo ca panevarūpe satthāro codeti, sā codanā bhūtā tacchā dhammikā anavajjā”ti.
When someone reprimands such teachers, the reprimand is true, correct, legitimate, and blameless.”

3. Nacodanārahasatthu

3. A Teacher Who Does Not Deserve to Be Reprimanded

Evaṁ vutte, lohicco brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, Lohicca said to the Buddha,

“atthi pana, bho gotama, koci satthā, yo loke nacodanāraho”ti?
“But Master Gotama, is there a teacher in the world who does not deserve to be reprimanded?”

“Atthi kho, lohicca, satthā, yo loke nacodanāraho”ti.
“There is, Lohicca.”

“Katamo pana so, bho gotama, satthā, yo loke nacodanāraho”ti?
“But who is that teacher?”

“Idha, lohicca, tathāgato loke uppajjati arahaṁ, sammāsambuddho … pe…
“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, lohicca, bhikkhu sīlasampanno hoti …pe…
That’s how a mendicant is accomplished in ethics. …

paṭhamaṁ jhānaṁ upasampajja viharati …
They enter and remain in the first absorption …

yasmiṁ kho, lohicca, satthari sāvako evarūpaṁ uḷāraṁ visesaṁ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho.
A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded.

Yo ca panevarūpaṁ satthāraṁ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā.
When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.

…pe…
Dutiyaṁ jhānaṁ …pe…
They enter and remain in the second absorption …

tatiyaṁ jhānaṁ …pe…
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Yasmiṁ kho, lohicca, satthari sāvako evarūpaṁ uḷāraṁ visesaṁ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho, yo ca panevarūpaṁ satthāraṁ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā.
A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. …

…pe…
Ñāṇadassanāya cittaṁ abhinīharati abhininnāmeti …
They extend and project the mind toward knowledge and vision …

yasmiṁ kho, lohicca, satthari sāvako evarūpaṁ uḷāraṁ visesaṁ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho, yo ca panevarūpaṁ satthāraṁ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā.
A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. …

…pe…
Nāparaṁ itthattāyāti pajānāti.
They understand: '… there is no return to any state of existence.'

Yasmiṁ kho, lohicca, satthari sāvako evarūpaṁ uḷāraṁ visesaṁ adhigacchati, ayampi kho, lohicca, satthā, yo loke nacodanāraho, yo ca panevarūpaṁ satthāraṁ codeti, sā codanā abhūtā atacchā adhammikā sāvajjā”ti.
A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.”

Evaṁ vutte, lohicco brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, Lohicca said to the Buddha:

“seyyathāpi, bho gotama, puriso purisaṁ narakapapātaṁ patantaṁ kesesu gahetvā uddharitvā thale patiṭṭhapeyya;
“Suppose, Master Gotama, a person was on the verge of falling off a cliff, and another person were to grab them by the hair, pull them up, and place them on firm ground.

evamevāhaṁ bhotā gotamena narakapapātaṁ papatanto uddharitvā thale patiṭṭhāpito.
In the same way, when I was falling off a cliff Master Gotama pulled me up and placed me on safe ground.

Abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Lohiccasuttaṁ niṭṭhitaṁ dvādasamaṁ.

13 Tevijjasutta:
The Three Knowledges

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena manasākaṭaṁ nāma kosalānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Manasākaṭa.

Tatra sudaṁ bhagavā manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane.
He stayed in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā manasākaṭe paṭivasanti, seyyathidaṁ—
Now at that time several very well-known well-to-do brahmins were residing in Manasākaṭa. They included

caṅkī brāhmaṇo tārukkho brāhmaṇo pokkharasāti brāhmaṇo jāṇusoṇi brāhmaṇo todeyyo brāhmaṇo aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.
the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, Todeyya, and others.

Atha kho vāseṭṭhabhāradvājānaṁ māṇavānaṁ jaṅghavihāraṁ anucaṅkamantānaṁ anuvicarantānaṁ maggāmagge kathā udapādi.
Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began a discussion regarding the variety of paths.

Atha kho vāseṭṭho māṇavo evamāha:
Vāseṭṭha said this:

“ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena pokkharasātinā”ti.
“This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā; namely, that explained by the brahmin Pokkharasāti.”

Bhāradvājopi māṇavo evamāha:
Bhāradvāja said this:

“ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena tārukkhenā”ti.
“This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā; namely, that explained by the brahmin Tārukkha.”

Neva kho asakkhi vāseṭṭho māṇavo bhāradvājaṁ māṇavaṁ saññāpetuṁ, na pana asakkhi bhāradvājo māṇavo vāseṭṭhaṁ māṇavaṁ saññāpetuṁ.
But neither was able to persuade the other.

Atha kho vāseṭṭho māṇavo bhāradvājaṁ māṇavaṁ āmantesi:
So Vāseṭṭha said to Bhāradvāja,

“ayaṁ kho, bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane.
“Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā

devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā etamatthaṁ samaṇaṁ gotamaṁ pucchissāma.
Come, let’s go to see him and ask him about this matter.

Yathā no samaṇo gotamo byākarissati, tathā naṁ dhāressāmā”ti.
As he answers, so we’ll remember it.”

“Evaṁ, bho”ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa paccassosi.
“Yes, sir,” replied Bhāradvāja.

1. Maggāmaggakathā
1. The Variety of Paths

Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu.
So they went to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho vāseṭṭho māṇavo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, they sat down to one side and Vāseṭṭha told him of their conversation, adding:

“idha, bho gotama, amhākaṁ jaṅghavihāraṁ anucaṅkamantānaṁ anuvicarantānaṁ maggāmagge kathā udapādi.
Ahaṁ evaṁ vadāmi:
‘ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena pokkharasātinā’ti.
Bhāradvājo māṇavo evamāha:
‘ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena tārukkhenā’ti.
Ettha, bho gotama, attheva viggaho, atthi vivādo, atthi nānāvādo”ti.
“In this matter we have a dispute, a disagreement, a difference of opinion.”

“Iti kira, vāseṭṭha, tvaṁ evaṁ vadesi:
“So, Vāseṭṭha, it seems that you say that

‘ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena pokkharasātinā’ti.
the straight path is that explained by Pokkharasāti,

Bhāradvājo māṇavo evamāha:
while Bhāradvāja says that

‘ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṁ akkhāto brāhmaṇena tārukkhenā’ti.
the straight path is that explained by Tārukkha.

Atha kismiṁ pana vo, vāseṭṭha, viggaho, kismiṁ vivādo, kismiṁ nānāvādo”ti?
But what exactly is your disagreement about?”

“Maggāmagge, bho gotama.
“About the variety of paths, Master Gotama.

Kiñcāpi, bho gotama, brāhmaṇā nānāmagge paññāpenti, addhariyā brāhmaṇā tittiriyā brāhmaṇā chandokā brāhmaṇā bavhārijjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāya.
Even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them lead someone who practices them to the company of Brahmā.

Seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre bahūni cepi nānāmaggāni bhavanti, atha kho sabbāni tāni gāmasamosaraṇāni bhavanti;
It’s like a village or town that has many different roads nearby, yet all of them meet at that village.

evameva kho, bho gotama, kiñcāpi brāhmaṇā nānāmagge paññāpenti, addhariyā brāhmaṇā tittiriyā brāhmaṇā chandokā brāhmaṇā bavhārijjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti takkarassa brahmasahabyatāyā”ti.
In the same way, even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them lead someone who practices them to the company of Brahmā.”

2. Vāseṭṭhamāṇavānuyoga
2. Questioning Vāseṭṭha

“Niyyantīti, vāseṭṭha vadesi”?

“Do you say, ‘they lead someone’, Vāseṭṭha?”

“Niyyantīti, bho gotama, vadāmi”.
“I do, Master Gotama.”

“Niyyantīti, vāseṭṭha, vadesi”?
“Do you say, ‘they lead someone’, Vāseṭṭha?”

“Niyyantīti, bho gotama, vadāmi”.
“I do, Master Gotama.”

“Niyyantīti, vāseṭṭha, vadesi”?
“Do you say, ‘they lead someone’, Vāseṭṭha?”

“Niyyantīti, bho gotama, vadāmi”.
“I do, Master Gotama.”

“Kiṁ pana, vāseṭṭha, atthi koci tevijjānaṁ brāhmaṇānaṁ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho”ti?
“Well, of the brahmins who are proficient in the three Vedas, Vāseṭṭha, is there even a single one who has seen Brahmā with their own eyes?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Kiṁ pana, vāseṭṭha, atthi koci tevijjānaṁ brāhmaṇānaṁ ekācariyopi, yena brahmā sakkhidiṭṭho”ti?
“Well, has even a single one of their teachers seen Brahmā with their own eyes?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Kiṁ pana, vāseṭṭha, atthi koci tevijjānaṁ brāhmaṇānaṁ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho”ti?
“Well, has even a single one of their teachers’ teachers seen Brahmā with their own eyes?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Kiṁ pana, vāseṭṭha, atthi koci tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho”ti?
“Well, has anyone back to the seventh generation of teachers seen Brahmā with their own eyes?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Kiṁ pana, vāseṭṭha, yepi tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu.
“Well, what of the ancient hermits of the brahmins proficient in the three Vedas, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

Tepi evamāhaṁsu:
Did they say:

‘mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmā’”ti?

‘We know and see where Brahmā is or what way he lies’?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Iti kira, vāseṭṭha, natthi koci tevijjānaṁ brāhmaṇānaṁ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho.
“So it seems that none of those brahmins have seen Brahmā with their own eyes,

Natthi koci tevijjānaṁ brāhmaṇānaṁ ekācariyopi, yena brahmā sakkhidiṭṭho.
Natthi koci tevijjānaṁ brāhmaṇānaṁ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho.
Natthi koci tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho.
Yepi kira tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṁsu:
and not even the ancient hermits

‘mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmā’ti.
claimed to know where he is.

Teva tevijjā brāhmaṇā evamāhaṁsu:
Yet the brahmins proficient in the three Vedas say:

‘yaṁ na jānāma, yaṁ na passāma, tassa sahabyatāya maggaṁ desema.
‘We teach the path to the company of that which we neither know nor see.

Ayameva ujumaggo ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāyā’ti.
This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā.’

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

nanu evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t their statement turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṁ na jānanti, yaṁ na passanti, tassa sahabyatāya maggaṁ desessanti. ‘Ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāyā’ti, netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

Seyyathāpi, vāseṭṭha, andhaveṇi paramparasaṁsattā purimopi na passati, majjhimopi na passati, pacchimopi na passati;
Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see.

evameva kho, vāseṭṭha, andhaveṇūpamaṁ maññe tevijjānaṁ brāhmaṇānaṁ bhāsitaṁ, purimopi na passati, majjhimopi na passati, pacchimopi na passati.
In the same way, it seems to me that the brahmins’ statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.

Tesamidaṁ tevijjānaṁ brāhmaṇānaṁ bhāsitaṁ hassakaññeva sampajjati, nāmakaññeva sampajjati, rittakaññeva sampajjati, tucchakaññeva sampajjati.
Their statement turns out to be a joke—mere words, void and hollow.

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattantī”ti?
Do the brahmins proficient in the three Vedas see the sun and moon just as other folk do? And do they pray to them and exalt them, following their course from where they rise to where they set with joined palms held in worship?”

“Evaṁ, bho gotama, passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattantī”ti.
“Yes, Master Gotama.”

“Taṁ kiṁ maññasi, vāseṭṭha,
“What do you think, Vāseṭṭha?

yaṁ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti, pahonti tevijjā brāhmaṇā candimasūriyānaṁ sahabyatāya maggaṁ desetuṁ:
Though this is so, are the brahmins proficient in the three Vedas able to teach the path to the company of the sun and moon, saying:

‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṁ sahabyatāyā’”ti?
‘This is the only straight path, the direct route that leads someone who practices it to the company of the sun and moon’?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Iti kira, vāseṭṭha, yaṁ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujanā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti, tesampi nappahonti candimasūriyānaṁ sahabyatāya maggaṁ desetuṁ:
“So it seems that even though the brahmins proficient in the three Vedas see the sun and moon, they are not able to teach the path to the company of the sun and moon.

‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṁ sahabyatāyā’ti.

Iti pana na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho.
But it seems that even though they have not seen Brahmā with their own eyes,

Napi kira tevijjānaṁ brāhmaṇānaṁ ācariyehi brahmā sakkhidiṭṭho.
Napi kira tevijjānaṁ brāhmaṇānaṁ ācariyapācariyehi brahmā sakkhidiṭṭho.
Napi kira tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.
Yepi kira tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṁsu:
‘mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmā’ti.
Teva tevijjā brāhmaṇā evamāhaṁsu:
they still claim

‘yaṁ na jānāma, yaṁ na passāma, tassa sahabyatāya maggaṁ desema—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāyā’ti.
to teach the path to the company of that which they neither know nor see.

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

nanu evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t their statement turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṁ na jānanti, yaṁ na passanti, tassa sahabyatāya maggaṁ desessanti: ‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāyā’ti, netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.1. Janapadakalyāṇīupamā
2.1. The Simile of the Finest Lady in the Land

Seyyathāpi, vāseṭṭha, puriso evaṁ vadeyya:
Suppose a man were to say,

‘ahaṁ yā imasmiṁ janapade janapadakalyāṇī, taṁ icchāmi, taṁ kāmemī’ti.
‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ janapadakalyāṇiṁ icchasi kāmesi, jānāsi taṁ janapadakalyāṇiṁ—

‘Mister, that finest lady in the land who you desire—do you know whether

khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti?
she’s an aristocrat, a brahmin, a merchant, or a worker?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ janapadakalyāṇiṁ icchasi kāmesi, jānāsi taṁ janapadakalyāṇiṁ—evaṁnāmā evaṅgottāti vā, dīghā vā rassā vā majjhimā vā kāḷī vā sāmā vā maṅguracchavī vāti, amukasmiṁ gāme vā nigame vā nagare vā’ti?
‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ na jānāsi na passasi, taṁ tvaṁ icchasi kāmesī’ti?
‘Mister, do you desire someone who you’ve never even known or seen?’

Iti puṭṭho ‘āmā’ti vadeyya.
Asked this, he’d say, ‘Yes.’

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

nanu evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Evameva kho, vāseṭṭha, na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ ācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ ācariyapācariyehi brahmā sakkhidiṭṭho.
“In the same way,

Napi kira tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.
Yepi kira tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṁsu: ‘mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmā’ti.
Teva tevijjā brāhmaṇā evamāhaṁsu:
‘yaṁ na jānāma, yaṁ na passāma, tassa sahabyatāya maggaṁ desema—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāyā’ti.
Taṁ kiṁ maññasi, vāseṭṭha, nanu evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṁ na jānanti, yaṁ na passanti, tassa sahabyatāya maggaṁ desessanti—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāyāti netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.2. Nisseṇīupamā
2.2. The Simile of the Ladder

Seyyathāpi, vāseṭṭha, puriso cātumahāpathe nisseṇiṁ kareyya pāsādassa ārohaṇāya.
Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosi, jānāsi taṁ pāsādaṁ—puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?
‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

Iti puṭṭho ‘no’ti vadeyya.
Asked this, he’d say, ‘No.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ambho purisa, yaṁ tvaṁ na jānāsi, na passasi, tassa tvaṁ pāsādassa ārohaṇāya nisseṇiṁ karosī’ti?

‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’

Iti puṭṭho ‘āmā’ti vadeyya.
Asked this, he’d say, ‘Yes.’

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

nanu evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tassa purisassa appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, sir.”

“Evameva kho, vāseṭṭha, na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ ācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ ācariyapācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṁ brāhmaṇānaṁ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.
“In the same way,

Yepi kira tevijjānaṁ brāhmaṇānaṁ pubbakā isayo mantānaṁ kattāro mantānaṁ pavattāro, yesamidaṁ etarahi tevijjā brāhmaṇā porāṇaṁ mantapadaṁ gītaṁ pavuttaṁ samihitaṁ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṁ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṁsu—mayametaṁ jānāma, mayametaṁ passāma, yattha vā brahmā, yena vā brahmā, yahiṁ vā brahmāti.
Teva tevijjā brāhmaṇā evamāhaṁsu:
‘yaṁ na jānāma, yaṁ na passāma, tassa sahabyatāya maggaṁ desema, ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa

brahmasahabyatāyā’ti.
Taṁ kiṁ maññasi, vāseṭṭha, nanu evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti?
doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

“Addhā kho, bho gotama, evaṁ sante tevijjānaṁ brāhmaṇānaṁ appāṭihīrakataṁ bhāsitaṁ sampajjatī”ti.
“Clearly that’s the case, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṁ na jānanti, yaṁ na passanti, tassa sahabyatāya maggaṁ desessanti. Ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāyāti, netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.3. Aciravatīnadīupamā
2.3. The Simile of the River Aciravatī

Seyyathāpi, vāseṭṭha, ayaṁ aciravatī nadī pūrā udakassa samatittikā kākapeyyā.
Suppose the river Aciravatī was full to the brim so a crow could drink from it.

Atha puriso āgaccheyya pāratthiko pāragavesī pāragāmī pāraṁ taritukāmo.
Then along comes a person who wants to cross over to the far shore.

So orime tīre ṭhito pārimaṁ tīraṁ avheyya:
Standing on the near shore, they’d call out to the far shore,

‘ehi pārāpāraṁ, ehi pārāpāran’ti.
‘Come here, far shore! Come here, far shore!’

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

api nu tassa purisassa avhāyanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā aciravatiyā nadiyā pārimaṁ tīraṁ orimaṁ tīraṁ āgaccheyyā”ti?
Would the far shore of the Aciravatī river come over to the near shore because of that man’s call, request, desire, or expectation?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Evameva kho, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakārakā te dhamme samādāya vattamānā evamāhaṁsu:
“In the same way, Vāseṭṭha, the brahmins proficient in the three Vedas proceed having given up those things that make one a true brahmin, and having undertaken those things that make one not a true brahmin. Yet they say:

‘indamavhayāma, somamavhayāma, varuṇamavhayāma, īsānamavhayāma, pajāpatimavhayāma, brahmamavhayāma, mahiddhimavhayāma, yamamavhayāmā’ti.
‘We call upon Indra! We call upon Soma! We call upon Varuṇa! We call upon Īsāna! We call upon Pajāpati! We call upon Brahmā! We call upon Mahiddhi! We call upon Yama!’

Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakārakā te dhamme samādāya vattamānā avhāyanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā kāyassa bhedā paraṁ maraṇā brahmānaṁ sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
So long as they proceed in this way it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

Seyyathāpi, vāseṭṭha, ayaṁ aciravatī nadī pūrā udakassa samatittikā kākapeyyā.
Suppose the river Aciravatī was full to the brim so a crow could drink from it.

Atha puriso āgaccheyya pāratthiko pāragavesī pāragāmī pāraṁ taritukāmo.
Then along comes a person who wants to cross over to the far shore.

So orime tīre daḷhāya anduyā pacchābāhaṁ gāḷhabandhanaṁ baddho.
But while still on the near shore, their arms are tied tightly behind their back with a strong chain.

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

api nu so puriso aciravatiyā nadiyā orimā tīrā pārimaṁ tīraṁ gaccheyyā”ti?
Could that person cross over to the far shore?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Evameva kho, vāseṭṭha, pañcime kāmaguṇā ariyassa vinaye andūtipi vuccanti, bandhanantipi vuccanti.
“In the same way, the five kinds of sensual stimulation are called ‘chains’ and ‘fetters’ in the training of the Noble One.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Sotaviññeyyā saddā …pe…
Sounds known by the ear …

ghānaviññeyyā gandhā …
Smells known by the nose …

jivhāviññeyyā rasā …
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, vāseṭṭha, pañca kāmaguṇā ariyassa vinaye andūtipi vuccanti, bandhanantipi vuccanti.
These are the five kinds of sensual stimulation that are called ‘chains’ and ‘fetters’ in the training of the Noble One.

Ime kho, vāseṭṭha, pañca kāmaguṇe tevijjā brāhmaṇā gadhitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti.
The brahmins proficient in the three Vedas enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā, te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakārakā, te dhamme samādāya vattamānā pañca kāmaguṇe gadhitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjantā kāmandubandhanabaddhā kāyassa bhedā paraṁ maraṇā brahmānaṁ sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
So long as they enjoy them it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

Seyyathāpi, vāseṭṭha, ayaṁ aciravatī nadī pūrā udakassa samatittikā kākapeyyā.
Suppose the river Aciravatī was full to the brim so a crow could drink from it.

Atha puriso āgaccheyya pāratthiko pāragavesī pāragāmī pāraṁ taritukāmo.
Then along comes a person who wants to cross over to the far shore.

So orime tīre sasīsaṁ pārupitvā nipajjeyya.
But they'd lie down wrapped in cloth from head to foot.

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

api nu so puriso aciravatiyā nadiyā orimā tīrā pārimaṁ tīraṁ gaccheyyā"ti?
Could that person cross over to the far shore?"

"No hidaṁ, bho gotama".
"No, Master Gotama."

"Evameva kho, vāseṭṭha, pañcime nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyonāhanātipi vuccanti.
"In the same way, the five hindrances are called 'obstacles' and 'hindrances' and 'coverings' and 'shrouds' in the training of the Noble One.

Katame pañca?
What five?

Kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ.
The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Ime kho, vāseṭṭha, pañca nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyonāhanātipi vuccanti.
These five hindrances are called 'obstacles' and 'hindrances' and 'coverings' and 'shrouds' in the training of the Noble One.

Imehi kho, vāseṭṭha, pañcahi nīvaraṇehi tevijjā brāhmaṇā āvuṭā nivutā onaddhā pariyonaddhā.
The brahmins proficient in the three Vedas are obstructed, shrouded, covered, and engulfed by these five hindrances.

Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakārakā te dhamme samādāya vattamānā pañcahi nīvaraṇehi āvuṭā nivutā onaddhā pariyonaddhā kāyassa bhedā paraṁ maraṇā brahmānaṁ sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
So long as they are so obstructed it's impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

3. Saṁsandanakathā

3. Converging

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

kinti te sutaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ, sapariggaho vā brahmā apariggaho vā"ti?
Have you heard that the brahmins who are elderly and senior, the teachers of teachers, say whether Brahmā is possessive or not?"

"Apariggaho, bho gotama".
"That he is not, Master Gotama."

"Saveracitto vā averacitto vā"ti?

“Is his heart full of enmity or not?”

“Averacitto, bho gotama”.
“It is not.”

“Sabyāpajjacitto vā abyāpajjacitto vā”ti?
“Is his heart full of ill will or not?”

“Abyāpajjacitto, bho gotama”.
“It is not.”

“Saṅkiliṭṭhacitto vā asaṅkiliṭṭhacitto vā”ti?
“Is his heart corrupted or not?”

“Asaṅkiliṭṭhacitto, bho gotama”.
“It is not.”

“Vasavattī vā avasavattī vā”ti?
“Does he wield power or not?”

“Vasavattī, bho gotama”.
“He does.”

“Taṁ kiṁ maññasi, vāseṭṭha,
“What do you think, Vāseṭṭha?

sapariggahā vā tevijjā brāhmaṇā apariggahā vā”ti?
Are the brahmins proficient in the three Vedas possessive or not?”

“Sapariggahā, bho gotama”.
“They are.”

“Saveracittā vā averacittā vā”ti?

“Are their hearts full of enmity or not?”

“Saveracittā, bho gotama”.
“They are.”

“Sabyāpajjacittā vā abyāpajjacittā vā”ti?
“Are their hearts full of ill will or not?”

“Sabyāpajjacittā, bho gotama”.
“They are.”

“Saṅkiliṭṭhacittā vā asaṅkiliṭṭhacittā vā”ti?
“Are their hearts corrupted or not?”

“Saṅkiliṭṭhacittā, bho gotama”.
“They are.”

“Vasavattī vā avasavattī vā”ti?
“Do they wield power or not?”

“Avasavattī, bho gotama”.
“They do not.”

“Iti kira, vāseṭṭha, sapariggahā tevijjā brāhmaṇā apariggaho brahmā.
“So it seems that the brahmins proficient in the three Vedas are possessive, but Brahmā is not.

Api nu kho sapariggahānaṁ tevijjānaṁ brāhmaṇānaṁ apariggahena brahmunā saddhiṁ saṁsandati sametī”ti?
But would brahmins who are possessive come together and converge with Brahmā, who isn’t possessive?”

“No hidaṁ, bho gotama”.

“No, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, sapariggahā tevijjā brāhmaṇā kāyassa bhedā paraṁ maraṇā apariggahassa brahmuno sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha! It’s impossible that the brahmins who are possessive will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn’t possessive.

Iti kira, vāseṭṭha, saveracittā tevijjā brāhmaṇā, averacitto brahmā … pe…
And it seems that the brahmins have enmity,

sabyāpajjacittā tevijjā brāhmaṇā abyāpajjacitto brahmā …
ill will,

saṅkiliṭṭhacittā tevijjā brāhmaṇā asaṅkiliṭṭhacitto brahmā …
corruption,

avasavattī tevijjā brāhmaṇā vasavattī brahmā, api nu kho avasavattīnaṁ tevijjānaṁ brāhmaṇānaṁ vasavattinā brahmunā saddhiṁ saṁsandati sametī”ti?
and do not wield power, while Brahmā is the opposite in all these things. But would brahmins who are opposite to Brahmā in all things come together and converge with him?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.”

“Sādhu, vāseṭṭha, te vata, vāseṭṭha, avasavattī tevijjā brāhmaṇā kāyassa bhedā paraṁ maraṇā vasavattissa brahmuno sahabyūpagā bhavissantīti, netaṁ ṭhānaṁ vijjati.
“Good, Vāseṭṭha! It’s impossible that such brahmins will, when the body breaks up, after death, be reborn in the company of Brahmā.

Idha kho pana te, vāseṭṭha, tevijjā brāhmaṇā āsīditvā saṁsīdanti, saṁsīditvā visāraṁ pāpuṇanti, sukkhataraṁ maññe taranti.
But here the brahmins proficient in the three Vedas sink down where they have sat, only to drift apart, while imagining they're crossing over to drier ground.

Tasmā idaṁ tevijjānaṁ brāhmaṇānaṁ tevijjāiriṇantipi vuccati, tevijjāvivanantipi vuccati, tevijjābyasanantipi vuccatī"ti.
That's why the three Vedas of the brahmins are called a 'salted land' and a 'barren land' and a 'disaster'."

Evaṁ vutte, vāseṭṭho māṇavo bhagavantaṁ etadavoca:
When he said this, Vāseṭṭha said to the Buddha,

"sutaṁ metaṁ, bho gotama, samaṇo gotamo brahmānaṁ sahabyatāya maggaṁ jānātī"ti.
"I have heard, Master Gotama, that you know the path to company with Brahmā."

"Taṁ kiṁ maññasi, vāseṭṭha.
"What do you think, Vāseṭṭha?

Āsanne ito manasākaṭaṁ, na ito dūre manasākaṭan"ti?
Is the village of Manasākaṭa nearby?"

"Evaṁ, bho gotama, āsanne ito manasākaṭaṁ, na ito dūre manasākaṭan"ti.
"Yes it is."

"Taṁ kiṁ maññasi, vāseṭṭha,
"What do you think, Vāseṭṭha?

idhassa puriso manasākaṭe jātasaṁvaddho.
Suppose a person was born and raised in Manasākaṭa.

Tamenaṁ manasākaṭato tāvadeva avasaṭaṁ manasākaṭassa maggaṁ puccheyyuṁ.

And as soon as they left the town some people asked them for the road to Manasākaṭa.

Siyā nu kho, vāseṭṭha, tassa purisassa manasākaṭe jātasaṁvaddhassa manasākaṭassa maggaṁ puṭṭhassa dandhāyitattaṁ vā vitthāyitattaṁ vā”ti?
Would they be slow or hesitant to answer?”

“No hidaṁ, bho gotama”.
“No, Master Gotama.

“Taṁ kissa hetu”?
Why is that?

“Amu hi, bho gotama, puriso manasākaṭe jātasaṁvaddho, tassa sabbāneva manasākaṭassa maggāni suviditānī”ti.
Because they were born and raised in Manasākaṭa. They’re well acquainted with all the roads to the village.”

“Siyā kho, vāseṭṭha, tassa purisassa manasākaṭe jātasaṁvaddhassa manasākaṭassa maggaṁ puṭṭhassa dandhāyitattaṁ vā vitthāyitattaṁ vā, na tveva tathāgatassa brahmaloke vā brahmalokagāminiyā vā paṭipadāya puṭṭhassa dandhāyitattaṁ vā vitthāyitattaṁ vā.
“Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the Brahmā realm.

Brahmānañcāhaṁ, vāseṭṭha, pajānāmi brahmalokañca brahmalokagāminiñca paṭipadaṁ, yathā paṭipanno ca brahmalokaṁ upapanno, tañca pajānāmī”ti.
I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm.”

Evaṁ vutte, vāseṭṭho māṇavo bhagavantaṁ etadavoca:
When he said this, Vāseṭṭha said to the Buddha,

“sutaṁ metaṁ, bho gotama, samaṇo gotamo brahmānaṁ sahabyatāya maggaṁ desetī”ti.
“I have heard, Master Gotama, that you teach the path to company with Brahmā.

“Sādhu no bhavaṁ gotamo brahmānaṁ sahabyatāya maggaṁ desetu ullumpatu bhavaṁ gotamo brāhmaṇiṁ pajan”ti.
Please teach us that path and elevate this generation of brahmins.”

“Tena hi, vāseṭṭha, suṇāhi; sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, Vāseṭṭha, listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho vāseṭṭho māṇavo bhagavato paccassosi.
“Yes, sir,” replied Vāseṭṭha.

4. Brahmalokamaggadesanā
4. Teaching the Path to Brahmā

Bhagavā etadavoca:
The Buddha said this:

“idha, vāseṭṭha, tathāgato loke uppajjati arahaṁ, sammāsambuddho …pe…
“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha …

Evaṁ kho, vāseṭṭha, bhikkhu sīlasampanno hoti …pe…
That’s how a mendicant is accomplished in ethics. …

tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body

becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

So mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;
Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters.

evameva kho, vāseṭṭha, evaṁ bhāvitāya mettāya cetovimuttiyā yaṁ pamāṇakataṁ kammaṁ na taṁ tatrāvasissati, na taṁ tatrāvatiṭṭhati.
In the same way, when the heart's release by love has been developed like this, any limited deeds they've done don't remain or persist there.

Ayampi kho, vāseṭṭha, brahmānaṁ sahabyatāya maggo.
This is a path to companionship with Brahmā.

Puna caparaṁ, vāseṭṭha, bhikkhu karuṇāsahagatena cetasā …pe…
Furthermore, a mendicant meditates spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
They meditate spreading a heart full of rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā

vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;
Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters.

evameva kho, vāseṭṭha, evaṁ bhāvitāya upekkhāya cetovimuttiyā yaṁ pamāṇakataṁ kammaṁ na taṁ tatrāvasissati, na taṁ tatrāvatiṭṭhati.
In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Ayampi kho, vāseṭṭha, brahmānaṁ sahabyatāya maggo.
This too is a path to companionship with Brahmā.

Taṁ kiṁ maññasi, vāseṭṭha,
What do you think, Vāseṭṭha?

evaṁvihārī bhikkhu sapariggaho vā apariggaho vā"ti?
When a mendicant meditates like this, are they possessive or not?"

"Apariggaho, bho gotama".
"They are not."

"Saveracitto vā averacitto vā"ti?
"Is their heart full of enmity or not?"

"Averacitto, bho gotama".
"It is not."

“Sabyāpajjacitto vā abyāpajjacitto vā”ti?
“Is their heart full of ill will or not?”

“Abyāpajjacitto, bho gotama”.
“It is not.”

“Saṅkiliṭṭhacitto vā asaṅkiliṭṭhacitto vā”ti?
“Is their heart corrupted or not?”

“Asaṅkiliṭṭhacitto, bho gotama”.
“It is not.”

“Vasavattī vā avasavattī vā”ti?
“Do they wield power or not?”

“Vasavattī, bho gotama”.
“They do.”

“Iti kira, vāseṭṭha, apariggaho bhikkhu, apariggaho brahmā.
“So it seems that that mendicant is not possessive, and neither is Brahmā.

Api nu kho apariggahassa bhikkhuno apariggahena brahmunā saddhiṁ saṁsandati sametī”ti?
Would a mendicant who is not possessive come together and converge with Brahmā, who isn’t possessive?”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Sādhu, vāseṭṭha, so vata vāseṭṭha apariggaho bhikkhu kāyassa bhedā paraṁ maraṇā apariggahassa brahmuno sahabyūpago bhavissatīti, ṭhānametaṁ vijjati.
“Good, Vāseṭṭha! It’s possible that a mendicant who is not possessive will, when the body breaks up, after death, be reborn in the company of Brahmā,

who isn’t possessive.

Iti kira, vāseṭṭha, averacitto bhikkhu, averacitto brahmā …pe…
And it seems that that mendicant has no enmity,

abyāpajjacitto bhikkhu, abyāpajjacitto brahmā …
ill will,

asaṅkiliṭṭhacitto bhikkhu, asaṅkiliṭṭhacitto brahmā …
corruption,

vasavattī bhikkhu, vasavattī brahmā, api nu kho vasavattissa bhikkhuno vasavattinā brahmunā saddhiṁ saṁsandati sametī”ti?
and does wield power, while Brahmā is the same in all these things. Would a mendicant who is the same as Brahmā in all things come together and converge with him?”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Sādhu, vāseṭṭha, so vata, vāseṭṭha, vasavattī bhikkhu kāyassa bhedā paraṁ maraṇā vasavattissa brahmuno sahabyūpago bhavissatīti, ṭhānametaṁ vijjatī”ti.
“Good, Vāseṭṭha! It’s possible that that mendicant will, when the body breaks up, after death, be reborn in the company of Brahmā.”

Evaṁ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṁ etadavocuṁ:
When he had spoken, Vāseṭṭha and Bhāradvāja said to him,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways.

Ete mayaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāma, dhammañca bhikkhusaṅghañca.
We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavaṁ gotamo dhāretu ajjatagge pāṇupete saraṇaṁ gate"ti.
From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life."

Tevijjasuttaṁ niṭṭhitaṁ terasamaṁ.

Sīlakkhandhavaggo niṭṭhito.

Tassuddānaṁ

Brahmāsāmaññaambaṭṭha,
Soṇakūṭamahālijālinī;
Sīhapoṭṭhapādasubho kevaṭṭo,
Lohiccatevijjā terasāti.

Sīlakkhandhavaggapāḷi niṭṭhitā.

Mahā Vagga

The Great Section

14 Mahāpadānasutta:
The Great Discourse on Traces Left Behind

1. Pubbenivāsapaṭisaṁyuttakathā
1. On Past Lives

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme kareriku ṭikāyaṁ.
At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery, in the hut by the kareri tree.

Atha kho sambahulānaṁ bhikkhūnaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ karerimaṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ pubbenivāsapaṭisaṁyuttā dhammī kathā udapādi:
Then after the meal, on return from almsround, several senior mendicants sat together in the pavilion by the kareri tree and this Dhamma talk on the subject of past lives came up among them,

“itipi pubbenivāso, itipi pubbenivāso”ti.
“So it was in a past life; such it was in a past life.”

Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya tesaṁ bhikkhūnaṁ imaṁ kathāsallāpaṁ.

With clairaudience that is purified and superhuman, the Buddha heard that discussion among the mendicants.

Atha kho bhagavā uṭṭhāyāsanā yena karerimaṇḍalamāḷo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi, nisajja kho bhagavā bhikkhū āmantesi:
So he got up from his seat and went to the pavilion, where he sat on the seat spread out and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā; kā ca pana vo antarākathā vippakatā”ti?
“Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”

Evaṁ vutte, te bhikkhū bhagavantaṁ etadavocuṁ:
The mendicants told him what had happened, adding,

“idha, bhante, amhākaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ karerimaṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ pubbenivāsapaṭisaṁyuttā dhammī kathā udapādi:
‘itipi pubbenivāso itipi pubbenivāso’ti.
Ayaṁ kho no, bhante, antarākathā vippakatā. Atha bhagavā anuppatto”ti.
“This is the conversation that was unfinished when the Buddha arrived.”

“Iccheyyātha no tumhe, bhikkhave, pubbenivāsapaṭisaṁyuttaṁ dhammiṁ kathaṁ sotun”ti?
“Would you like to hear a Dhamma talk on the subject of past lives?”

“Etassa, bhagavā, kālo; etassa, sugata, kālo;
“Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā pubbenivāsapaṭisaṁyuttaṁ dhammiṁ kathaṁ kareyya, bhagavato sutvā bhikkhū dhāressantī”ti.
Let the Buddha give a Dhamma talk on the subject of past lives. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha sādhukaṁ manasi karotha bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Ito so, bhikkhave, ekanavutikappe yaṁ vipassī bhagavā arahaṁ sammāsambuddho loke udapādi.
“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened.

Ito so, bhikkhave, ekatiṁse kappe yaṁ sikhī bhagavā arahaṁ sammāsambuddho loke udapādi.
Thirty-one eons ago, the Buddha Sikhī arose in the world, perfected and fully awakened.

Tasmiññeva kho, bhikkhave, ekatiṁse kappe vessabhū bhagavā arahaṁ sammāsambuddho loke udapādi.
In the same thirty-first eon, the Buddha Vessabhū arose in the world, perfected and fully awakened.

Imasmiññeva kho, bhikkhave, bhaddakappe kakusandho bhagavā arahaṁ sammāsambuddho loke udapādi.
In the present fortunate eon, the Buddhas Kakusandha,

Imasmiññeva kho, bhikkhave, bhaddakappe koṇāgamano bhagavā arahaṁ sammāsambuddho loke udapādi.
Koṇāgamana,

Imasmiññeva kho, bhikkhave, bhaddakappe kassapo bhagavā arahaṁ sammāsambuddho loke udapādi.
and Kassapa arose in the world, perfected and fully awakened.

Imasmiññeva kho, bhikkhave, bhaddakappe ahaṁ etarahi arahaṁ sammāsambuddho loke uppanno.

And in the present fortunate eon, I have arisen in the world, perfected and fully awakened.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
The Buddhas Vipassī,

Sikhī, bhikkhave, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
Sikhī,

Vessabhū, bhikkhave, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
and Vessabhū were born as aristocrats into aristocrat families.

Kakusandho, bhikkhave, bhagavā arahaṁ sammāsambuddho brāhmaṇo jātiyā ahosi, brāhmaṇakule udapādi.
The Buddhas Kakusandha,

Koṇāgamano, bhikkhave, bhagavā arahaṁ sammāsambuddho brāhmaṇo jātiyā ahosi, brāhmaṇakule udapādi.
Koṇāgamana,

Kassapo, bhikkhave, bhagavā arahaṁ sammāsambuddho brāhmaṇo jātiyā ahosi, brāhmaṇakule udapādi.
and Kassapa were born as brahmins into brahmin families.

Ahaṁ, bhikkhave, etarahi arahaṁ sammāsambuddho khattiyo jātiyā ahosiṁ, khattiyakule uppanno.
I was born as an aristocrat into an aristocrat family.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho koṇḍañño gottena ahosi.
Koṇḍañña was the clan of Vipassī,

Sikhī, bhikkhave, bhagavā arahaṁ sammāsambuddho koṇḍañño gottena ahosi.
Sikhī,

Vessabhū, bhikkhave, bhagavā arahaṁ sammāsambuddho koṇḍaññho gottena ahosi.
and Vessabhū.

Kakusandho, bhikkhave, bhagavā arahaṁ sammāsambuddho kassapo gottena ahosi.
Kassapa was the clan of Kakusandha,

Koṇāgamano, bhikkhave, bhagavā arahaṁ sammāsambuddho kassapo gottena ahosi.
Koṇāgamana,

Kassapo, bhikkhave, bhagavā arahaṁ sammāsambuddho kassapo gottena ahosi.
and Kassapa.

Ahaṁ, bhikkhave, etarahi arahaṁ sammāsambuddho gotamo gottena ahosiṁ.
Gotama is my clan.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇaṁ ahosi.
For Vipassī, the life-span was 80,000 years.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa sattativassasahassāni āyuppamāṇaṁ ahosi.
For Sikhī, the life-span was 70,000 years.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa saṭṭhivassasahassāni āyuppamāṇaṁ ahosi.
For Vessabhū, the life-span was 60,000 years.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa cattālīsavassasahassāni āyuppamāṇaṁ ahosi.
For Kakusandha, the life-span was 40,000 years.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa tiṁsavassasahassāni āyuppamāṇaṁ ahosi.
For Koṇāgamana, the life-span was 30,000 years.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa vīsativassasahassāni āyuppamāṇaṁ ahosi.
For Kassapa, the life-span was 20,000 years.

Mayhaṁ, bhikkhave, etarahi appakaṁ āyuppamāṇaṁ parittaṁ lahukaṁ; yo ciraṁ jīvati, so vassasataṁ appaṁ vā bhiyyo.
For me at this time the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho pāṭaliyā mūle abhisambuddho.
Vipassī was awakened at the root of a patala tree.

Sikhī, bhikkhave, bhagavā arahaṁ sammāsambuddho puṇḍarīkassa mūle abhisambuddho.
Sikhī was awakened at the root of a white-mango tree.

Vessabhū, bhikkhave, bhagavā arahaṁ sammāsambuddho sālassa mūle abhisambuddho.
Vessabhū was awakened at the root of a sal tree.

Kakusandho, bhikkhave, bhagavā arahaṁ sammāsambuddho sirīsassa mūle abhisambuddho.
Kakusandha was awakened at the root of a sirisa tree.

Koṇāgamano, bhikkhave, bhagavā arahaṁ sammāsambuddho udumbarassa mūle abhisambuddho.
Koṇāgamana was awakened at the root of a cluster fig tree.

Kassapo, bhikkhave, bhagavā arahaṁ sammāsambuddho nigrodhassa mūle abhisambuddho.
Kassapa was awakened at the root of a banyan tree.

Ahaṁ, bhikkhave, etarahi arahaṁ sammāsambuddho assatthassa mūle abhisambuddho.
I was awakened at the root of a peepal tree.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa khaṇḍatissaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.

Vipassī had a fine pair of chief disciples named Khaṇḍa and Tissa.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa abhibhūsambhavaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa soṇuttaraṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Vessabhū had a fine pair of chief disciples named Soṇa and Uttara.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa bhiyyosuttaraṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa tissabhāradvājaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja.

Mayhaṁ, bhikkhave, etarahi sāriputtamoggallānaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
I have a fine pair of chief disciples named Sāriputta and Moggallāna.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ. Eko sāvakānaṁ sannipāto ahosi aṭṭhasaṭṭhibhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi bhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni. Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
Vipassī had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ. Eko sāvakānaṁ sannipāto ahosi

bhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni, eko sāvakānaṁ sannipāto ahosi sattatibhikkhusahassāni. Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
Sikhī had three gatherings of disciples—one of 100,000, one of 80,000, and one of 70,000—all of them mendicants who had ended their defilements.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ. Eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni, eko sāvakānaṁ sannipāto ahosi sattatibhikkhusahassāni, eko sāvakānaṁ sannipāto ahosi saṭṭhibhikkhusahassāni. Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
Vessabhū had three gatherings of disciples—one of 80,000, one of 70,000, and one of 60,000—all of them mendicants who had ended their defilements.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṁ sannipāto ahosi cattālīsabhikkhusahassāni. Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
Kakusandha had one gathering of disciples—40,000 mendicants who had ended their defilements.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṁ sannipāto ahosi tiṁsabhikkhusahassāni. Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
Koṇāgamana had one gathering of disciples—30,000 mendicants who had ended their defilements.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṁ sannipāto ahosi vīsatibhikkhusahassāni. Kassapassa,

bhikkhave, bhagavato arahato sammāsambuddhassa ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
Kassapa had one gathering of disciples—20,000 mendicants who had ended their defilements.

Mayhaṁ, bhikkhave, etarahi eko sāvakānaṁ sannipāto ahosi aḍḍhateḷasāni bhikkhusatāni. Mayhaṁ, bhikkhave, ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
I have had one gathering of disciples—1,250 mendicants who had ended their defilements.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Vipassī had as chief attendant a mendicant named Asoka.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa khemaṅkaro nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Sikhī had as chief attendant a mendicant named Khemaṅkara.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa upasanto nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Vessabhū had as chief attendant a mendicant named Upasanta.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa buddhijo nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Kakusandha had as chief attendant a mendicant named Buddhija.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa sotthijo nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Koṇāgamana had as chief attendant a mendicant named Sotthija.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa sabbamitto nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Kassapa had as chief attendant a mendicant named Sabbamitta.

Mayhaṁ, bhikkhave, etarahi ānando nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
I have as chief attendant a mendicant named Ānanda.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahosi.
Vipassī's father was King Bandhuma,

Bandhumatī nāma devī mātā ahosi janetti.
his birth mother was Queen Bandhumatī,

Bandhumassa raññho bandhumatī nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Bandhumatī.

Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa aruṇo nāma rājā pitā ahosi.
Sikhī's father was King Aruṇa,

Pabhāvatī nāma devī mātā ahosi janetti.
his birth mother was Queen Pabhāvatī,

Aruṇassa raññho aruṇavatī nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Aruṇavatī.

Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa suppatito nāma rājā pitā ahosi.
Vessabhū's father was King Suppatita,

Vassavatī nāma devī mātā ahosi janetti.
his birth mother was Queen Vassavatī,

Suppatitassa raññho anomaṁ nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Anoma.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa aggidatto nāma brāhmaṇo pitā ahosi.
Kakusandha's father was the brahmin Aggidatta,

Visākhā nāma brāhmaṇī mātā ahosi janetti.
and his birth mother was the brahmin lady Visākhā.

Tena kho pana, bhikkhave, samayena khemo nāma rājā ahosi.
At that time the king was Khema,

Khemassa raññho khemavatī nāma nagaraṁ rājadhānī ahosi.
whose capital city was named Khemavatī.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa yaññadatto nāma brāhmaṇo pitā ahosi.
Koṇāgamana's father was the brahmin Yaññadatta,

Uttarā nāma brāhmaṇī mātā ahosi janetti.
and his birth mother was the brahmin lady Uttarā.

Tena kho pana, bhikkhave, samayena sobho nāma rājā ahosi.
At that time the king was Sobha,

Sobhassa raññho sobhavatī nāma nagaraṁ rājadhānī ahosi.
whose capital city was named Sobhavatī.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa brahmadatto nāma brāhmaṇo pitā ahosi.
Kassapa's father was the brahmin Brahmadatta,

Dhanavatī nāma brāhmaṇī mātā ahosi janetti.
and his birth mother was the brahmin lady Dhanavatī.

Tena kho pana, bhikkhave, samayena kikī nāma rājā ahosi.
At that time the king was Kikī,

Kikissa raññho bārāṇasī nāma nagaraṁ rājadhānī ahosi.
whose capital city was named Benares.

Mayhaṁ, bhikkhave, etarahi suddhodano nāma rājā pitā ahosi.
In this life, my father was King Suddhodana,

Māyā nāma devī mātā ahosi janetti.
my birth mother was Queen Māyā,

Kapilavatthu nāma nagaraṁ rājadhānī ahosī"ti.
and our capital city was Kapilavatthu."

Idamavoca bhagavā.

That is what the Buddha said.

Idaṁ vatvāna sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesaṁ bhikkhūnaṁ acirapakkantassa bhagavato ayamantarākathā udapādi:
Soon after the Buddha left, those mendicants discussed among themselves:

“acchariyaṁ, āvuso, abbhutaṁ, āvuso, tathāgatassa mahiddhikatā mahānubhāvatā.
“It’s incredible, reverends, it’s amazing, the power and might of a Realized One!

Yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarissati, nāmatopi anussarissati, gottatopi anussarissati, āyuppamāṇatopi anussarissati, sāvakayugatopi anussarissati, sāvakasannipātatopi anussarissati:
For he is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering.

‘evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’”ti.
He knows the caste they were born in, and also their names, clans, conduct, qualities, wisdom, meditation, and freedom.

“Kiṁ nu kho, āvuso, tathāgatasseva nu kho esā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati: ‘evaṁjaccā te bhagavanto

ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’ti,
Is it because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things?

udāhu devatā tathāgatassa etamatthaṁ ārocesuṁ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati: ‘evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’”ti.
Or did deities tell him?”

Ayañca hidaṁ tesaṁ bhikkhūnaṁ antarākathā vippakatā hoti.
But this conversation among those mendicants was left unfinished.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena karerimaṇḍalamāḷo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the kareri tree, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā; kā ca pana vo antarākathā vippakatā”ti?
“Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”

Evaṁ vutte, te bhikkhū bhagavantaṁ etadavocuṁ:
The mendicants told him what had happened, adding,

“idha, bhante, amhākaṁ acirapakkantassa bhagavato ayaṁ antarākathā udapādi:
‘acchariyaṁ, āvuso, abbhutaṁ, āvuso, tathāgatassa mahiddhikatā mahānubhāvatā.

Yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarissati, nāmatopi anussarissati, gottatopi anussarissati, āyuppamāṇatopi anussarissati, sāvakayugatopi anussarissati, sāvakasannipātatopi anussarissati:
“evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī”ti.
Kiṁ nu kho, āvuso, tathāgatasseva nu kho esā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:
“evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī”ti.
Udāhu devatā tathāgatassa etamatthaṁ ārocesuṁ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:
“evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī”’ti?
Ayaṁ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.
“This was our conversation that was unfinished when the Buddha arrived.”

“Tathāgatassevesā, bhikkhave, dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:

“It is because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things.

‘evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’ti.
Devatāpi tathāgatassa etamatthaṁ ārocesuṁ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:
And the deities also told me.

‘evaṁjaccā te bhagavanto ahesuṁ itipi, evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’ti.

Iccheyyātha no tumhe, bhikkhave, bhiyyoso mattāya pubbenivāsapaṭisaṁyuttaṁ dhammiṁ kathaṁ sotun”ti?
Would you like to hear a further Dhamma talk on the subject of past lives?”

“Etassa, bhagavā, kālo; etassa, sugata, kālo;
“Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā bhiyyoso mattāya pubbenivāsapaṭisaṁyuttaṁ dhammiṁ kathaṁ kareyya, bhagavato sutvā bhikkhū dhāressantī”ti.
Let the Buddha give a further Dhamma talk on the subject of past lives. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Ito so, bhikkhave, ekanavutikappe yaṁ vipassī bhagavā arahaṁ sammāsambuddho loke udapādi.
“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
He was born as an aristocrat into an aristocrat family.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho koṇḍañño gottena ahosi.
His clan was Koṇḍañña.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇaṁ ahosi.
He lived for 80,000 years.

Vipassī, bhikkhave, bhagavā arahaṁ sammāsambuddho pāṭaliyā mūle abhisambuddho.
He was awakened at the root of a patala tree.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa khaṇḍatissaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
He had a fine pair of chief disciples named Khaṇḍa and Tissa.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ.
He had three gatherings of disciples—

Eko sāvakānaṁ sannipāto ahosi aṭṭhasaṭṭhibhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi bhikkhusatasahassaṁ, eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni.
one of 6,800,000, one of 100,000, and one of 80,000—

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
all of them mendicants who had ended their defilements.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
He had as chief attendant a mendicant named Asoka.

Vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahosi.
His father was King Bandhuma,

Bandhumatī nāma devī mātā ahosi janetti.
his birth mother was Queen Bandhumatī,

Bandhumassa raññho bandhumatī nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Bandhumatī.

2. Bodhisattadhammatā

2. What's Normal For One Intent on Awakening

Atha kho, bhikkhave, vipassī bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṁ okkami.
When Vipassī, the being intent on awakening, passed away from the host of Joyful Gods, he was conceived in his mother's womb, mindful and aware.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto tusitā kāyā cavitvā mātukucchiṁ okkamati.
It's normal that, when the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother's womb.

Atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evaṁmahiddhikā evaṁmahānubhāvā ābhāya nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yepi tattha sattā upapannā, tepi tenobhāsena aññamaññaṁ sañjānanti: ‘aññepi kira, bho, santi sattā idhūpapannā’ti.
And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati. Appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, cattāro naṁ devaputtā catuddisaṁ rakkhāya upagacchanti: ‘mā naṁ bodhisattaṁ vā bodhisattamātaraṁ vā manusso vā amanusso vā koci vā viheṭhesī’ti.
It’s normal that, when the being intent on awakening is conceived in his mother’s belly, four gods approach to guard the four quarters, so that no

human or non-human or anyone at all shall harm the being intent on awakening or his mother.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti, viratā pāṇātipātā, viratā adinnādānā, viratā kāmesumicchācārā, viratā musāvādā, viratā surāmerayamajjappamādaṭṭhānā.
It's normal that, when the being intent on awakening is conceived in his mother's belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, na bodhisattamātu purisesu mānasaṁ uppajjati kāmaguṇūpasaṁhitaṁ, anatikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittena.
It's normal that, when the being intent on awakening is conceived in his mother's belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, lābhinī bodhisattamātā hoti pañcannaṁ kāmaguṇānaṁ. Sā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāreti.
It's normal that, when the being intent on awakening is conceived in his mother's belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.

Ayamettha dhammatā.

This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati. Sukhinī bodhisattamātā hoti akilantakāyā, bodhisattañca bodhisattamātā tirokucchigataṁ passati sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
It's normal that, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.

Seyyathāpi, bhikkhave, maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno. Tatrāssa suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā.
Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tamenaṁ cakkhumā puriso hatthe karitvā paccavekkheyya: 'ayaṁ kho maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno. Tatridaṁ suttaṁ āvutaṁ nīlaṁ vā pītaṁ vā lohitaṁ vā odātaṁ vā paṇḍusuttaṁ vā'ti.
And someone with good eyesight were to take it in their hand and examine it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

Evameva kho, bhikkhave, yadā bodhisatto mātukucchiṁ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati, sukhinī bodhisattamātā hoti akilantakāyā, bodhisattañca bodhisattamātā tirokucchigataṁ passati sabbaṅgapaccaṅgiṁ ahīnindriyaṁ.
In the same way, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily

fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, sattāhajāte bodhisatte bodhisattamātā kālaṁ karoti tusitaṁ kāyaṁ upapajjati.
It's normal that, seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yathā aññā itthikā nava vā dasa vā māse gabbhaṁ kucchinā pariharitvā vijāyanti, na hevaṁ bodhisattaṁ bodhisattamātā vijāyati. Daseva māsāni bodhisattaṁ bodhisattamātā kucchinā pariharitvā vijāyati.
It's normal that, while other women carry the infant in the womb for nine or ten months before giving birth, not so the mother of the being intent on awakening. She gives birth after exactly ten months.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yathā aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṁ bodhisattaṁ bodhisattamātā vijāyati. Ṭhitāva bodhisattaṁ bodhisattamātā vijāyati.
It's normal that, while other women give birth while sitting or lying down, not so the mother of the being intent on awakening. She only gives birth standing up.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, devā paṭhamaṁ paṭiggaṇhanti, pacchā manussā.

It’s normal that, when the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto pathaviṁ hoti, cattāro naṁ devaputtā paṭiggahetvā mātu purato ṭhapenti: ‘attamanā, devi, hohi; mahesakkho te putto uppanno’ti.
It’s normal that, when the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four gods receive him and place him before his mother, saying: ‘Rejoice, O Queen! An illustrious son is born to you.’

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado.
It’s normal that, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.

Seyyathāpi, bhikkhave, maṇiratanaṁ kāsike vatthe nikkhittaṁ neva maṇiratanaṁ kāsikaṁ vatthaṁ makkheti, nāpi kāsikaṁ vatthaṁ maṇiratanaṁ makkheti.
Suppose a jewel-treasure was placed on a cloth from Kāsi. The jewel would not soil the cloth, nor would the cloth soil the jewel.

Taṁ kissa hetu?
Why is that?

Ubhinnaṁ suddhattā.
Because of the cleanliness of them both.

Evameva kho, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito, udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado.
In the same way, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti—ekā sītassa ekā uṇhassa yena bodhisattassa udakakiccaṁ karonti mātu ca.
It's normal that, when the being intent on awakening emerges from his mother's womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, sampatijāto bodhisatto samehi pādehi patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati setamhi chatte anudhāriyamāne, sabbā ca disā anuviloketi, āsabhiṁ vācaṁ bhāsati 'aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo'ti.
It's normal that, as soon as he's born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic proclamation: 'I am the foremost in the world! I am the eldest in the world! I am the first in the world! This is my last rebirth. Now there are no more future lives.'

Ayamettha dhammatā.
This is normal in such a case.

Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati, atikkammeva devānaṁ devānubhāvaṁ.
It's normal that, when the being intent on awakening emerges from his mother's womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evaṁmahiddhikā evaṁmahānubhāvā ābhāya nānubhonti, tatthapi appamāṇo uḷāro obhāso pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yepi tattha sattā upapannā, tepi tenobhāsena aññamaññaṁ sañjānanti: 'aññepi kira, bho, santi sattā idhūpapannā'ti.
And the sentient beings reborn there recognize each other by that light: 'So, it seems other sentient beings have been reborn here!'

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṁ devānubhāvaṁ.
And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.

Ayamettha dhammatā.
This is normal in such a case.

3. Dvattiṁsamahāpurisalakkhaṇā

3. The Thirty-Two Marks of a Great Man

Jāte kho pana, bhikkhave, vipassimhi kumāre bandhumato rañño paṭivedesuṁ:
When Prince Vipassī was born, they announced it to King Bandhuma,

‘putto te, deva, jāto, taṁ devo passatū’ti.
‘Sire, your son is born! Let your majesty examine him!’

Addasā kho, bhikkhave, bandhumā rājā vipassiṁ kumāraṁ, disvā nemitte brāhmaṇe āmantāpetvā etadavoca:
When the king had examined the prince, he had the brahmin soothsayers summoned and said to them,

‘passantu bhonto nemittā brāhmaṇā kumāran’ti.
‘Gentlemen, please examine the prince.’

Addasaṁsu kho, bhikkhave, nemittā brāhmaṇā vipassiṁ kumāraṁ, disvā bandhumantaṁ rājānaṁ etadavocuṁ:
When they had examined him they said to the king,

‘attamano, deva, hohi, mahesakkho te putto uppanno, lābhā te, mahārāja, suladdhaṁ te, mahārāja, yassa te kule evarūpo putto uppanno.
‘Rejoice, O King! An illustrious son is born to you. You are fortunate, so very fortunate, to have a son

such as this born in this family!

Ayañhi, deva, kumāro dvattiṁsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
For the prince has the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni sattaratanāni bhavanti.
He has the following seven treasures:

Seyyathidaṁ—cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Katamehi cāyaṁ, deva, kumāro dvattiṁsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
And what are the marks which he possesses?

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. Tassimāni sattaratanāni bhavanti.

Seyyathidaṁ—cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭacchado. Ayañhi, deva, kumāro suppatiṭṭhitapādo. Yaṁ pāyaṁ, deva, kumāro suppatiṭṭhitapādo. Idampissa mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
He has well-planted feet.

Imassa, deva, kumārassa heṭṭhā pādatalesu cakkāni jātāni sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni. Yampi imassa, deva, kumārassa heṭṭhā pādatalesu cakkāni jātāni sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampissa mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

Ayañhi, deva, kumāro āyatapaṇhī …pe…
He has projecting heels.

Ayañhi, deva, kumāro dīghaṅgulī …pe…
He has long fingers.

Ayañhi, deva, kumāro mudutalunahatthapādo …pe…
His hands and feet are tender.

Ayañhi, deva kumāro jālahatthapādo …pe…

His hands and feet cling gracefully.

Ayañhi, deva, kumāro ussaṅkhapādo …pe…
His feet are arched.

Ayañhi, deva, kumāro eṇijaṅgho …pe…
His calves are like those of an antelope.

Ayañhi, deva, kumāro ṭhitakova anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati …pe…
When standing upright and not bending over, the palms of both hands touch the knees.

Ayañhi, deva, kumāro kosohitavatthaguyho …pe…
His private parts are covered in a foreskin.

Ayañhi, deva, kumāro suvaṇṇavaṇṇo kañcanasannibhattaco …pe…
He is gold colored; his skin has a golden sheen.

Ayañhi, deva, kumāro sukhumacchavī; sukhumattā chaviyā rajojallaṁ kāye na upalimpati …pe…
He has delicate skin, so delicate that dust and dirt don’t stick to his body.

Ayañhi, deva, kumāro ekekalomo; ekekāni lomāni lomakūpesu jātāni …pe…
His hairs grow one per pore.

Ayañhi, deva, kumāro uddhaggalomo; uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni …pe…
His hairs stand up; they’re blue-black and curl clockwise.

Ayañhi, deva, kumāro brahmujugatto …pe…
His body is tall and straight.

Ayañhi, deva, kumāro sattussado …pe…
He has bulging muscles in seven places.

Ayañhi, deva, kumāro sīhapubbaddhakāyo …pe…
His chest is like that of a lion.

Ayañhi, deva, kumāro citantaraṁso …pe…
The gap between the shoulder-blades is filled in.

Ayañhi, deva, kumāro nigrodhaparimaṇḍalo yāvatakvassa kāyo tāvatakvassa byāmo, yāvatakvassa byāmo, tāvatakvassa kāyo …pe…
He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

Ayañhi, deva, kumāro samavaṭṭakkhandho …pe…
His torso is cylindrical.

Ayañhi, deva, kumāro rasaggasaggī …pe…
He has an excellent sense of taste.

Ayañhi, deva, kumāro sīhahanu …pe…
His jaw is like that of a lion.

Ayañhi, deva, kumāro cattālīsadanto …pe…
He has forty teeth.

Ayañhi, deva, kumāro samadanto …pe…
His teeth are even.

Ayañhi, deva, kumāro aviraḷadanto …pe…
His teeth have no gaps.

Ayañhi, deva, kumāro susukkadāṭho …pe…

His teeth are perfectly white.

Ayañhi, deva, kumāro pahūtajivho …pe…
He has a large tongue.

Ayañhi, deva, kumāro brahmassaro karavīkabhāṇī …pe…
He has the voice of Brahmā, like a cuckoo's call.

Ayañhi, deva, kumāro abhinīlanetto …pe…
His eyes are deep blue.

Ayañhi, deva, kumāro gopakhumo …pe…
He has eyelashes like a cow's.

Imassa, deva, kumārassa uṇṇā bhamukantare jātā odātā mudutūlasannibhā. Yampi imassa, deva, kumārassa uṇṇā bhamukantare jātā odātā mudutūlasannibhā, idampimassa mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
Between his eyebrows there grows a tuft, soft and white like cotton-wool.

Ayañhi, deva, kumāro uṇhīsasīso. Yaṁ pāyaṁ, deva, kumāro uṇhīsasīso, idampissa mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
His head is shaped like a turban.

Imehi kho ayaṁ, deva, kumāro dvattiṁsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
These are the thirty-two marks of a great man that the prince has. A great man who possesses these has only two possible destinies, no other.

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
If he stays at home he becomes a king, a wheel-turning monarch.

Tassimāni sattaratanāni bhavanti.

Seyyathidaṁ—cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭacchado'ti.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.'

4. Vipassīsamaññā

4. How He Came to be Known as Vipassī

Atha kho, bhikkhave, bandhumā rājā nemitte brāhmaṇe ahatehi vatthehi acchādāpetvā sabbakāmehi santappesi.
Then King Bandhuma had the brahmin soothsayers dressed in unworn clothes and satisfied all their needs.

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa dhātiyo upaṭṭhāpesi.
Then the king appointed nurses for Prince Vipassī.

Aññā khīraṁ pāyenti, aññā nhāpenti, aññā dhārenti, aññā aṅkena pariharanti.
Some suckled him, some bathed him, some held him, and some carried him on their hip.

Jātassa kho pana, bhikkhave, vipassissa kumārassa setacchattaṁ dhārayittha divā ceva rattiñca:
From when he was born, a white parasol was held over him night and day, with the thought,

'mā naṁ sītaṁ vā uṇhaṁ vā tiṇaṁ vā rajo vā ussāvo vā bādhayitthā'ti.

‘Don’t let cold, heat, grass, dust, or damp bother him.’

Jāto kho pana, bhikkhave, vipassī kumāro bahuno janassa piyo ahosi manāpo.
He was dear and beloved by many people,

Seyyathāpi, bhikkhave, uppalaṁ vā padumaṁ vā puṇḍarīkaṁ vā bahuno janassa piyaṁ manāpaṁ;
like a blue water lily, or a pink or white lotus.

evameva kho, bhikkhave, vipassī kumāro bahuno janassa piyo ahosi manāpo.
Svāssudaṁ aṅkeneva aṅkaṁ parihariyati.
He was always passed from hip to hip.

Jāto kho pana, bhikkhave, vipassī kumāro mañjussaro ca ahosi vaggussaro ca madhurassaro ca pemaniyassaro ca.
From when he was born, his voice was charming, graceful, sweet, and lovely.

Seyyathāpi, bhikkhave, himavante pabbate karavīkā nāma sakuṇajāti mañjussarā ca vaggussarā ca madhurassarā ca pemaniyassarā ca;
It was as sweet as the song of a cuckoo-bird found in the Himalayas.

evameva kho, bhikkhave, vipassī kumāro mañjussaro ca ahosi vaggussaro ca madhurassaro ca pemaniyassaro ca.

Jātassa kho pana, bhikkhave, vipassissa kumārassa kammavipākajaṁ dibbacakkhu pāturahosi yena sudaṁ samantā yojanaṁ passati divā ceva rattiñca.
From when he was born, Prince Vipassī had the power of clairvoyance which manifested as a result of past deeds, by which he could see for a league all around both by day and by night.

Jāto kho pana, bhikkhave, vipassī kumāro animisanto pekkhati seyyathāpi devā tāvatiṁsā.
And he was unblinkingly watchful, like the gods of the Thirty-Three.

‘Animisanto kumāro pekkhatī’ti kho, bhikkhave, vipassissa kumārassa ‘vipassī vipassī’ tveva samaññā udapādi.
And because it was said that he was unblinkingly watchful, he came to be known as ‘Vipassī’.

Atha kho, bhikkhave, bandhumā rājā atthakaraṇe nisinno vipassiṁ kumāraṁ aṅke nisīdāpetvā atthe anusāsati.
Then while King Bandhuma was sitting in judgment, he’d sit Prince Vipassī in his lap and explain the case to him.

Tatra sudaṁ, bhikkhave, vipassī kumāro pituaṅke nisinno viceyya viceyya atthe panāyati ñāyena.
And sitting there in his father’s lap, Vipassī would thoroughly consider the case and draw a conclusion using a logical procedure.

Viceyya viceyya kumāro atthe panāyati ñāyenāti kho, bhikkhave, vipassissa kumārassa bhiyyoso mattāya ‘vipassī vipassī’ tveva samaññā udapādi.
So this was all the more reason for him to be known as ‘Vipassī’.

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa tayo pāsāde kārāpesi, ekaṁ vassikaṁ ekaṁ hemantikaṁ ekaṁ gimhikaṁ;
Then King Bandhuma had three stilt longhouses built for him—one for the winter, one for the summer, and one for the rainy season,

pañca kāmaguṇāni upaṭṭhāpesi.
and provided him with the five kinds of sensual stimulation.

Tatra sudaṁ, bhikkhave, vipassī kumāro vassike pāsāde cattāro māse nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādaṁ orohatīti.
Prince Vipassī stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where he was entertained by musicians—none of them men.

Paṭhamabhāṇavāro.
The first recitation section.

5. Jiṇṇapurisa
5. The Old Man

Atha kho, bhikkhave, vipassī kumāro bahūnaṁ vassānaṁ bahūnaṁ vassasatānaṁ bahūnaṁ vassasahassānaṁ accayena sārathiṁ āmantesi:
Then, after many thousand years had passed, Prince Vipassī addressed his charioteer,

‘yojehi, samma sārathi, bhaddāni bhaddāni yānāni uyyānabhūmiṁ gacchāma subhūmidassanāyā’ti.
‘My dear charioteer, harness the finest chariots. We will go to a park and see the scenery.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā vipassissa kumārassa paṭivedesi:
‘Yes, sir,’ replied the charioteer. He harnessed the chariots and informed the prince,

‘yuttāni kho te, deva, bhaddāni bhaddāni yānāni,
‘Sire, the finest chariots are harnessed.

yassadāni kālaṁ maññasī’ti.
Please go at your convenience.’

Atha kho, bhikkhave, vipassī kumāro bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi uyyānabhūmiṁ niyyāsi.
Then Prince Vipassī mounted a fine carriage and, along with other fine carriages, set out for the park.

Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṁ niyyanto purisaṁ jiṇṇaṁ gopānasivaṅkaṁ bhoggaṁ daṇḍaparāyanaṁ pavedhamānaṁ gacchantaṁ āturaṁ gatayobbanaṁ.
Along the way he saw an elderly man, bent double, crooked, leaning on a staff, trembling as he walked, ailing, past his prime.

Disvā sārathiṁ āmantesi:
He addressed his charioteer,

‘ayaṁ pana, samma sārathi, puriso kiṁkato?
‘My dear charioteer, what has that man done?

Kesāpissa na yathā aññesaṁ, kāyopissa na yathā aññesan’ti.
For his hair and his body are unlike those of other men.’

‘Eso kho, deva, jiṇṇo nāmā’ti.
‘That, Your Majesty, is called an old man.’

‘Kiṁ paneso, samma sārathi, jiṇṇo nāmā’ti?
‘But why is he called an old man?’

‘Eso kho, deva, jiṇṇo nāma. Na dāni tena ciraṁ jīvitabbaṁ bhavissatī’ti.
‘He’s called an old man because now he has not long to live.’

‘Kiṁ pana, samma sārathi, ahampi jarādhammo, jaraṁ anatīto’ti?
‘But my dear charioteer, am I liable to grow old? Am I not exempt from old age?’

‘Tvañca, deva, mayañcamha sabbe jarādhammā, jaraṁ anatītā’ti.
‘Everyone is liable to grow old, Your Majesty, including you. No-one is exempt from old age.’

‘Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā. Itova antepuraṁ paccaniyyāhī’ti.
‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsi.
‘Yes, Your Majesty,’ replied the charioteer and did so.

Tatra sudaṁ, bhikkhave, vipassī kumāro antepuraṁ gato dukkhī dummano pajjhāyati:
Back at the royal compound, the prince brooded, miserable and sad:

‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissatī’ti.
‘Damn this thing called rebirth, since old age will come to anyone who’s born.’

Atha kho, bhikkhave, bandhumā rājā sārathiṁ āmantāpetvā etadavoca:
Then King Bandhuma summoned the charioteer and said,

‘kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha? Kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahosī’ti?
‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘Na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahosī’ti.
‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘Kiṁ pana, samma sārathi, addasa kumāro uyyānabhūmiṁ niyyanto’ti?
‘But what did he see on the way to the park?’

‘Addasā kho, deva, kumāro uyyānabhūmiṁ niyyanto purisaṁ jiṇṇaṁ gopānasivaṅkaṁ bhoggaṁ daṇḍaparāyanaṁ pavedhamānaṁ gacchantaṁ āturaṁ gatayobbanaṁ.
And the charioteer told the king about seeing the old man and the prince’s reaction.

Disvā maṁ etadavoca:
“ayaṁ pana, samma sārathi, puriso kiṅkato, kesāpissa na yathā aññesaṁ, kāyopissa na yathā aññesan”ti?
“Eso kho, deva, jiṇṇo nāmā”ti.
“Kiṁ paneso, samma sārathi, jiṇṇo nāmā”ti?

“Eso kho, deva, jiṇṇo nāma na dāni tena ciraṁ jīvitabbaṁ bhavissatī”ti.
“Kiṁ pana, samma sārathi, ahampi jarādhammo, jaraṁ anatīto”ti?
“Tvañca, deva, mayañcamha sabbe jarādhammā, jaraṁ anatītā”ti.

“Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī”ti.
“Evaṁ, devā”ti kho ahaṁ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsiṁ.
So kho, deva, kumāro antepuraṁ gato dukkhī dummano pajjhāyati: “dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissatī”’ti.

6. Byādhitapurisa

6. The Sick Man

Atha kho, bhikkhave, bandhumassa rañño etadahosi:
Then King Bandhuma thought,

‘Mā heva kho vipassī kumāro na rajjaṁ kāresi, mā heva vipassī kumāro agārasmā anagāriyaṁ pabbaji, mā heva nemittānaṁ brāhmaṇānaṁ saccaṁ assa vacanan’ti.
‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upaṭṭhāpesi:
To this end he provided the prince with even more of the five kinds of sensual stimulation,

‘yathā vipassī kumāro rajjaṁ kareyya, yathā vipassī kumāro na agārasmā anagāriyaṁ pabbajeyya, yathā nemittānaṁ brāhmaṇānaṁ micchā assa vacanan’ti.
Tatra sudaṁ, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.

with which the prince amused himself.

Atha kho, bhikkhave, vipassī kumāro bahūnaṁ vassānaṁ …pe…
Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṁ niyyanto purisaṁ ābādhikaṁ dukkhitaṁ bāḷhagilānaṁ sake muttakarīse palipannaṁ semānaṁ aññehi vuṭṭhāpiyamānaṁ aññehi saṁvesiyamānaṁ.
Along the way he saw a man who was ill, suffering, gravely ill, collapsed in his own urine and feces, being picked up by some and put down by others.

Disvā sārathiṁ āmantesi:
He addressed his charioteer,

‘ayaṁ pana, samma sārathi, puriso kiṅkato?
‘My dear charioteer, what has that man done?

Akkhīnipissa na yathā aññesaṁ, saropissa na yathā aññesan’ti?
For his eyes and his voice are unlike those of other men.’

‘Eso kho, deva, byādhito nāmā’ti.
‘That, Your Majesty, is called a sick man.’

‘Kiṁ paneso, samma sārathi, byādhito nāmā’ti?
‘But why is he called a sick man?’

‘Eso kho, deva, byādhito nāma appeva nāma tamhā ābādhā vuṭṭhaheyyā’ti.
‘He’s called an sick man; hopefully he will recover from that illness.’

‘Kiṁ pana, samma sārathi, ahampi byādhidhammo, byādhiṁ anatīto’ti?
‘But my dear charioteer, am I liable to fall sick? Am I not exempt from

sickness?’

‘Tvañca, deva, mayañcamha sabbe byādhidhammā, byādhiṁ anatītā’ti.
‘Everyone is liable to fall sick, Your Majesty, including you. No-one is exempt from sickness.’

‘Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī’ti.
‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsi.
‘Yes, Your Majesty,’ replied the charioteer and did so.

Tatra sudaṁ, bhikkhave, vipassī kumāro antepuraṁ gato dukkhī dummano pajjhāyati:
Back at the royal compound, the prince brooded, miserable and sad:

‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissatī’ti.
‘Damn this thing called rebirth, since old age and sickness will come to anyone who’s born.’

Atha kho, bhikkhave, bandhumā rājā sārathiṁ āmantāpetvā etadavoca:
Then King Bandhuma summoned the charioteer and said,

‘kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha, kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahosī’ti?
‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘Na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahosī’ti.
‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘Kiṁ pana, samma sārathi, addasa kumāro uyyānabhūmiṁ niyyanto’ti?
‘But what did he see on the way to the park?’

‘Addasā kho, deva, kumāro uyyānabhūmiṁ niyyanto purisaṁ ābādhikaṁ dukkhitaṁ bāḷhagilānaṁ sake muttakarīse palipannaṁ semānaṁ aññehi vuṭṭhāpiyamānaṁ aññehi saṁvesiyamānaṁ.
And the charioteer told the king about seeing the sick man and the prince’s reaction.

Disvā maṁ etadavoca:
“ayaṁ pana, samma sārathi, puriso kiṅkato, akkhīnipissa na yathā aññesaṁ, saropissa na yathā aññesan”ti?
“Eso kho, deva, byādhito nāmā”ti.
“Kiṁ paneso, samma sārathi, byādhito nāmā”ti?
“Eso kho, deva, byādhito nāma appeva nāma tamhā ābādhā vuṭṭhaheyyā”ti.
“Kiṁ pana, samma sārathi, ahampi byādhidhammo, byādhiṁ anatīto”ti?
“Tvañca, deva, mayañcamha sabbe byādhidhammā, byādhiṁ anatītā”ti.
“Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī”ti.
“Evaṁ, devā”ti kho ahaṁ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsiṁ.
So kho, deva, kumāro antepuraṁ gato dukkhī dummano pajjhāyati:
“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissatī”’ti.

7. Kālaṅkatapurisa
7. The Dead Man

Atha kho, bhikkhave, bandhumassa rañño etadahosi:
Then King Bandhuma thought,

‘mā heva kho vipassī kumāro na rajjaṁ kāresi, mā heva vipassī kumāro agārasmā anagāriyaṁ pabbaji, mā heva nemittānaṁ brāhmaṇānaṁ saccaṁ assa vacanan’ti.
‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upaṭṭhāpesi:
To this end he provided the prince with even more of the five kinds of sensual stimulation,

‘yathā vipassī kumāro rajjaṁ kareyya, yathā vipassī kumāro na agārasmā anagāriyaṁ pabbajeyya, yathā nemittānaṁ brāhmaṇānaṁ micchā assa vacanan’ti.
Tatra sudaṁ, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
with which the prince amused himself.

Atha kho, bhikkhave, vipassī kumāro bahūnaṁ vassānaṁ …pe…
Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṁ niyyanto mahājanakāyaṁ sannipatitaṁ nānārattānañca dussānaṁ vilātaṁ kayiramānaṁ.
Along the way he saw a large crowd gathered making a bier out of garments of different colors.

Disvā sārathiṁ āmantesi:
He addressed his charioteer,

‘kiṁ nu kho so, samma sārathi, mahājanakāyo sannipatito nānārattānañca dussānaṁ vilātaṁ kayiratī’ti?
‘My dear charioteer, why is that crowd making a bier?’

‘Eso kho, deva, kālaṅkato nāmā’ti.
‘That, Your Majesty, is for someone who’s departed.’

‘Tena hi, samma sārathi, yena so kālaṅkato tena rathaṁ pesehī’ti.
‘Well then, drive the chariot up to the departed.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā yena so kālaṅkato tena rathaṁ pesesi.
‘Yes, Your Majesty,’ replied the charioteer, and did so.

Addasā kho, bhikkhave, vipassī kumāro petaṁ kālaṅkataṁ, disvā sārathiṁ āmantesi:
When the prince saw the corpse of the departed, he addressed the charioteer,

‘kiṁ panāyaṁ, samma sārathi, kālaṅkato nāmā’ti?
‘But why is he called departed?’

‘Eso kho, deva, kālaṅkato nāma. Na dāni taṁ dakkhanti mātā vā pitā vā aññe vā ñātisālohitā, sopi na dakkhissati mātaraṁ vā pitaraṁ vā aññe vā ñātisālohite’ti.
‘He’s called departed because now his mother and father, his relatives and kin shall see him no more, and he shall never again see them.’

‘Kiṁ pana, samma sārathi, ahampi maraṇadhammo maraṇaṁ anatīto;
‘But my dear charioteer, am I liable to die? Am I not exempt from death?

mampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;
Will the king and queen and my other relatives and kin see me no more?

ahampi na dakkhissāmi devaṁ vā deviṁ vā aññe vā ñātisālohite’ti?
And shall I never again see them?’

‘Tvañca, deva, mayañcamha sabbe maraṇadhammā maraṇaṁ anatītā;
‘Everyone is liable to die, Your Majesty, including you. No-one is exempt

from death.

tampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;
The king and queen and your other relatives and kin shall see you no more,

tvampi na dakkhissasi devaṁ vā deviṁ vā aññe vā ñātisālohite'ti.
and you shall never again see them.'

'Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī'ti.
'Well then, my dear charioteer, that's enough of the park for today. Let's return to the royal compound.'

'Evaṁ, devā'ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsi.
'Yes, Your Majesty,' replied the charioteer and did so.

Tatra sudaṁ, bhikkhave, vipassī kumāro antepuraṁ gato dukkhī dummano pajjhāyati:
Back at the royal compound, the prince brooded, miserable and sad:

'dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissati, maraṇaṁ paññāyissatī'ti.
'Damn this thing called rebirth, since old age, sickness, and death will come to anyone who's born.'

Atha kho, bhikkhave, bandhumā rājā sārathiṁ āmantāpetvā etadavoca:
Then King Bandhuma summoned the charioteer and said,

'kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha, kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahosī'ti?
'My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?'

'Na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahosī'ti.

‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘Kiṁ pana, samma sārathi, addasa kumāro uyyānabhūmiṁ niyyanto’ti?
‘But what did he see on the way to the park?’

‘Addasā kho, deva, kumāro uyyānabhūmiṁ niyyanto mahājanakāyaṁ sannipatitaṁ nānārattānañca dussānaṁ vilātaṁ kayiramānaṁ.
And the charioteer told the king about seeing the dead man and the prince’s reaction.

Disvā maṁ etadavoca:
“kiṁ nu kho so, samma sārathi, mahājanakāyo sannipatito nānārattānañca dussānaṁ vilātaṁ kayiratī”ti?
“Eso kho, deva, kālaṅkato nāmā”ti.
“Tena hi, samma sārathi, yena so kālaṅkato tena rathaṁ pesehī”ti.
“Evaṁ, devā”ti kho ahaṁ, deva, vipassissa kumārassa paṭissutvā yena so kālaṅkato tena rathaṁ pesesiṁ.
Addasā kho, deva, kumāro petaṁ kālaṅkataṁ, disvā maṁ etadavoca:
“kiṁ panāyaṁ, samma sārathi, kālaṅkato nāmā”ti?
“Eso kho, deva, kālaṅkato nāma.
Na dāni taṁ dakkhanti mātā vā pitā vā aññe vā ñātisālohitā, sopi na dakkhissati mātaraṁ vā pitaraṁ vā aññe vā ñātisālohite”ti.
“Kiṁ pana, samma sārathi, ahampi maraṇadhammo maraṇaṁ anatīto;
mampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;
ahampi na dakkhissāmi devaṁ vā deviṁ vā aññe vā ñātisālohite”ti?
“Tvañca, deva, mayañcamha sabbe maraṇadhammā maraṇaṁ anatītā;
tampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā, tvampi na dakkhissasi devaṁ vā deviṁ vā aññe vā ñātisālohite”ti.
“Tena hi, samma sārathi, alaṁ dānajja uyyānabhūmiyā, itova antepuraṁ paccaniyyāhī”ti.
“Evaṁ, devā”ti kho ahaṁ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṁ paccaniyyāsiṁ.
So kho, deva, kumāro antepuraṁ gato dukkhī dummano pajjhāyati:

“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissati, maraṇaṁ paññāyissatī”’ti.

8. Pabbajita

8. The Renunciate

Atha kho, bhikkhave, bandhumassa rañño etadahosi:
Then King Bandhuma thought,

‘mā heva kho vipassī kumāro na rajjaṁ kāresi, mā heva vipassī kumāro agārasmā anagāriyaṁ pabbaji, mā heva nemittānaṁ brāhmaṇānaṁ saccaṁ assa vacanan’ti.
‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’

Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upaṭṭhāpesi:
To this end he provided the prince with even more of the five kinds of sensual stimulation,

‘yathā vipassī kumāro rajjaṁ kareyya, yathā vipassī kumāro na agārasmā anagāriyaṁ pabbajeyya, yathā nemittānaṁ brāhmaṇānaṁ micchā assa vacanan’ti.
Tatra sudaṁ, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
with which the prince amused himself.

Atha kho, bhikkhave, vipassī kumāro bahūnaṁ vassānaṁ bahūnaṁ vassasatānaṁ bahūnaṁ vassasahassānaṁ accayena sārathiṁ āmantesi:
Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

‘yojehi, samma sārathi, bhaddāni bhaddāni yānāni, uyyānabhūmiṁ gacchāma subhūmidassanāyā’ti.

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā vipassissa kumārassa paṭivedesi:
‘yuttāni kho te, deva, bhaddāni bhaddāni yānāni,
yassadāni kālaṁ maññasī’ti.
Atha kho, bhikkhave, vipassī kumāro bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi uyyānabhūmiṁ niyyāsi.

Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṁ niyyanto purisaṁ bhaṇḍuṁ pabbajitaṁ kāsāyavasanaṁ.
Along the way he saw a man, a renunciate with shaven head, wearing an ocher robe.

Disvā sārathiṁ āmantesi:
He addressed his charioteer,

‘ayaṁ pana, samma sārathi, puriso kiṅkato?
‘My dear charioteer, what has that man done?

Sīsampissa na yathā aññesaṁ, vatthānipissa na yathā aññesan’ti?
For his head and his clothes are unlike those of other men.’

‘Eso kho, deva, pabbajito nāmā’ti.
‘That, Your Majesty, is called a renunciate.’

‘Kiṁ paneso, samma sārathi, pabbajito nāmā’ti?
‘But why is he called a renunciate?’

‘Eso kho, deva, pabbajito nāma sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṁsā sādhu bhūtānukampā’ti.
‘He is called a renunciate because he celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.’

‘Sādhu kho so, samma sārathi, pabbajito nāma, sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṁsā sādhu bhūtānukampā.
‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures!

Tena hi, samma sārathi, yena so pabbajito tena rathaṁ pesehī’ti.
Well then, drive the chariot up to that renunciate.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā yena so pabbajito tena rathaṁ pesesi.
‘Yes, Your Majesty,’ replied the charioteer, and did so.

Atha kho, bhikkhave, vipassī kumāro taṁ pabbajitaṁ etadavoca:
Then Prince Vipassī said to that renunciate,

‘tvaṁ pana, samma, kiṁkato,
‘My good man, what have you done?

sīsampi te na yathā aññesaṁ, vatthānipi te na yathā aññesan’ti?
For your head and your clothes are unlike those of other men.’

‘Ahaṁ kho, deva, pabbajito nāmā’ti.
‘Sire, I am what is called a renunciate.’

‘Kiṁ pana tvaṁ, samma, pabbajito nāmā’ti?
‘But why are you called a renunciate?’

‘Ahaṁ kho, deva, pabbajito nāma, sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṁsā sādhu bhūtānukampā’ti.
‘I am called a renunciate because I celebrate principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.’

‘Sādhu kho tvaṁ, samma, pabbajito nāma sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṁsā sādhu bhūtānukampā’ti.
‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures!’

9. Bodhisattapabbajjā
9. The Going Forth

Atha kho, bhikkhave, vipassī kumāro sārathiṁ āmantesi:
Then the prince addressed the charioteer,

‘tena hi, samma sārathi, rathaṁ ādāya itova antepuraṁ paccaniyyāhi.
‘Well then, my dear charioteer, take the chariot and return to the royal compound.

Ahaṁ pana idheva kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissāmī’ti.
I shall shave off my hair and beard right here, dress in ocher robes, and go forth from the lay life to homelessness.’

‘Evaṁ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā rathaṁ ādāya tatova antepuraṁ paccaniyyāsi.
‘Yes, Your Majesty,’ replied the charioteer and did so.

Vipassī pana kumāro tattheva kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbaji.
Then Prince Vipassī shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

10. Mahājanakāyaanupabbajjā

10. A Great Crowd Goes Forth

Assosi kho, bhikkhave, bandhumatiyā rājadhāniyā mahājanakāyo caturāsītipāṇasahassāni:
A large crowd of 84,000 people in the capital of Bandhumatī heard

‘vipassī kira kumāro kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito’ti.
that Vipassī had gone forth.

Sutvāna tesaṁ etadahosi:
It occurred to them,

‘na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha vipassī kumāro kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito.
‘This must be no ordinary teaching and training, no ordinary going forth in which Prince Vipassī has gone forth.

Vipassīpi nāma kumāro kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissati, kimaṅgaṁ pana mayan’ti.

If even the prince goes forth, why don’t we do the same?’

Atha kho, so bhikkhave, mahājanakāyo caturāsītipāṇasahassāni kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā vipassiṁ bodhisattaṁ agārasmā anagāriyaṁ pabbajitaṁ anupabbajiṁsu.
Then that great crowd of 84,000 people shaved off their hair and beard, dressed in ocher robes, and followed the one intent on awakening, Vipassī, by going forth from the lay life to homelessness.

Tāya sudaṁ, bhikkhave, parisāya parivuto vipassī bodhisatto gāmanigamajanapadarājadhānīsu cārikaṁ carati.
Escorted by that assembly, Vipassī wandered on tour among the villages, towns, and capital cities.

Atha kho, bhikkhave, vipassissa bodhisattassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

‘na kho metaṁ patirūpaṁ yohaṁ ākiṇṇo viharāmi, yannūnāhaṁ eko gaṇamhā vūpakaṭṭho vihareyyan’ti.
‘It’s not appropriate for me to live in a crowd. Why don’t I live alone, withdrawn from the group?’

Atha kho, bhikkhave, vipassī bodhisatto aparena samayena eko gaṇamhā vūpakaṭṭho vihāsi, aññeneva tāni caturāsītipabbajitasahassāni agamaṁsu, aññena maggena vipassī bodhisatto.
After some time he withdrew from the group to live alone. The 84,000 went one way, but Vipassī went another.

11. Bodhisattaabhinivesa

11. Vipassī’s Reflections

Atha kho, bhikkhave, vipassissa bodhisattassa vāsūpagatassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as Vipassī, the one intent on awakening, was in private retreat in his dwelling, this thought came to his mind,

‘kicchaṁ vatāyaṁ loko āpanno, jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, atha ca panimassa dukkhassa nissaraṇaṁ nappajānāti jarāmaraṇassa,
‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death.

kudāssu nāma imassa dukkhassa nissaraṇaṁ paññāyissati jarāmaraṇassā’ti?
Oh, when will an escape be found from this suffering, from old age and death?’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati jarāmaraṇaṁ hoti, kiṁpaccayā jarāmaraṇan’ti?
‘When what exists is there old age and death? What is a condition for old age and death?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘jātiyā kho sati jarāmaraṇaṁ hoti, jātipaccayā jarāmaraṇan’ti.
‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati jāti hoti, kiṁpaccayā jātī’ti?
‘When what exists is there rebirth? What is a condition for rebirth?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘bhave kho sati jāti hoti, bhavapaccayā jātī’ti.
‘When continued existence exists there’s rebirth. Continued existence is a condition for rebirth.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati bhavo hoti, kiṁpaccayā bhavo’ti?
‘When what exists is there continued existence? What is a condition for continued existence?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘upādāne kho sati bhavo hoti, upādānapaccayā bhavo’ti.
‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought,

‘kimhi nu kho sati upādānaṁ hoti, kiṁpaccayā upādānan’ti?
‘When what exists is there grasping? What is a condition for grasping?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘taṇhāya kho sati upādānaṁ hoti, taṇhāpaccayā upādānan’ti.
‘When craving exists there’s grasping. Craving is a condition for grasping.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati taṇhā hoti, kiṁpaccayā taṇhā’ti?
‘When what exists is there craving? What is a condition for craving?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘vedanāya kho sati taṇhā hoti, vedanāpaccayā taṇhā’ti.
‘When feeling exists there’s craving. Feeling is a condition for craving.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati vedanā hoti, kiṁpaccayā vedanā’ti?
‘When what exists is there feeling? What is a condition for feeling?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘phasse kho sati vedanā hoti, phassapaccayā vedanā’ti.
‘When contact exists there’s feeling. Contact is a condition for feeling.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati phasso hoti, kiṁpaccayā phasso’ti?
‘When what exists is there contact? What is a condition for contact?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘saḷāyatane kho sati phasso hoti, saḷāyatanapaccayā phasso’ti.
‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati saḷāyatanaṁ hoti, kiṁpaccayā saḷāyatanan’ti?
‘When what exists are there the six sense fields? What is a condition for the six sense fields?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘nāmarūpe kho sati saḷāyatanaṁ hoti, nāmarūpapaccayā saḷāyatanan’ti.
‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati nāmarūpaṁ hoti, kiṁpaccayā nāmarūpan’ti?
‘When what exists are there name and form? What is a condition for name and form?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘viññāṇe kho sati nāmarūpaṁ hoti, viññāṇapaccayā nāmarūpan’ti.

‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho sati viññāṇaṁ hoti, kiṁpaccayā viññāṇan’ti?
‘When what exists is there consciousness? What is a condition for consciousness?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘nāmarūpe kho sati viññāṇaṁ hoti, nāmarūpapaccayā viññāṇan’ti.
‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘paccudāvattati kho idaṁ viññāṇaṁ nāmarūpamhā, nāparaṁ gacchati.
‘This consciousness turns back from name and form, and doesn’t go beyond that.’

Ettāvatā jāyetha vā jiyyetha vā miyyetha vā cavetha vā upapajjetha vā, yadidaṁ
It is to this extent that one may be reborn, grow old, die, pass away, or reappear. That is:

nāmarūpapaccayā viññāṇaṁ, viññāṇapaccayā nāmarūpaṁ, nāmarūpapaccayā saḷāyatanaṁ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a

condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti’.
That is how this entire mass of suffering originates.’

‘Samudayo samudayo’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati jarāmaraṇaṁ na hoti, kissa nirodhā jarāmaraṇanirodho’ti?
‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘jātiyā kho asati jarāmaraṇaṁ na hoti, jātinirodhā jarāmaraṇanirodho’ti.
‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati jāti na hoti, kissa nirodhā jātinirodho’ti?
‘When what doesn’t exist is there no rebirth? When what ceases does

rebirth cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘bhave kho asati jāti na hoti, bhavanirodhā jātinirodho’ti.
‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati bhavo na hoti, kissa nirodhā bhavanirodho’ti?
‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho’ti.
‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati upādānaṁ na hoti, kissa nirodhā upādānanirodho’ti?
‘When what doesn’t exist is there no grasping? When what ceases does grasping cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘taṇhāya kho asati upādānaṁ na hoti, taṇhānirodhā upādānanirodho’ti.

‘When craving doesn’t exist there’s no grasping. When craving ceases, grasping ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati taṇhā na hoti, kissa nirodhā taṇhānirodho’ti?
‘When what doesn’t exist is there no craving? When what ceases does craving cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘vedanāya kho asati taṇhā na hoti, vedanānirodhā taṇhānirodho’ti.
‘When feeling doesn’t exist there’s no craving. When feeling ceases, craving ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanānirodho’ti?
‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘phasse kho asati vedanā na hoti, phassanirodhā vedanānirodho’ti.
‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati phasso na hoti, kissa nirodhā phassanirodho’ti?
‘When what doesn’t exist is there no contact? When what ceases does

contact cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho’ti.
‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati saḷāyatanaṁ na hoti, kissa nirodhā saḷāyatananirodho’ti?
‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘nāmarūpe kho asati saḷāyatanaṁ na hoti, nāmarūpanirodhā saḷāyatananirodho’ti.
‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati nāmarūpaṁ na hoti, kissa nirodhā nāmarūpanirodho’ti?
‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘viññāṇe kho asati nāmarūpaṁ na hoti, viññāṇanirodhā nāmarūpanirodho’ti.
‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘kimhi nu kho asati viññāṇaṁ na hoti, kissa nirodhā viññāṇanirodho’ti?
‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom,

‘nāmarūpe kho asati viññāṇaṁ na hoti, nāmarūpanirodhā viññāṇanirodho’ti.
‘When name and form don’t exist there’s no consciousness. When name and form cease, consciousness ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought,

‘adhigato kho myāyaṁ maggo sambodhāya yadidaṁ—
‘I have discovered the path to awakening. That is:

nāmarūpanirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving

ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti'.
That is how this entire mass of suffering ceases.'

'Nirodho nirodho'ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
'Cessation, cessation.' Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

Atha kho, bhikkhave, vipassī bodhisatto aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī vihāsi:
After some time he meditated observing rise and fall in the five grasping aggregates.

'iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
'Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṁ samudayo, iti saṅkhārānaṁ atthaṅgamo;
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti,
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

tassa pañcasu upādānakkhandhesu udayabbayānupassino viharato na cirasseva anupādāya āsavehi cittaṁ vimuccīti.

Meditating like this his mind was soon freed from defilements by not grasping.

Dutiyabhāṇavāro.
The second recitation section.

12. Brahmayācanakathā
12. The Appeal of Brahmā

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:
Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought,

‘yannūnāhaṁ dhammaṁ deseyyan’ti.
‘Why don’t I teach the Dhamma?’

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:
Then he thought,

‘adhigato kho myāyaṁ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.
‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute.

Ālayarāmā kho panāyaṁ pajā ālayaratā ālayasammuditā.
But people like attachment, they love it and enjoy it.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṁ idaṁ ṭhānaṁ yadidaṁ idappaccayatāpaṭiccasamuppādo.
It’s hard for them to see this thing; that is, specific conditionality, dependent origination.

Idampi kho ṭhānaṁ duddasaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ.
It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Ahañceva kho pana dhammaṁ deseyyaṁ, pare ca me na ājāneyyuṁ; so mamassa kilamatho, sā mamassa vihesā'ti.
And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.'

Apissu, bhikkhave, vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ imā anacchariyā gāthāyo paṭibhaṁsu pubbe assutapubbā:
And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to him:

'Kicchena me adhigataṁ,
halaṁ dāni pakāsituṁ;
Rāgadosaparetehi,
nāyaṁ dhammo susambudho.

'I've struggled hard to realize this,
enough with trying to explain it!
This teaching is not easily understood
by those mired in greed and hate.

Paṭisotagāmiṁ nipuṇaṁ,
gambhīraṁ duddasaṁ aṇuṁ;
Rāgarattā na dakkhanti,
tamokhandhena āvuṭā'ti.

Those besotted by greed can't see
what's subtle, going against the stream,
deep, hard to see, and very fine,
for they're veiled in a mass of darkness.'

Itiha, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa paṭisañcikkhato appossukkatāya cittaṁ nami, no dhammadesanāya.
So, as the Buddha Vipassī reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

Atha kho, bhikkhave, aññatarassa mahābrahmuno vipassissa bhagavato arahato sammāsambuddhassa cetasā cetoparivitakkamaññāya etadahosi:
Then a certain Great Brahmā, knowing what the Buddha Vipassī was thinking, thought,

‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma vipassissa bhagavato arahato sammāsambuddhassa appossukkatāya cittaṁ namati, no dhammadesanāyā’ti.
‘Oh my goodness! The world will be lost, the world will perish! For the mind of the Blessed One Vipassī, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Atha kho so, bhikkhave, mahābrahmā seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito vipassissa bhagavato arahato sammāsambuddhassa purato pāturahosi.
Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī.

Atha kho so, bhikkhave, mahābrahmā ekaṁsaṁ uttarāsaṅgaṁ karitvā dakkhiṇaṁ jāṇumaṇḍalaṁ pathaviyaṁ nihantvā yena vipassī bhagavā arahaṁ sammāsambuddho tenañjaliṁ paṇāmetvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavoca:
He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha Vipassī, and said,

‘desetu, bhante, bhagavā dhammaṁ, desetu sugato dhammaṁ,
‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!

santi sattā apparajakkhajātikā; assavanatā dhammassa parihāyanti,

There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching.

bhavissanti dhammassa aññātāro'ti.
There will be those who understand the teaching!'

Evaṁ vutte, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho taṁ mahābrahmānaṁ etadavoca:
When he said this, the Buddha Vipassī said to him,

'mayhampi kho, brahme, etadahosi:
'I too thought this, Brahmā,

"yannūnāhaṁ dhammaṁ deseyyan"ti.
"Why don't I teach the Dhamma?"

Tassa mayhaṁ, brahme, etadahosi:
Then it occurred to me,

"adhigato kho myāyaṁ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.
Ālayarāmā kho panāyaṁ pajā ālayaratā ālayasammuditā.
Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṁ idaṁ ṭhānaṁ yadidaṁ idappaccayatāpaṭiccasamuppādo.
Idampi kho ṭhānaṁ duddasaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ.
Ahañceva kho pana dhammaṁ deseyyaṁ, pare ca me na ājāneyyuṁ; so mamassa kilamatho, sā mamassa vihesā"ti.
"If I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me."

Apissu maṁ, brahme, imā anacchariyā gāthāyo paṭibhaṁsu pubbe assutapubbā:

"Kicchena me adhigataṁ,
halaṁ dāni pakāsituṁ;
Rāgadosaparetehi,
nāyaṁ dhammo susambudho.

Paṭisotagāmiṁ nipuṇaṁ,
gambhīraṁ duddasaṁ aṇuṁ;
Rāgarattā na dakkhanti,
tamokhandhena āvuṭā”ti.

Itiha me, brahme, paṭisañcikkhato appossukkatāya cittaṁ nami, no dhammadesanāyā’ti.
So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.’

Dutiyampi kho, bhikkhave, so mahābrahmā …pe…
For a second time,

tatiyampi kho, bhikkhave, so mahābrahmā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavoca:
and a third time that Great Brahmā begged the Buddha to teach.

‘desetu, bhante, bhagavā dhammaṁ, desetu sugato dhammaṁ, santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro’ti.

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho brahmuno ca ajjhesanaṁ viditvā sattesu ca kāruññataṁ paṭicca buddhacakkhunā lokaṁ volokesi.
Then, understanding Brahmā’s invitation, the Buddha Vipassī surveyed the world with the eye of a Buddha, because of his compassion for sentient beings.

Addasā kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho buddhacakkhunā lokaṁ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

And he saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

Seyyathāpi nāma uppaliniyaṁ vā paduminiyaṁ vā puṇḍarīkiniyaṁ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakānuggatāni anto nimuggaposīni. Appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni samodakaṁ ṭhitāni. Appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakā accuggamma ṭhitāni anupalittāni udakena.
It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

Evameva kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho buddhacakkhunā lokaṁ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.
In the same way, the Buddha Vipassī saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Atha kho so, bhikkhave, mahābrahmā vipassissa bhagavato arahato sammāsambuddhassa cetasā cetoparivitakkamaññāya vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ gāthāhi ajjhabhāsi:
Then that Great Brahmā, knowing what the Buddha Vipassī was thinking, addressed him in verse:

'Sele yathā pabbatamuddhaniṭṭhito,
Yathāpi passe janataṁ samantato;
Tathūpamaṁ dhammamayaṁ sumedha,

Pāsādamāruyha samantacakkhu;
Sokāvatiṇṇaṁ janatamapetasoko,
Avekkhassu jātijarābhibhūtaṁ.

‘Standing high on a rocky mountain,
you can see the people all around.
In just the same way, all-seer, wise one,
having ascended the Temple of Truth,
rid of sorrow, look upon the people
swamped with sorrow,
    oppressed by rebirth and old age.

Uṭṭhehi vīra vijitasaṅgāma,
Satthavāha aṇaṇa vicara loke;
Desassu bhagavā dhammaṁ,
Aññātāro bhavissantī’ti.

Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!’

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho taṁ mahābrahmānaṁ gāthāya ajjhabhāsi:
Then the Buddha Vipassī addressed that Great Brahmā in verse:

‘Apārutā tesaṁ amatassa dvārā,
Ye sotavanto pamuñcantu saddhaṁ;
Vihiṁsasaññī paguṇaṁ na bhāsiṁ,
Dhammaṁ paṇītaṁ manujesu brahme’ti.

‘Flung open are the doors to the deathless!
Let those with ears to hear commit to faith.
Thinking it would be troublesome, Brahmā,
    I did not teach
the sophisticated, sublime Dhamma among humans.’

Atha kho so, bhikkhave, mahābrahmā: ‘katāvakāso khomhi vipassinā bhagavatā arahatā sammāsambuddhena dhammadesanāyā’ti vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā padakkhiṇaṁ katvā tattheva antaradhāyi.
Then the Great Brahmā, knowing that his request for the Buddha Vipassī to teach the Dhamma had been granted, bowed and respectfully circled him, keeping him on his right, before vanishing right there.

13. Aggasāvakayuga

13. The Chief Disciples

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:
Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought,

‘kassa nu kho ahaṁ paṭhamaṁ dhammaṁ deseyyaṁ,
‘Who should I teach first of all?

ko imaṁ dhammaṁ khippameva ājānissatī’ti?
Who will quickly understand this teaching?’

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:
Then he thought,

‘ayaṁ kho khaṇḍo ca rājaputto tisso ca purohitaputto bandhumatiyā rājadhāniyā paṭivasanti paṇḍitā viyattā medhāvino dīgharattaṁ apparajakkhajātikā.
‘That Khaṇḍa, the king’s son, and Tissa, the high priest’s son, are astute, competent, clever, and have long had little dust in their eyes.

Yannūnāhaṁ khaṇḍassa ca rājaputtassa, tissassa ca purohitaputtassa paṭhamaṁ dhammaṁ deseyyaṁ, te imaṁ dhammaṁ khippameva ājānissantī’ti.

Why don’t I teach them first of all? They will quickly understand this teaching.’

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—bodhirukkhamūle antarahito bandhumatiyā rājadhāniyā kheme migadāye pāturahosi.
Then, as easily as a strong person would extend or contract their arm, he vanished from the tree of awakening and reappeared near the capital city of Bandhumatī, in the deer park named Sanctuary.

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho dāyapālaṁ āmantesi:
Then the Buddha Vipassī addressed the park keeper,

‘ehi tvaṁ, samma dāyapāla, bandhumatiṁ rājadhāniṁ pavisitvā khaṇḍañca rājaputtaṁ tissañca purohitaputtaṁ evaṁ vadehi—
‘My dear park keeper, please enter the city and say this to the king’s son Khaṇḍa and the high priest’s son Tissa:

vipassī, bhante, bhagavā arahaṁ sammāsambuddho bandhumatiṁ rājadhāniṁ anuppatto kheme migadāye viharati, so tumhākaṁ dassanakāmo’ti.
“Sirs, the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. He wishes to see you.”’

‘Evaṁ, bhante’ti kho, bhikkhave, dāyapālo vipassissa bhagavato arahato sammāsambuddhassa paṭissutvā bandhumatiṁ rājadhāniṁ pavisitvā khaṇḍañca rājaputtaṁ tissañca purohitaputtaṁ etadavoca:
‘Yes, sir,’ replied the park keeper, and did as he was asked.

‘vipassī, bhante, bhagavā arahaṁ sammāsambuddho bandhumatiṁ rājadhāniṁ anuppatto kheme migadāye viharati; so tumhākaṁ dassanakāmo’ti.

Atha kho, bhikkhave, khaṇḍo ca rājaputto tisso ca purohitaputto bhaddāni bhaddāni yānāni yojāpetvā bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi bandhumatiyā rājadhāniyā niyyiṁsu. Yena khemo migadāyo tena pāyiṁsu.
Then the king's son Khaṇḍa and the high priest's son Tissa had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Bandhumatī for the Sanctuary.

Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikāva yena vipassī bhagavā arahaṁ sammāsambuddho tenupasaṅkamiṁsu. upasaṅkamitvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
They went by carriage as far as the terrain allowed, then descended and approached the Buddha Vipassī on foot. They bowed and sat down to one side.

Tesaṁ vipassī bhagavā arahaṁ sammāsambuddho anupubbiṁ kathaṁ kathesi, seyyathidaṁ—
The Buddha Vipassī taught them step by step, with

dānakathaṁ sīlakathaṁ saggakathaṁ kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nekkhamme ānisaṁsaṁ pakāsesi.
a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—
And when he knew that their minds were ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas:

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evameva khaṇḍassa ca rājaputtassa tissassa ca purohitaputtassa tasmiṁyeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in the king's son Khaṇḍa and the high priest's son Tissa:

'yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman'ti.
'Everything that has a beginning has an end.'

Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavocuṁ:
They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. They said to the Buddha Vipassī,

'abhikkantaṁ, bhante, abhikkantaṁ, bhante.
'Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: "cakkhumanto rūpāni dakkhantī"ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

Ete mayaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāma dhammañca.
We go for refuge to the Blessed One and to the teaching.

Labheyyāma mayaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyāma upasampadan'ti.
Sir, may we receive the going forth and ordination in the Buddha's presence?'

Alatthuṁ kho, bhikkhave, khaṇḍo ca rājaputto, tisso ca purohitaputto vipassissa bhagavato arahato sammāsambuddhassa santike pabbajjaṁ alatthuṁ upasampadaṁ.
And they received the going forth, the ordination in the Buddha Vipassī's presence.

Te vipassī bhagavā arahaṁ sammāsambuddho dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi;
Then the Buddha Vipassī educated, encouraged, fired up, and inspired them with a Dhamma talk.

saṅkhārānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nibbāne ānisaṁsaṁ pakāsesi.
He explained the drawbacks of conditioned phenomena, so sordid and corrupt, and the benefit of extinguishment.

Tesaṁ vipassinā bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassiyamānānaṁ samādapiyamānānaṁ samuttejiyamānānaṁ sampahaṁsiyamānānaṁ nacirasseva anupādāya āsavehi cittāni vimucciṁsu.
Being taught like this their minds were soon freed from defilements by not grasping.

14. Mahājanakāyapabbajjā

14. The Going Forth of the Large Crowd

Assosi kho, bhikkhave, bandhumatiyā rājadhāniyā mahājanakāyo caturāsītipāṇasahassāni:

A large crowd of 84,000 people in the capital of Bandhumatī heard

'vipassī kira bhagavā arahaṁ sammāsambuddho bandhumatiṁ rājadhāniṁ anuppatto kheme

migadāye viharati.
that the Blessed One Vipassī, the perfected one, the fully awakened Buddha, had arrived at Bandhumatī and was staying in the deer park named Sanctuary.

Khaṇḍo ca kira rājaputto tisso ca purohitaputto vipassissa bhagavato arahato sammāsambuddhassa santike kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajitā'ti.
And they heard that the king's son Khaṇḍa and the high priest's son Tissa had shaved off their hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness in the Buddha's presence.

Sutvāna nesaṁ etadahosi:
It occurred to them,

'na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha khaṇḍo ca rājaputto tisso ca purohitaputto kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajitā.
'This must be no ordinary teaching and training, no ordinary going forth in which the king's son Khaṇḍa and the high priest's son Tissa have gone forth.

Khaṇḍo ca rājaputto tisso ca purohitaputto kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissanti, kimaṅgaṁ pana mayan’ti.
If even they go forth, why don’t we do the same?’

Atha kho so, bhikkhave, mahājanakāyo caturāsītipāṇasahassāni bandhumatiyā rājadhāniyā nikkhamitvā yena khemo migadāyo yena vipassī bhagavā arahaṁ sammāsambuddho tenupasaṅkamiṁsu; upasaṅkamitvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
Then those 84,000 people left Bandhumatī for the deer park named Sanctuary, where they approached the Buddha Vipassī, bowed and sat down to one side.

Tesaṁ vipassī bhagavā arahaṁ sammāsambuddho anupubbiṁ kathaṁ kathesi.
The Buddha Vipassī taught them step by step, with

Seyyathidaṁ—dānakathaṁ sīlakathaṁ saggakathaṁ kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nekkhamme ānisaṁsaṁ pakāsesi.
a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—

And when he knew that their minds were ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas:

dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
Just as a clean cloth rid of stains would properly absorb dye,

evameva tesaṁ caturāsītipāṇasahassānaṁ tasmiṁyeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
in that very seat the stainless, immaculate vision of the Dhamma arose in those 84,000 people:

‘yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman’ti.
‘Everything that has a beginning has an end.’

Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavocuṁ:
They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. They said to the Buddha Vipassī,

‘abhikkantaṁ, bhante, abhikkantaṁ, bhante.
‘Excellent, sir! Excellent!’

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: “cakkhumanto rūpāni dakkhantī”ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
And just like Khaṇḍa and Tissa they asked for and received ordination. Then the Buddha taught them further.

Ete mayaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāma dhammañca bhikkhusaṅghañca.

Labheyyāma mayaṁ, bhante, bhagavato santike pabbajjaṁ labheyyāma upasampadan’ti.

Alatthuṁ kho, bhikkhave, tāni caturāsītipāṇasahassāni vipassissa bhagavato arahato sammāsambuddhassa santike pabbajjaṁ, alatthuṁ upasampadaṁ.
Te vipassī bhagavā arahaṁ sammāsambuddho dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi;
saṅkhārānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nibbāne ānisaṁsaṁ pakāsesi.
Tesaṁ vipassinā bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassiyamānānaṁ samādapiyamānānaṁ samuttejiyamānānaṁ sampahaṁsiyamānānaṁ nacirasseva anupādāya āsavehi cittāni vimucciṁsu.
Being taught like this their minds were soon freed from defilements by not grasping.

15. Purimapabbajitānaṁ dhammābhisamaya

15. The 84,000 Who Had Gone Forth Previously

Assosuṁ kho, bhikkhave, tāni purimāni caturāsītipabbajitasahassāni:
The 84,000 people who had gone forth previously also heard:

‘vipassī kira bhagavā arahaṁ sammāsambuddho bandhumatiṁ rājadhāniṁ anuppatto kheme migadāye viharati, dhammañca kira desetī’ti.
‘It seems the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at

Bandhumatī and is staying in the deer park named Sanctuary. And he is teaching the Dhamma!’

Atha kho, bhikkhave, tāni caturāsītipabbajitasahassāni yena bandhumatī rājadhānī yena khemo migadāyo yena vipassī bhagavā arahaṁ sammāsambuddho tenupasaṅkamiṁsu; upasaṅkamitvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
Then they too went to see the Buddha Vipassī, realized the Dhamma, went forth, and became freed from defilements.

Tesaṁ vipassī bhagavā arahaṁ sammāsambuddho anupubbiṁ kathaṁ kathesi.
Seyyathidaṁ—dānakathaṁ sīlakathaṁ saggakathaṁ kāmānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nekkhamme ānisaṁsaṁ pakāsesi.
Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā, taṁ pakāsesi—
dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.
Seyyathāpi nāma suddhaṁ vatthaṁ apagatakāḷakaṁ sammadeva rajanaṁ paṭiggaṇheyya;
evameva tesaṁ caturāsītipabbajitasahassānaṁ tasmiṁyeva āsane virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
‘yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman’ti.

Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṅkathā vesārajjappattā aparappaccayā

satthusāsane vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavocuṁ:
‘abhikkantaṁ, bhante, abhikkantaṁ, bhante.
Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: “cakkhumanto rūpāni dakkhantī”ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
Ete mayaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāma dhammañca bhikkhusaṅghañca.
Labheyyāma mayaṁ, bhante, bhagavato santike pabbajjaṁ labheyyāma upasampadan’ti.

Alatthuṁ kho, bhikkhave, tāni caturāsītipabbajitasahassāni vipassissa bhagavato arahato sammāsambuddhassa santike pabbajjaṁ alatthuṁ upasampadaṁ.
Te vipassī bhagavā arahaṁ sammāsambuddho dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi; saṅkhārānaṁ ādīnavaṁ okāraṁ saṅkilesaṁ nibbāne ānisaṁsaṁ pakāsesi.
Tesaṁ vipassinā bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassiyamānānaṁ samādapiyamānānaṁ samuttejiyamānānaṁ sampahaṁsiyamānānaṁ nacirasseva anupādāya āsavehi cittāni vimucciṁsu.

16. Cārikāanujānana

16. The Allowance to Wander

Tena kho pana, bhikkhave, samayena bandhumatiyā rājadhāniyā mahābhikkhusaṅgho paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṁ.
Now at that time a large Saṅgha of 6,800,000 mendicants were residing at Bandhumatī.

Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
As the Buddha Vipassī was in private retreat this thought came to his mind,

‘mahā kho etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṁ, yannūnāhaṁ bhikkhū anujāneyyaṁ:
‘The Saṅgha residing at Bandhumatī now is large. What if I was to urge them:

“caratha, bhikkhave, cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;
“Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

mā ekena dve agamittha;
Let not two go by one road.

desetha, bhikkhave, dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ

sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetha.
Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure.

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti,
There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching.

bhavissanti dhammassa aññātāro.
There will be those who understand the teaching!

Api ca channaṁ channaṁ vassānaṁ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā"'ti.
But when six years have passed, you must all come to Bandhumatī to recite the monastic code."'

Atha kho, bhikkhave, aññataro mahābrahmā vipassissa bhagavato arahato sammāsambuddhassa cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito vipassissa bhagavato arahato sammāsambuddhassa purato pāturahosi.
Then a certain Great Brahmā, knowing what the Buddha Vipassī was thinking, as easily as a strong person would extend or contract their arm,

vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī.

Atha kho so, bhikkhave, mahābrahmā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena vipassī bhagavā arahaṁ sammāsambuddho tenañjaliṁ paṇāmetvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavoca:
He arranged his robe over one shoulder, raised his joined palms toward the Buddha Vipassī, and said,

‘evametaṁ, bhagavā, evametaṁ, sugata.
‘That’s so true, Blessed One! That’s so true, Holy One!

Mahā kho, bhante, etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṁ, anujānātu, bhante, bhagavā bhikkhū:
The Saṅgha residing at Bandhumatī now is large. Please urge them to wander, as you thought.

“caratha, bhikkhave, cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;
mā ekena dve agamittha;
desetha, bhikkhave, dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetha.
Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro”ti.
Api ca, bhante, mayaṁ tathā karissāma yathā bhikkhū channaṁ channaṁ vassānaṁ accayena bandhumatiṁ rājadhāniṁ upasaṅkamissanti pātimokkhuddesāyā’ti.
And sir, I’ll make sure that when six years have passed the mendicants will return to Bandhumatī to recite the monastic code.’

Idamavoca, bhikkhave, so mahābrahmā.
That’s what that Great Brahmā said.

Idaṁ vatvā vipassiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ abhivādetvā padakkhiṇaṁ katvā tattheva antaradhāyi.

Then he bowed and respectfully circled the Buddha Vipassī, keeping him on his right side, before vanishing right there.

Atha kho, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho sāyanhasamayaṁ paṭisallānā vuṭṭhito bhikkhū āmantesi:
Then in the late afternoon, the Buddha Vipassī came out of retreat and addressed the mendicants, telling them all that had happened. Then he said,

‘idha mayhaṁ, bhikkhave, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
“mahā kho etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṁ.
Yannūnāhaṁ bhikkhū anujāneyyaṁ—
caratha, bhikkhave, cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;
mā ekena dve agamittha;
desetha, bhikkhave, dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetha.
Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro.
Api ca channaṁ channaṁ vassānaṁ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā”’ti.

Atha kho, bhikkhave, aññataro mahābrahmā mama cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—
brahmaloke antarahito mama purato pāturahosi.
Atha kho so, bhikkhave, mahābrahmā ekaṁsaṁ uttarāsaṅgaṁ karitvā yenāhaṁ tenañjaliṁ paṇāmetvā maṁ etadavoca:
‘evametaṁ, bhagavā, evametaṁ, sugata.
Mahā kho, bhante, etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṁ.
Anujānātu, bhante, bhagavā bhikkhū—
caratha, bhikkhave, cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;

mā ekena dve agamittha;
desetha, bhikkhave, dhammaṁ …pe…
santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāroti.
Api ca, bhante, mayaṁ tathā karissāma, yathā bhikkhū channaṁ channaṁ vassānaṁ accayena bandhumatiṁ rājadhāniṁ upasaṅkamissanti pātimokkhuddesāyā'ti.

Idamavoca, bhikkhave, so mahābrahmā.
Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tattheva antaradhāyi.

'Anujānāmi, bhikkhave, caratha cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ;
'Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

mā ekena dve agamittha;
Let not two go by one road.

desetha, bhikkhave, dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetha.
Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure.

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti,
There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching.

bhavissanti dhammassa aññātāro.
There will be those who understand the teaching!

Api ca, bhikkhave, channaṁ channaṁ vassānaṁ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā'ti.

But when six years have passed, you must all come to Bandhumatī to recite the monastic code.’

Atha kho, bhikkhave, bhikkhū yebhuyyena ekāheneva janapadacārikaṁ pakkamiṁsu.
Then most of the mendicants departed to wander the country that very day.

Tena kho pana samayena jambudīpe caturāsīti āvāsasahassāni honti.
Now at that time there were 84,000 monasteries in India.

Ekamhi hi vasse nikkhante devatā saddamanussāvesuṁ:
And when the first year came to an end the deities raised the cry:

‘nikkhantaṁ kho, mārisā, ekaṁ vassaṁ;
‘Good sirs, the first year has ended.

pañca dāni vassāni sesāni;
Now five years remain.

pañcannaṁ vassānaṁ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā’ti.
When five years have passed, you must all go to Bandhumatī to recite the monastic code.’

Dvīsu vassesu nikkhantesu …
And when the second year …

tīsu vassesu nikkhantesu …
the third year …

catūsu vassesu nikkhantesu …
the fourth year …

pañcasu vassesu nikkhantesu devatā saddamanussāvesuṁ:
the fifth year came to an end, the deities raised the cry:

‘nikkhantāni kho, mārisā, pañcavassāni;
‘Good sirs, the fifth year has ended.

ekaṁ dāni vassaṁ sesaṁ;

Now one year remains.

ekassa vassassa accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā’ti.
When one year has passed, you must all go to Bandhumatī to recite the monastic code.’

Chasu vassesu nikkhantesu devatā saddamanussāvesuṁ:
And when the sixth year came to an end the deities raised the cry:

‘nikkhantāni kho, mārisā, chabbassāni,
‘Good sirs, the sixth year has ended.

samayo dāni bandhumatiṁ rājadhāniṁ upasaṅkamituṁ pātimokkhuddesāyā’ti.
Now is the time that you must go to Bandhumatī to recite the monastic code.’

Atha kho te, bhikkhave, bhikkhū appekacce sakena iddhānubhāvena appekacce devatānaṁ iddhānubhāvena ekāheneva bandhumatiṁ rājadhāniṁ upasaṅkamiṁsu pātimokkhuddesāyāti.
Then that very day the mendicants went to Bandhumatī to recite the monastic code. Some went by their own psychic power, and some by the psychic power of the deities.

Tatra sudaṁ, bhikkhave, vipassī bhagavā arahaṁ sammāsambuddho bhikkhusaṅghe evaṁ pātimokkhaṁ uddisati:
And there the Blessed One Vipassī, the perfected one, the fully awakened Buddha, recited the monastic code thus:

‘Khantī paramaṁ tapo titikkhā,
Nibbānaṁ paramaṁ vadanti buddhā;
Na hi pabbajito parūpaghātī,
Na samaṇo hoti paraṁ viheṭhayanto.

‘Patient acceptance is the ultimate fervor.
Extinguishment is the ultimate, say the Buddhas.
No true renunciate injures another,

nor does an ascetic hurt another.

Sabbapāpassa akaraṇaṁ,
kusalassa upasampadā;
Sacittapariyodapanaṁ,
etaṁ buddhānasāsanaṁ.

Not to do any evil;
to embrace the good;
to purify one’s mind:
this is the instruction of the Buddhas.

Anūpavādo anūpaghāto,
Pātimokkhe ca saṁvaro;
Mattaññutā ca bhattasmiṁ,
Pantañca sayanāsanaṁ;
Adhicitte ca āyogo,
Etaṁ buddhānasāsanan’ti.

Not speaking ill nor doing harm;
restraint in the monastic code;
moderation in eating;
staying in remote lodgings;
commitment to the higher mind—
this is the instruction of the Buddhas.’

17. Devatārocana

17. Being Informed by Deities

Ekamidāhaṁ, bhikkhave, samayaṁ ukkaṭṭhāyaṁ viharāmi subhagavane sālarājamūle.
At one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a

magnificent sal tree.

Tassa mayhaṁ, bhikkhave, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
As I was in private retreat this thought came to mind,

‘na kho so sattāvāso sulabharūpo, yo mayā anāvutthapubbo iminā dīghena addhunā aññatra suddhāvāsehi devehi.
‘It’s not easy to find an abode of sentient beings where I haven’t previously abided in all this long time, except for the gods of the pure abodes.

Yannūnāhaṁ yena suddhāvāsā devā tenupasaṅkameyyan’ti.
Why don’t I go to see them?’

Atha khvāhaṁ, bhikkhave, seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—ukkaṭṭhāyaṁ subhagavane sālarājamūle antarahito avihesu devesu pāturahosiṁ.
Then, as easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared with the Aviha gods.

Tasmiṁ, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:
In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me,

‘ito so, mārisā, ekanavutikappe yaṁ vipassī bhagavā arahaṁ sammāsambuddho loke udapādi.
‘Ninety-one eons ago, good sir, the Buddha Vipassī arose in the world, perfected and fully awakened.

Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi, khattiyakule udapādi.
He was born as an aristocrat into an aristocrat family.

Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho koṇḍaññho gottena ahosi.
Koṇḍañña was his clan.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇaṁ ahosi.
He lived for 80,000 years.

Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho pāṭaliyā mūle abhisambuddho.
He was awakened at the root of a patala tree.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa khaṇḍatissaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
He had a fine pair of chief disciples named Khaṇḍa and Tissa.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ. Eko sāvakānaṁ sannipāto ahosi aṭṭhasaṭṭhibhikkhusatasahassaṁ. Eko sāvakānaṁ sannipāto ahosi bhikkhusatasahassaṁ. Eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni. Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
He had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
He had as chief attendant a mendicant named Asoka.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahosi.
His father was King Bandhuma,

Bandhumatī nāma devī mātā ahosi janetti.
his birth mother was Queen Bandhumatī,

Bandhumassa raññho bandhumatī nāma nagaraṁ rājadhānī ahosi.
and their capital city was named Bandhumatī.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa evaṁ abhinikkhamanaṁ ahosi evaṁ pabbajjā evaṁ padhānaṁ evaṁ abhisambodhi evaṁ dhammacakkappavattanaṁ.
And such was his renunciation, such his going forth, such his striving, such his awakening, and such his rolling forth of the wheel of Dhamma.

Te mayaṁ, mārisā, vipassimhi bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā'ti …
And good sir, after leading the spiritual life under that Buddha Vipassī we lost our desire for sensual pleasures and were reborn here.'

pe…
And other deities came and similarly recounted the details of the Buddhas Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa.

Tasmiṁyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:
In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me,

'imasmiṁyeva kho, mārisā, bhaddakappe bhagavā etarahi arahaṁ sammāsambuddho loke uppanno.
'In the present fortunate eon, good sir, you have arisen in the world, perfected and fully awakened.

Bhagavā, mārisā, khattiyo jātiyā khattiyakule uppanno.

You were born as an aristocrat into an aristocrat family.

Bhagavā, mārisā, gotamo gottena.
Gotama is your clan.

Bhagavato, mārisā, appakaṁ āyuppamāṇaṁ parittaṁ lahukaṁ yo ciraṁ jīvati, so vassasataṁ appaṁ vā bhiyyo.
For you the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.

Bhagavā, mārisā, assatthassa mūle abhisambuddho.
You were awakened at the root of a peepal tree.

Bhagavato, mārisā, sāriputtamoggallānaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
You have a fine pair of chief disciples named Sāriputta and Moggallāna.

Bhagavato, mārisā, eko sāvakānaṁ sannipāto ahosi aḍḍhateḷasāni bhikkhusatāni. Bhagavato, mārisā, ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
You have had one gathering of disciples—1,250 mendicants who had ended their defilements.

Bhagavato, mārisā, ānando nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
You have as chief attendant a mendicant named Ānanda.

Bhagavato, mārisā, suddhodano nāma rājā pitā ahosi.
Your father was King Suddhodana,

Māyā nāma devī mātā ahosi janetti.
your birth mother was Queen Māyā,

Kapilavatthu nāma nagaraṁ rājadhānī ahosi.
and your capital city was Kapilavatthu.

Bhagavato, mārisā, evaṁ abhinikkhamanaṁ ahosi evaṁ pabbajjā evaṁ padhānaṁ evaṁ abhisambodhi evaṁ dhammacakkappavattanaṁ.
And such was your renunciation, such your going forth, such your striving, such your awakening, and such your rolling forth of the wheel of Dhamma.

Te mayaṁ, mārisā, bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā'ti.
And good sir, after leading the spiritual life under you we lost our desire for sensual pleasures and were reborn here.'

Atha khvāhaṁ, bhikkhave, avihehi devehi saddhiṁ yena atappā devā tenupasaṅkamiṁ …pe…
Then together with the Aviha gods I went to see the Atappa gods …

atha khvāhaṁ, bhikkhave, avihehi ca devehi atappehi ca devehi saddhiṁ yena sudassā devā tenupasaṅkamiṁ.
the Gods Fair to See …

Atha khvāhaṁ, bhikkhave, avihehi ca devehi atappehi ca devehi sudassehi ca devehi saddhiṁ yena sudassī devā tenupasaṅkamiṁ. Atha khvāhaṁ, bhikkhave, avihehi ca devehi atappehi ca devehi sudassehi ca devehi sudassīhi ca devehi saddhiṁ yena akaniṭṭhā devā tenupasaṅkamiṁ. Tasmiṁ, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu, upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:
and the Fair Seeing Gods. Then together with all these gods I went to see the Gods of Akaniṭṭha, where we had a similar conversation.

'ito so, mārisā, ekanavutikappe yaṁ vipassī bhagavā arahaṁ sammāsambuddho loke udapādi.
Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho khattiyo jātiyā ahosi.
Khattiyakule udapādi.
Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho koṇḍaññho gottena ahosi.
Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇaṁ ahosi.
Vipassī, mārisā, bhagavā arahaṁ sammāsambuddho pāṭaliyā mūle abhisambuddho.

Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa khaṇḍatissaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa tayo sāvakānaṁ sannipātā ahesuṁ.
Eko sāvakānaṁ sannipāto ahosi aṭṭhasaṭṭhibhikkhusatasahassaṁ.
Eko sāvakānaṁ sannipāto ahosi bhikkhusatasahassaṁ.
Eko sāvakānaṁ sannipāto ahosi asītibhikkhusahassāni.
Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṁ sannipātā ahesuṁ sabbesaṁyeva khīṇāsavānaṁ.
Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.
Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa bandhumā nāma rājā pitā ahosi bandhumatī nāma devī mātā ahosi janetti.
Bandhumassa rañño bandhumatī nāma nagaraṁ rājadhānī ahosi.
Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa evaṁ abhinikkhamanaṁ ahosi evaṁ pabbajjā evaṁ padhānaṁ evaṁ abhisambodhi, evaṁ dhammacakkappavattanaṁ.
Te mayaṁ, mārisā, vipassimhi bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā'ti.
Tasmiṁyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:
'ito so, mārisā, ekatiṁse kappe yaṁ sikhī bhagavā …pe…
te mayaṁ, mārisā, sikhimhi bhagavati tasmiññeva kho, mārisā, ekatiṁse kappe yaṁ vessabhū bhagavā …pe…
te mayaṁ, mārisā, vessabhumhi bhagavati …pe…
imasmiṁyeva kho, mārisā, bhaddakappe kakusandho koṇāgamano kassapo bhagavā …pe…
te mayaṁ, mārisā, kakusandhamhi koṇāgamanamhi kassapamhi bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā'ti.

Tasmiṁyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṁ tenupasaṅkamiṁsu;

upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho, bhikkhave, tā devatā maṁ etadavocuṁ:
‘imasmiṁyeva kho, mārisā, bhaddakappe bhagavā etarahi arahaṁ sammāsambuddho loke uppanno.
Bhagavā, mārisā, khattiyo jātiyā, khattiyakule uppanno.
Bhagavā, mārisā, gotamo gottena.
Bhagavato, mārisā, appakaṁ āyuppamāṇaṁ parittaṁ lahukaṁ yo ciraṁ jīvati, so vassasataṁ appaṁ vā bhiyyo.
Bhagavā, mārisā, assatthassa mūle abhisambuddho.
Bhagavato, mārisā, sāriputtamoggallānaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Bhagavato, mārisā, eko sāvakānaṁ sannipāto ahosi aḍḍhateḷasāni bhikkhusatāni.
Bhagavato, mārisā, ayaṁ eko sāvakānaṁ sannipāto ahosi sabbesaṁyeva khīṇāsavānaṁ.
Bhagavato, mārisā, ānando nāma bhikkhu upaṭṭhāko aggupaṭṭhāko ahosi.
Bhagavato, mārisā, suddhodano nāma rājā pitā ahosi.
Māyā nāma devī mātā ahosi janetti.
Kapilavatthu nāma nagaraṁ rājadhānī ahosi.
Bhagavato, mārisā, evaṁ abhinikkhamanaṁ ahosi, evaṁ pabbajjā, evaṁ padhānaṁ, evaṁ abhisambodhi, evaṁ dhammacakkappavattanaṁ.
Te mayaṁ, mārisā, bhagavati brahmacariyaṁ caritvā kāmesu kāmacchandaṁ virājetvā idhūpapannā’ti.

Iti kho, bhikkhave, tathāgatassevesā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati ‘evaṁjaccā te bhagavanto ahesuṁ’ itipi.
And that is how the Realized One is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation,

cut off the track, finished off the cycle, and transcended suffering. It is both because I have clearly comprehended the principle of the teachings,

‘Evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ’ itipīti.
Devatāpi tathāgatassa etamatthaṁ ārocesuṁ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati ‘evaṁjaccā te bhagavanto ahesuṁ’ itipi.
and also because the deities told me.”

‘Evaṁnāmā evaṅgottā evaṁsīlā evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ’ itipī”ti.

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Mahāpadānasuttaṁ niṭṭhitaṁ paṭhamaṁ.

15 Mahānidānasutta:
The Great Discourse on Causation

1. Paṭiccasamuppāda
1. Dependent Origination

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kurūsu viharati kammāsadhammaṁ nāma kurūnaṁ nigamo.
At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing,

Yāva gambhīro cāyaṁ, bhante, paṭiccasamuppādo gambhīrāvabhāso ca, atha ca pana me uttānakuttānako viya khāyatī”ti.
in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“Mā hevaṁ, ānanda, avaca, mā hevaṁ, ānanda, avaca.

“Don’t say that, Ānanda, don’t say that!

Gambhīro cāyaṁ, ānanda, paṭiccasamuppādo gambhīrāvabhāso ca.
This dependent origination is deep and appears deep.

Etassa, ānanda, dhammassa ananubodhā appaṭivedhā evamayaṁ pajā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā apāyaṁ duggatiṁ vinipātaṁ saṁsāraṁ nātivattati.
It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

‘Atthi idappaccayā jarāmaraṇan’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for old age and death?’ you should answer, ‘There is.’

‘Kiṁpaccayā jarāmaraṇan’ti iti ce vadeyya, ‘jātipaccayā jarāmaraṇan’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for old age and death?’ you should answer, ‘Rebirth is a condition for old age and death.’

‘Atthi idappaccayā jātī’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for rebirth?’ you should answer, ‘There is.’

‘Kiṁpaccayā jātī’ti iti ce vadeyya, ‘bhavapaccayā jātī’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for rebirth?’ you should answer, ‘Continued existence is a condition for rebirth.’

‘Atthi idappaccayā bhavo’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for continued existence?’ you should answer, ‘There is.’

‘Kiṁpaccayā bhavo’ti iti ce vadeyya, ‘upādānapaccayā bhavo’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for continued existence?’ you should answer, ‘Grasping is a condition for continued existence.’

‘Atthi idappaccayā upādānan’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for grasping?’ you should answer, ‘There is.’

‘Kiṁpaccayā upādānan’ti iti ce vadeyya, ‘taṇhāpaccayā upādānan’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for grasping?’ you should answer, ‘Craving is a condition for grasping.’

‘Atthi idappaccayā taṇhā’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for craving?’ you should answer, ‘There is.’

‘Kiṁpaccayā taṇhā’ti iti ce vadeyya, ‘vedanāpaccayā taṇhā’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for craving?’ you should answer, ‘Feeling is a condition for craving.’

‘Atthi idappaccayā vedanā’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for feeling?’ you should answer, ‘There is.’

‘Kiṁpaccayā vedanā’ti iti ce vadeyya, ‘phassapaccayā vedanā’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for feeling?’ you should answer, ‘Contact is a condition for feeling.’

‘Atthi idappaccayā phasso’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for contact?’ you should answer, ‘There is.’

‘Kiṁpaccayā phasso’ti iti ce vadeyya, ‘nāmarūpapaccayā phasso’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for contact?’ you should answer, ‘Name and form are conditions for contact.’

‘Atthi idappaccayā nāmarūpan’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for name and form?’ you should answer, ‘There is.’

‘Kiṁpaccayā nāmarūpan’ti iti ce vadeyya, ‘viññāṇapaccayā nāmarūpan’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for name and form?’ you should answer, ‘Consciousness is a condition for name and form.’

‘Atthi idappaccayā viññāṇan’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ.
When asked, ‘Is there a specific condition for consciousness?’ you should answer, ‘There is.’

‘Kiṁpaccayā viññāṇan’ti iti ce vadeyya, ‘nāmarūpapaccayā viññāṇan’ti iccassa vacanīyaṁ.
If they say, ‘What is a condition for consciousness?’ you should answer, ‘Name and form are conditions for consciousness.’

Iti kho, ānanda, nāmarūpapaccayā viññāṇaṁ, viññāṇapaccayā nāmarūpaṁ, nāmarūpapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
So: name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for contact.

Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

‘Jātipaccayā jarāmaraṇan’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā jātipaccayā jarāmaraṇaṁ.
‘Rebirth is a condition for old age and death’—that’s what I said. And this is a way to understand how this is so.

Jāti ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no rebirth for anyone anywhere.

devānaṁ vā devattāya, gandhabbānaṁ vā gandhabbattāya, yakkhānaṁ vā yakkhattāya, bhūtānaṁ vā bhūtattāya, manussānaṁ vā manussattāya, catuppadānaṁ vā catuppadattāya, pakkhīnaṁ vā pakkhittāya, sarīsapānaṁ vā sarīsapattāya, tesaṁ tesañca hi, ānanda, sattānaṁ tadattāya jāti nābhavissa. Sabbaso jātiyā asati jātinirodhā api nu kho jarāmaraṇaṁ paññāyethā”ti?
That is, there were no rebirth of sentient beings into their various realms—of gods, fairies, spirits, creatures, humans, quadrupeds, birds, or reptiles, each into their own realm. When there’s no rebirth at all, with the cessation of rebirth, would old age and death still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo jarāmaraṇassa, yadidaṁ jāti.
“That’s why this is the cause, source, origin, and reason of old age and death, namely rebirth.

‘Bhavapaccayā jātī’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā bhavapaccayā jāti.
‘Continued existence is a condition for rebirth’—that’s what I said. And this is a way to understand how this is so.

Bhavo ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no continued existence for anyone anywhere.

kāmabhavo vā rūpabhavo vā arūpabhavo vā, sabbaso bhave asati bhavanirodhā api nu kho jāti paññāyethā”ti?
That is, continued existence in the sensual realm, the realm of luminous form, or the formless realm. When there’s no continued existence at all, with the cessation of continued existence, would rebirth still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo jātiyā, yadidaṁ bhavo.
“That’s why this is the cause, source, origin, and reason of rebirth, namely continued existence.

‘Upādānapaccayā bhavo’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā upādānapaccayā bhavo.
‘Grasping is a condition for continued existence’—that’s what I said. And this is a way to understand how this is so.

Upādānañca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no grasping for anyone anywhere.

kāmupādānaṁ vā diṭṭhupādānaṁ vā sīlabbatupādānaṁ vā attavādupādānaṁ vā, sabbaso upādāne asati upādānanirodhā api nu kho bhavo paññāyethā”ti?

That is, grasping at sensual pleasures, views, precepts and observances, and theories of a self. When there's no grasping at all, with the cessation of grasping, would continued existence still be found?"

"No hetaṁ, bhante".
"No, sir."

"Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo bhavassa, yadidaṁ upādānaṁ.
"That's why this is the cause, source, origin, and reason of continued existence, namely grasping.

'Taṇhāpaccayā upādānan'ti iti kho panetaṁ vuttaṁ tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā taṇhāpaccayā upādānaṁ.
'Craving is a condition for grasping'—that's what I said. And this is a way to understand how this is so.

Taṇhā ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no craving for anyone anywhere.

rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā, sabbaso taṇhāya asati taṇhānirodhā api nu kho upādānaṁ paññāyethā"ti?
That is, craving for sights, sounds, smells, tastes, touches, and thoughts. When there's no craving at all, with the cessation of craving, would grasping still be found?"

"No hetaṁ, bhante".
"No, sir."

"Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo upādānassa, yadidaṁ taṇhā.
"That's why this is the cause, source, origin, and reason of grasping, namely craving.

‘Vedanāpaccayā taṇhā’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā vedanāpaccayā taṇhā.
‘Feeling is a condition for craving’—that’s what I said. And this is a way to understand how this is so.

Vedanā ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no feeling for anyone anywhere.

cakkhusamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā jivhāsamphassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā, sabbaso vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethā”ti?
That is, feeling born of contact through the eye, ear, nose, tongue, body, and mind. When there’s no feeling at all, with the cessation of feeling, would craving still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo taṇhāya, yadidaṁ vedanā.
“That’s why this is the cause, source, origin, and reason of craving, namely feeling.

Iti kho panetaṁ, ānanda, vedanaṁ paṭicca taṇhā, taṇhaṁ paṭicca pariyesanā, pariyesanaṁ paṭicca lābho, lābhaṁ paṭicca vinicchayo, vinicchayaṁ paṭicca chandarāgo, chandarāgaṁ paṭicca ajjhosānaṁ, ajjhosānaṁ paṭicca pariggaho, pariggahaṁ paṭicca macchariyaṁ, macchariyaṁ paṭicca ārakkho.
So it is, Ānanda, that feeling is a cause of craving. Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of assessing. Assessing is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of ownership. Ownership is a cause of stinginess. Stinginess is a cause of safeguarding.

Ārakkhādhikaraṇaṁ daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.
Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, divisive speech, and lies.

‘Ārakkhādhikaraṇaṁ daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavantī’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā ārakkhādhikaraṇaṁ daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.
‘Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, divisive speech, and lies’—that’s what I said. And this is a way to understand how this is so.

Ārakkho ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso ārakkhe asati ārakkhanirodhā api nu kho daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhaveyyun”ti?
Suppose there were totally and utterly no safeguarding for anyone anywhere. When there’s no safeguarding at all, with the cessation of safeguarding, would those many bad, unskillful things still come to be?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādānaṁ anekesaṁ pāpakānaṁ akusalānaṁ dhammānaṁ sambhavāya yadidaṁ ārakkho.

“That’s why this is the cause, source, origin, and reason for the origination of those many bad, unskillful things, namely safeguarding.

‘Macchariyaṁ paṭicca ārakkho’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā macchariyaṁ paṭicca ārakkho.
‘Stinginess is a cause of safeguarding’—that’s what I said. And this is a way to understand how this is so.

Macchariyañca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso macchariye asati macchariyanirodhā api nu kho ārakkho paññāyethā”ti?
Suppose there were totally and utterly no stinginess for anyone anywhere. When there’s no stinginess at all, with the cessation of stinginess, would safeguarding still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo ārakkhassa, yadidaṁ macchariyaṁ.
“That’s why this is the cause, source, origin, and reason of safeguarding, namely stinginess.

‘Pariggahaṁ paṭicca macchariyan’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā pariggahaṁ paṭicca macchariyaṁ.
‘Ownership is a cause of stinginess’—that’s what I said. And this is a way to understand how this is so.

Pariggaho ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso pariggahe asati pariggahanirodhā api nu kho macchariyaṁ paññāyethā”ti?
Suppose there were totally and utterly no ownership for anyone anywhere. When there’s no ownership at all, with the cessation of ownership, would

stinginess still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo macchariyassa, yadidaṁ pariggaho.
“That’s why this is the cause, source, origin, and reason of stinginess, namely ownership.

‘Ajjhosānaṁ paṭicca pariggaho’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā ajjhosānaṁ paṭicca pariggaho.
‘Attachment is a cause of ownership’—that’s what I said. And this is a way to understand how this is so.

Ajjhosānañca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso ajjhosāne asati ajjhosānanirodhā api nu kho pariggaho paññāyethā”ti?
Suppose there were totally and utterly no attachment for anyone anywhere. When there’s no attachment at all, with the cessation of attachment, would ownership still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo pariggahassa—yadidaṁ ajjhosānaṁ.
“That’s why this is the cause, source, origin, and reason of ownership, namely attachment.

‘Chandarāgaṁ paṭicca ajjhosānan’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā chandarāgaṁ paṭicca ajjhosānaṁ.

‘Desire and lust is a cause of attachment’—that’s what I said. And this is a way to understand how this is so.

Chandarāgo ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso chandarāge asati chandarāganirodhā api nu kho ajjhosānaṁ paññāyethā”ti?
Suppose there were totally and utterly no desire and lust for anyone anywhere. When there’s no desire and lust at all, with the cessation of desire and lust, would attachment still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo ajjhosānassa, yadidaṁ chandarāgo.
“That’s why this is the cause, source, origin, and reason of attachment, namely desire and lust.

‘Vinicchayaṁ paṭicca chandarāgo’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā vinicchayaṁ paṭicca chandarāgo.
‘Assessing is a cause of desire and lust’—that’s what I said. And this is a way to understand how this is so.

Vinicchayo ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso vinicchaye asati vinicchayanirodhā api nu kho chandarāgo paññāyethā”ti?
Suppose there were totally and utterly no assessing for anyone anywhere. When there’s no assessing at all, with the cessation of assessing, would desire and lust still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo chandarāgassa, yadidaṁ vinicchayo.
“That’s why this is the cause, source, origin, and reason of desire and lust, namely assessing.

‘Lābhaṁ paṭicca vinicchayo’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā lābhaṁ paṭicca vinicchayo.
‘Gaining material possessions is a cause of assessing’—that’s what I said. And this is a way to understand how this is so.

Lābho ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso lābhe asati lābhanirodhā api nu kho vinicchayo paññāyethā”ti?
Suppose there were totally and utterly no gaining of material possessions for anyone anywhere. When there’s no gaining of material possessions at all, with the cessation of gaining material possessions, would assessing still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo vinicchayassa, yadidaṁ lābho.
“That’s why this is the cause, source, origin, and reason of assessing, namely the gaining of material possessions.

‘Pariyesanaṁ paṭicca lābho’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā pariyesanaṁ paṭicca lābho.
‘Seeking is a cause of gaining material possessions’—that’s what I said. And this is a way to understand how this is so.

Pariyesanā ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, sabbaso pariyesanāya asati pariyesanānirodhā api nu kho lābho paññāyethā”ti?
Suppose there were totally and utterly no seeking for anyone anywhere. When there’s no seeking at all, with the cessation of seeking, would the

gaining of material possessions still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo lābhassa, yadidaṁ pariyesanā.
“That’s why this is the cause, source, origin, and reason of gaining material possessions, namely seeking.

‘Taṇhaṁ paṭicca pariyesanā’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā taṇhaṁ paṭicca pariyesanā.
‘Craving is a cause of seeking’—that’s what I said. And this is a way to understand how this is so.

Taṇhā ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no craving for anyone anywhere.

kāmataṇhā bhavataṇhā vibhavataṇhā, sabbaso taṇhāya asati taṇhānirodhā api nu kho pariyesanā paññāyethā”ti?
That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. When there’s no craving at all, with the cessation of craving, would seeking still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo pariyesanāya, yadidaṁ taṇhā.
“That’s why this is the cause, source, origin, and reason of seeking, namely craving.

Iti kho, ānanda, ime dve dhammā dvayena vedanāya ekasamosaraṇā bhavanti.
And so, Ānanda, these two things are united by the two aspects of feeling.

‘Phassapaccayā vedanā’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā phassapaccayā vedanā.
‘Contact is a condition for feeling’—that’s what I said. And this is a way to understand how this is so.

Phasso ca hi, ānanda, nābhavissa sabbena sabbaṁ sabbathā sabbaṁ kassaci kimhici, seyyathidaṁ—
Suppose there were totally and utterly no contact for anyone anywhere.

cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, sabbaso phasse asati phassanirodhā api nu kho vedanā paññāyethā”ti?
That is, contact through the eye, ear, nose, tongue, body, and mind. When there’s no contact at all, with the cessation of contact, would feeling still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo vedanāya, yadidaṁ phasso.
“That’s why this is the cause, source, origin, and reason of feeling, namely contact.

‘Nāmarūpapaccayā phasso’ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā nāmarūpapaccayā phasso.
‘Name and form are conditions for contact’—that’s what I said. And this is a way to understand how this is so.

Yehi, ānanda, ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho rūpakāye adhivacanasamphasso paññāyethā”ti?
Suppose there were none of the features, attributes, signs, and details by which the set of mental phenomena known as name is found. Would labeling contact still be found in the set of physical phenomena?”

“No hetaṁ, bhante”.
“No, sir.”

“Yehi, ānanda, ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi rūpakāyassa paññatti hoti, tesu ākāresu …pe… tesu uddesesu asati api nu kho nāmakāye paṭighasamphasso paññāyethā”ti?
“Suppose there were none of the features, attributes, signs, and details by which the set of physical phenomena known as form is found. Would impingement contact still be found in the set of mental phenomena?”

“No hetaṁ, bhante”.
“No, sir.”

“Yehi, ānanda, ākārehi …pe… yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññatti hoti, tesu ākāresu …pe… tesu uddesesu asati api nu kho adhivacanasamphasso vā paṭighasamphasso vā paññāyethā”ti?
“Suppose there were none of the features, attributes, signs, and details by which the set of phenomena known as name and the set of phenomena known as form are found. Would either labeling contact or impingement contact still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Yehi, ānanda, ākārehi …pe… yehi uddesehi nāmarūpassa paññatti hoti, tesu ākāresu …pe… tesu uddesesu asati api nu kho phasso paññāyethā”ti?
“Suppose there were none of the features, attributes, signs, and details by which name and form are found. Would contact still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo phassassa, yadidaṁ nāmarūpaṁ.
“That’s why this is the cause, source, origin, and reason of contact, namely name and form.

‘Viññāṇapaccayā nāmarūpan’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā viññāṇapaccayā nāmarūpaṁ.
‘Consciousness is a condition for name and form’—that’s what I said. And this is a way to understand how this is so.

Viññāṇañca hi, ānanda, mātukucchismiṁ na okkamissatha, api nu kho nāmarūpaṁ mātukucchismiṁ samuccissathā”ti?
If consciousness were not conceived in the mother’s womb, would name and form coagulate there?”

“No hetaṁ, bhante”.
“No, sir.”

“Viññāṇañca hi, ānanda, mātukucchismiṁ okkamitvā vokkamissatha, api nu kho nāmarūpaṁ itthattāya abhinibbattissathā”ti?
“If consciousness, after being conceived in the mother’s womb, were to be miscarried, would name and form be born into this state of existence?”

“No hetaṁ, bhante”.
“No, sir.”

“Viññāṇañca hi, ānanda, daharasseva sato vocchijjissatha kumārakassa vā kumārikāya vā, api nu kho nāmarūpaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjissathā”ti?
“If the consciousness of a young boy or girl were to be cut off, would name and form achieve growth, increase, and maturity?”

“No hetaṁ, bhante”.

“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo nāmarūpassa—yadidaṁ viññāṇaṁ.
“That’s why this is the cause, source, origin, and reason of name and form, namely consciousness.

‘Nāmarūpapaccayā viññāṇan’ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā nāmarūpapaccayā viññāṇaṁ.
‘Name and form are conditions for consciousness’—that’s what I said. And this is a way to understand how this is so.

Viññāṇañca hi, ānanda, nāmarūpe patiṭṭhaṁ na labhissatha, api nu kho āyatiṁ jātijarāmaraṇaṁ dukkhasamudayasambhavo paññāyethā”ti?
If consciousness were not to gain a footing in name and form, would the coming to be of the origin of suffering—of rebirth, old age, and death in the future—be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo viññāṇassa yadidaṁ nāmarūpaṁ.
“That’s why this is the cause, source, origin, and reason of consciousness, namely name and form.

Ettāvatā kho, ānanda, jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā.
This is the extent to which one may be reborn, grow old, die, pass away, or reappear.

Ettāvatā adhivacanapatho, ettāvatā niruttipatho, ettāvatā paññattipatho, ettāvatā paññāvacaraṁ, ettāvatā vaṭṭaṁ vattati

itthattaṁ paññāpanāya yadidaṁ nāmarūpaṁ saha viññāṇena aññamaññapaccayatā pavattati.
This is how far the scope of labeling, terminology, and description extends; how far the sphere of wisdom extends; how far the cycle of rebirths proceeds so that this state of existence may be be found; namely, name and form together with consciousness.

2. Attapaññatti

2. Describing the Self

Kittāvatā ca, ānanda, attānaṁ paññapento paññapeti?
How do those who describe the self describe it?

Rūpiṁ vā hi, ānanda, parittaṁ attānaṁ paññapento paññapeti:
They describe it as physical and limited:

‘rūpī me paritto attā’ti.
‘My self is physical and limited.’

Rūpiṁ vā hi, ānanda, anantaṁ attānaṁ paññapento paññapeti:
Or they describe it as physical and infinite:

‘rūpī me ananto attā’ti.
‘My self is physical and infinite.’

Arūpiṁ vā hi, ānanda, parittaṁ attānaṁ paññapento paññapeti:

Or they describe it as formless and limited:

‘arūpī me paritto attā’ti.
‘My self is formless and limited.’

Arūpiṁ vā hi, ānanda, anantaṁ attānaṁ paññapento paññapeti:
Or they describe it as formless and infinite:

‘arūpī me ananto attā’ti.
‘My self is formless and infinite.’

Tatrānanda, yo so rūpiṁ parittaṁ attānaṁ paññapento paññapeti.
Now, take those who describe the self as physical and limited.

Etarahi vā so rūpiṁ parittaṁ attānaṁ paññapento paññapeti, tattha bhāviṁ vā so rūpiṁ parittaṁ attānaṁ paññapento paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa hoti.
They describe the self as physical and limited in the present; or as sure to become physical and limited in some other place; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’

Evaṁ santaṁ kho, ānanda, rūpiṁ parittattānudiṭṭhi anusetīti iccālaṁ vacanāya.
This being so, it’s appropriate to say that a view of self as physical and limited underlies them.

Tatrānanda, yo so rūpiṁ anantaṁ attānaṁ paññapento paññapeti.
Now, take those who describe the self as physical and infinite …

Etarahi vā so rūpiṁ anantaṁ attānaṁ paññapento paññapeti, tattha bhāviṁ vā so rūpiṁ anantaṁ attānaṁ paññapento paññapeti,

‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa hoti.
Evaṁ santaṁ kho, ānanda, rūpiṁ anantattānudiṭṭhi anusetīti iccālaṁ vacanāya.
Tatrānanda, yo so arūpiṁ parittaṁ attānaṁ paññapento paññapeti.
formless and limited …

Etarahi vā so arūpiṁ parittaṁ attānaṁ paññapento paññapeti, tattha bhāviṁ vā so arūpiṁ parittaṁ attānaṁ paññapento paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa hoti.
Evaṁ santaṁ kho, ānanda, arūpiṁ parittattānudiṭṭhi anusetīti iccālaṁ vacanāya.
Tatrānanda, yo so arūpiṁ anantaṁ attānaṁ paññapento paññapeti.
formless and infinite.

Etarahi vā so arūpiṁ anantaṁ attānaṁ paññapento paññapeti, tattha bhāviṁ vā so arūpiṁ anantaṁ attānaṁ paññapento paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa hoti.
They describe the self as formless and infinite in the present; or as sure to become formless and infinite in some other place; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’

Evaṁ santaṁ kho, ānanda, arūpiṁ anantattānudiṭṭhi anusetīti iccālaṁ vacanāya.
This being so, it’s appropriate to say that a view of self as formless and infinite underlies them.

Ettāvatā kho, ānanda, attānaṁ paññapento paññapeti.
That’s how those who describe the self describe it.

3. Naattapaññatti
3. Not Describing the Self

Kittāvatā ca, ānanda, attānaṁ na paññapento na paññapeti?
How do those who don’t describe the self not describe it?

Rūpiṁ vā hi, ānanda, parittaṁ attānaṁ na paññapento na paññapeti:
They don’t describe it as physical and limited …

‘rūpī me paritto attā’ti.
Rūpiṁ vā hi, ānanda, anantaṁ attānaṁ na paññapento na paññapeti:
physical and infinite …

‘rūpī me ananto attā’ti.
Arūpiṁ vā hi, ānanda, parittaṁ attānaṁ na paññapento na paññapeti:
formless and limited …

‘arūpī me paritto attā’ti.
Arūpiṁ vā hi, ānanda, anantaṁ attānaṁ na paññapento na paññapeti:
formless and infinite:

‘arūpī me ananto attā’ti.
‘My self is formless and infinite.’

Tatrānanda, yo so rūpiṁ parittaṁ attānaṁ na paññapento na paññapeti.
Now, take those who don’t describe the self as physical and limited …

Etarahi vā so rūpiṁ parittaṁ attānaṁ na paññapento na paññapeti, tattha bhāviṁ vā so rūpiṁ parittaṁ attānaṁ na paññapento na paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa na hoti.
Evaṁ santaṁ kho, ānanda, rūpiṁ parittattānudiṭṭhi nānusetīti iccālaṁ vacanāya.
Tatrānanda, yo so rūpiṁ anantaṁ attānaṁ na paññapento na paññapeti.
physical and infinite …

Etarahi vā so rūpiṁ anantaṁ attānaṁ na paññapento na paññapeti, tattha bhāviṁ vā so rūpiṁ anantaṁ attānaṁ na paññapento na paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa na hoti.
Evaṁ santaṁ kho, ānanda, rūpiṁ anantattānudiṭṭhi nānusetīti iccālaṁ vacanāya.
Tatrānanda, yo so arūpiṁ parittaṁ attānaṁ na paññapento na paññapeti.
formless and limited …

Etarahi vā so arūpiṁ parittaṁ attānaṁ na paññapento na paññapeti, tattha bhāviṁ vā so arūpiṁ parittaṁ attānaṁ na paññapento na paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa na hoti.
Evaṁ santaṁ kho, ānanda, arūpiṁ parittattānudiṭṭhi nānusetīti iccālaṁ vacanāya.
Tatrānanda, yo so arūpiṁ anantaṁ attānaṁ na paññapento na paññapeti.
formless and infinite.

Etarahi vā so arūpiṁ anantaṁ attānaṁ na paññapento na paññapeti, tattha bhāviṁ vā so arūpiṁ anantaṁ attānaṁ na paññapento na paññapeti, ‘atathaṁ vā pana santaṁ tathattāya upakappessāmī’ti iti vā panassa na hoti.

They don’t describe the self as formless and infinite in the present; or as sure to become formless and infinite in some other place; and they don’t think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’

Evaṁ santaṁ kho, ānanda, arūpiṁ anantattānudiṭṭhi nānusetīti iccālaṁ vacanāya.
This being so, it’s appropriate to say that a view of self as formless and infinite doesn’t underlie them.

Ettāvatā kho, ānanda, attānaṁ na paññapento na paññapeti.
That’s how those who don’t describe the self don’t describe it.

4. Attasamanupassanā

4. Regarding a Self

Kittāvatā ca, ānanda, attānaṁ samanupassamāno samanupassati?
How do those who regard the self regard it?

Vedanaṁ vā hi, ānanda, attānaṁ samanupassamāno samanupassati:
They regard feeling as self:

‘vedanā me attā’ti.
‘Feeling is my self.’

‘Na heva kho me vedanā attā, appaṭisaṁvedano me attā’ti iti vā hi, ānanda, attānaṁ samanupassamāno samanupassati.

Or they regard it like this: ‘Feeling is definitely not my self. My self does not experience feeling.’

‘Na heva kho me vedanā attā, nopi appaṭisaṁvedano me attā, attā me vediyati, vedanādhammo hi me attā’ti iti vā hi, ānanda, attānaṁ samanupassamāno samanupassati.
Or they regard it like this: ‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’

Tatrānanda, yo so evamāha:
Now, as to those who say:

‘vedanā me attā’ti,
‘Feeling is my self.’

so evamassa vacanīyo:
You should say this to them:

‘tisso kho imā, āvuso, vedanā—
‘Reverend, there are three feelings:

sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Imāsaṁ kho tvaṁ tissannaṁ vedanānaṁ katamaṁ attato samanupassasī’ti?
Which one of these do you regard as self?’

Yasmiṁ, ānanda, samaye sukhaṁ vedanaṁ vedeti, neva tasmiṁ samaye dukkhaṁ vedanaṁ vedeti, na adukkhamasukhaṁ vedanaṁ vedeti;
Ānanda, at a time when you feel a pleasant feeling, you don’t feel a painful

or neutral feeling;

sukhaṁyeva tasmiṁ samaye vedanaṁ vedeti.
you only feel a pleasant feeling.

Yasmiṁ, ānanda, samaye dukkhaṁ vedanaṁ vedeti, neva tasmiṁ samaye sukhaṁ vedanaṁ vedeti, na adukkhamasukhaṁ vedanaṁ vedeti;
At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling;

dukkhaṁyeva tasmiṁ samaye vedanaṁ vedeti.
you only feel a painful feeling.

Yasmiṁ, ānanda, samaye adukkhamasukhaṁ vedanaṁ vedeti, neva tasmiṁ samaye sukhaṁ vedanaṁ vedeti, na dukkhaṁ vedanaṁ vedeti;
At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling;

adukkhamasukhaṁyeva tasmiṁ samaye vedanaṁ vedeti.
you only feel a neutral feeling.

Sukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.
Pleasant feelings, painful feelings, and neutral feelings are all impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Dukkhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.
Adukkhamasukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.
Tassa sukhaṁ vedanaṁ vediyamānassa 'eso me attā'ti hoti.
When feeling a pleasant feeling they think: 'This is my self.'

Tassāyeva sukhāya vedanāya nirodhā 'byagā me attā'ti hoti.
When their pleasant feeling ceases they think: 'My self has disappeared.'

Dukkhaṁ vedanaṁ vediyamānassa 'eso me attā'ti hoti.

When feeling a painful feeling they think: ‘This is my self.’

Tassāyeva dukkhāya vedanāya nirodhā ‘byagā me attā’ti hoti.
When their painful feeling ceases they think: ‘My self has disappeared.’

Adukkhamasukhaṁ vedanaṁ vediyamānassa ‘eso me attā’ti hoti.
When feeling a neutral feeling they think: ‘This is my self.’

Tassāyeva adukkhamasukhāya vedanāya nirodhā ‘byagā me attā’ti hoti.
When their neutral feeling ceases they think: ‘My self has disappeared.’

Iti so diṭṭheva dhamme aniccasukhadukkhavokiṇṇaṁ uppādavayadhammaṁ attānaṁ samanupassamāno samanupassati, yo so evamāha: ‘vedanā me attā’ti.
So those who say ‘feeling is my self’ regard as self that which is evidently impermanent, mixed with pleasure and pain, and liable to rise and fall.

Tasmātihānanda, etena petaṁ nakkhamati: ‘vedanā me attā’ti samanupassituṁ.
That’s why it’s not acceptable to regard feeling as self.

Tatrānanda, yo so evamāha:
Now, as to those who say:

‘na heva kho me vedanā attā, appaṭisaṁvedano me attā’ti, so evamassa vacanīyo:
‘Feeling is definitely not my self. My self does not experience feeling.’ You should say this to them,

‘yattha panāvuso, sabbaso vedayitaṁ natthi api nu kho, tattha “ayamahamasmī”ti siyā’”ti?
‘But reverend, where there is nothing felt at all, would the thought “I am” occur there?’”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, etena petaṁ nakkhamati: ‘na heva kho me vedanā attā, appaṭisaṁvedano me attā’ti samanupassituṁ.
“That’s why it’s not acceptable to regard self as that which does not experience feeling.

Tatrānanda, yo so evamāha:
Now, as to those who say:

‘na heva kho me vedanā attā, nopi appaṭisaṁvedano me attā, attā me vediyati, vedanādhammo hi me attā’ti.
‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’

So evamassa vacanīyo—
You should say this to them,

vedanā ca hi, āvuso, sabbena sabbaṁ sabbathā sabbaṁ aparisesā nirujjheyyuṁ.
‘Suppose feelings were to totally and utterly cease without anything left over.

Sabbaso vedanāya asati vedanānirodhā api nu kho tattha ‘ayamahamasmī’ti siyā”ti?
When there’s no feeling at all, with the cessation of feeling, would the thought “I am this” occur there?’”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātihānanda, etena petaṁ nakkhamati: ‘na heva kho me vedanā attā, nopi appaṭisaṁvedano me attā, attā me vediyati, vedanādhammo hi me attā’ti samanupassituṁ.
“That’s why it’s not acceptable to regard self as that which is liable to feel.

Yato kho, ānanda, bhikkhu neva vedanaṁ attānaṁ samanupassati, nopi appaṭisaṁvedanaṁ attānaṁ samanupassati, nopi ‘attā me vediyati, vedanādhammo hi me attā’ti samanupassati.

So evaṁ na samanupassanto na ca kiñci loke upādiyati,
Not regarding anything in this way, they don't grasp at anything in the world.

anupādiyaṁ na paritassati, aparitassaṁ paccattaññeva parinibbāyati,
Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

'khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Evaṁ vimuttacittaṁ kho, ānanda, bhikkhuṁ yo evaṁ vadeyya:
It wouldn't be appropriate to say that a mendicant whose mind is freed like this holds the following views:

'hoti tathāgato paraṁ maraṇā itissa diṭṭhī'ti, tadakallaṁ.
'A Realized One exists after death';

'Na hoti tathāgato paraṁ maraṇā itissa diṭṭhī'ti, tadakallaṁ.
'A Realized One doesn't exist after death';

'Hoti ca na ca hoti tathāgato paraṁ maraṇā itissa diṭṭhī'ti, tadakallaṁ.
'A Realized One both exists and doesn't exist after death';

'Neva hoti na na hoti tathāgato paraṁ maraṇā itissa diṭṭhī'ti, tadakallaṁ.
'A Realized One neither exists nor doesn't exist after death'.

Taṁ kissa hetu?
Why is that?

Yāvatā, ānanda, adhivacanaṁ yāvatā adhivacanapatho, yāvatā nirutti yāvatā niruttipatho, yāvatā paññatti yāvatā paññattipatho, yāvatā paññā yāvatā paññāvacaraṁ, yāvatā vaṭṭaṁ, yāvatā vaṭṭati, tadabhiññāvimutto bhikkhu, tadabhiññāvimuttaṁ bhikkhuṁ 'na jānāti na passati itissa diṭṭhī'ti, tadakallaṁ.

A mendicant is freed by directly knowing this: how far labeling and the scope of labeling extend; how far terminology and the scope of terminology extend; how far description and the scope of description extend; how far wisdom and the sphere of wisdom extend; how far the cycle of rebirths and its continuation extend. It wouldn’t be appropriate to say that a mendicant freed by directly knowing this holds the view: ‘There is no such thing as knowing and seeing.’

5. Sattaviññāṇaṭṭhiti

5. Planes of Consciousness

Satta kho, ānanda, viññāṇaṭṭhitiyo, dve āyatanāni.

Ānanda, there are seven planes of consciousness and two dimensions.

Katamā satta?

What seven?

Santānanda, sattā nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamā viññāṇaṭṭhiti.
This is the first plane of consciousness.

Santānanda, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption.

Ayaṁ dutiyā viññāṇaṭṭhiti.
This is the second plane of consciousness.

Santānanda, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyā viññāṇaṭṭhiti.
This is the third plane of consciousness.

Santānanda, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catutthī viññāṇaṭṭhiti.
This is the fourth plane of consciousness.

Santānanda, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

Ayaṁ pañcamī viññāṇaṭṭhiti.
This is the fifth plane of consciousness.

Santānanda, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ chaṭṭhī viññāṇaṭṭhiti.
This is the sixth plane of consciousness.

Santānanda, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ sattamī viññāṇaṭṭhiti.
This is the seventh plane of consciousness.

Asaññasattāyatanaṁ nevasaññānāsaññāyatanameva dutiyaṁ.
Then there is the dimension of non-percipient beings, and secondly, the dimension of neither perception nor non-perception.

Tatrānanda, yāyaṁ paṭhamā viññāṇaṭṭhiti nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.
Now, regarding these seven planes of consciousness and two dimensions,

Yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṁ pajānāti, tassā ca atthaṅgamaṁ pajānāti, tassā ca assādaṁ pajānāti, tassā ca ādīnavaṁ pajānāti, tassā ca nissaraṇaṁ pajānāti, kallaṁ nu tena tadabhinanditun”ti?
is it appropriate for someone who understands them—and their origin, ending, gratification, drawback, and escape—to take pleasure in them?”

“No hetaṁ, bhante” …pe…
“No, sir.”

“tatrānanda, yamidaṁ asaññasattāyatanaṁ.
Yo nu kho, ānanda, tañca pajānāti, tassa ca samudayaṁ pajānāti, tassa ca atthaṅgamaṁ pajānāti, tassa ca assādaṁ pajānāti, tassa ca ādīnavaṁ pajānāti, tassa ca nissaraṇaṁ pajānāti, kallaṁ nu tena tadabhinanditun”ti?
“No hetaṁ, bhante”.
“Tatrānanda, yamidaṁ nevasaññānāsaññāyatanaṁ.

Yo nu kho, ānanda, tañca pajānāti, tassa ca samudayaṁ pajānāti, tassa ca atthaṅgamaṁ pajānāti, tassa ca assādaṁ pajānāti, tassa ca ādīnavaṁ pajānāti, tassa ca nissaraṇaṁ pajānāti, kallaṁ nu tena tadabhinanditun”ti?
“No hetaṁ, bhante”.

“Yato kho, ānanda, bhikkhu imāsañca sattannaṁ viññāṇaṭṭhitīnaṁ imesañca dvinnaṁ āyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādā vimutto hoti, ayaṁ vuccatānanda, bhikkhu paññāvimutto.
“When a mendicant, having truly understood the origin, ending, gratification, drawback, and escape regarding these seven planes of consciousness and these two dimensions, is freed by not grasping, they’re called a mendicant who is freed by wisdom.

6. Aṭṭhavimokkha
6. The Eight Liberations

Aṭṭha kho ime, ānanda, vimokkhā.
Ānanda, there are these eight liberations.

Katame aṭṭha?
What eight?

Rūpī rūpāni passati
Having physical form, they see visions.

ayaṁ paṭhamo vimokkho.
This is the first liberation.

Ajjhattaṁ arūpasaññī bahiddhā rūpāni passati,
Not perceiving form internally, they see visions externally.

ayaṁ dutiyo vimokkho.

This is the second liberation.

Subhanteva adhimutto hoti,
They're focused only on beauty.

ayaṁ tatiyo vimokkho.
This is the third liberation.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanaṁ upasampajja viharati,
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.

ayaṁ catuttho vimokkho.
This is the fourth liberation.

Sabbaso ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

ayaṁ pañcamo vimokkho.
This is the fifth liberation.

Sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.

ayaṁ chaṭṭho vimokkho.
This is the sixth liberation.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayaṁ sattamo vimokkho.
This is the seventh liberation.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati,
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṁ aṭṭhamo vimokkho.
This is the eighth liberation.

Ime kho, ānanda, aṭṭha vimokkhā.
These are the eight liberations.

Yato kho, ānanda, bhikkhu ime aṭṭha vimokkhe anulomampi samāpajjati, paṭilomampi samāpajjati, anulomapaṭilomampi samāpajjati, yatthicchakaṁ yadicchakaṁ yāvaticchakaṁ samāpajjatipi vuṭṭhātipi.
When a mendicant enters into and withdraws from these eight liberations—in forward order, in reverse order, and in forward and reverse order—wherever they wish, whenever they wish, and for as long as they wish;

Āsavānañca khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati, ayaṁ vuccatānanda, bhikkhu ubhatobhāgavimutto.
and when they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, they're called a mendicant who is freed both ways.

Imāya ca, ānanda, ubhatobhāgavimuttiyā aññā ubhatobhāgavimutti uttaritarā vā paṇītatarā vā natthī"ti.

And, Ānanda, there is no other freedom both ways that is better or finer than this.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṁ abhinandīti.
Satisfied, Venerable Ānanda was happy with what the Buddha said.

Mahānidānasuttaṁ niṭṭhitaṁ dutiyaṁ.

16 Mahāparinibbānasutta:
The Great Discourse on the Buddha's Extinguishment

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena rājā māgadho ajātasattu vedehiputto vajjī abhiyātukāmo hoti.
Now at that time King Ajātasattu of Magadha, son of the princess of Videha, wanted to invade the Vajjis.

So evamāha:
He declared:

"ahaṁ hime vajjī evaṁmahiddhike evaṁmahānubhāve ucchecchāmi vajjī, vināsessāmi vajjī, anayabyasanaṁ āpādessāmī"ti.
"I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

Atha kho rājā māgadho ajātasattu vedehiputto vassakāraṁ brāhmaṇaṁ magadhamahāmattaṁ āmantesi:
And then King Ajātasattu addressed Vassakāra the brahmin minister of Magadha,

"ehi tvaṁ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ puccha:
"Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati, appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchatī’ti.
Evañca vadehi:
And then say:

‘rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.
‘Sir, King Ajātasattu of Magadha, son of the princess of Videha, wants to invade the Vajjis.

So evamāha:
He says,

“ahaṁ hime vajjī evaṁmahiddhike evaṁmahānubhāve ucchecchāmi vajjī, vināsessāmi vajjī, anayabyasanaṁ āpādessāmī”’ti.
“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”’

Yathā te bhagavā byākaroti, taṁ sādhukaṁ uggahetvā mama āroceyyāsi.
Remember well how the Buddha answers and tell it to me.

Na hi tathāgatā vitathaṁ bhaṇantī”ti.
For Realized Ones say nothing that is not so.”

1. Vassakārabrāhmaṇa
1. The Brahmin Vassakāra

“Evaṁ, bho”ti kho vassakāro brāhmaṇo magadhamahāmatto raññho māgadhassa ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi rājagahamhā niyyāsi, yena gijjhakūṭo pabbato tena pāyāsi.
“Yes, sir,” Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture’s Peak Mountain.

Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“rājā, bho gotama, māgadho ajātasattu vedehiputto bhoto gotamassa pāde sirasā vandati, appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchati.
“Master Gotama, King Ajātasattu of Magadha, son of the princess of Videha, bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.

Rājā, bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.
Master Gotama, King Ajātasattu wants to invade the Vajjis.

So evamāha:
He has declared:

‘ahaṁ hime vajjī evaṁmahiddhike evaṁmahānubhāve ucchecchāmi vajjī, vināsessāmi vajjī, anayabyasanaṁ āpādessāmī’”ti.
‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”

2. Rājaaparihāniyadhamma
2. Principles That Prevent Decline

Tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṁ

bījayamāno.
Now at that time Venerable Ānanda was standing behind the Buddha fanning him.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to him,

“kinti te, ānanda, sutaṁ, ‘vajjī abhiṇhaṁ sannipātā sannipātabahulā’”ti?
“Ānanda, have you heard that the Vajjis meet frequently and have many meetings?”

“Sutaṁ metaṁ, bhante: ‘vajjī abhiṇhaṁ sannipātā sannipātabahulā’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī abhiṇhaṁ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni.
“As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī’”ti?
Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?”

“Sutaṁ metaṁ, bhante: ‘vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni.
“As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī apaññattaṁ na paññapenti, paññattaṁ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī’”ti?
Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian traditions as they have been decreed?”

“Sutaṁ metaṁ, bhante: ‘vajjī apaññattaṁ na paññapenti, paññattaṁ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī apaññattaṁ na paññapessanti, paññattaṁ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni.
“As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian traditions as they have been decreed, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī ye te vajjīnaṁ vajjimahallakā, te sakkaronti garuṁ karonti mānenti pūjenti, tesañca sotabbaṁ maññantī’”ti?
Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”

“Sutaṁ metaṁ, bhante: ‘vajjī ye te vajjīnaṁ vajjimahallakā, te sakkaronti garuṁ karonti mānenti pūjenti, tesañca sotabbaṁ maññantī’”ti.

“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī ye te vajjīnaṁ vajjimahallakā, te sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca sotabbaṁ maññissanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni.
“As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsentī’”ti?
Ānanda, have you heard that the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them?”

“Sutaṁ metaṁ, bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsessanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni.
“As long as the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṁ karonti mānenti pūjenti, tesañca dinnapubbaṁ katapubbaṁ dhammikaṁ baliṁ no parihāpentī’”ti?
Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”

“Sutaṁ metaṁ, bhante: ‘vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṁ karonti mānenti

pūjenti tesañca dinnapubbaṁ katapubbaṁ dhammikaṁ baliṁ no parihāpentī’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjī yāni tāni vajjīnaṁ vajjicetiyāni abbhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca dinnapubbaṁ katapubbaṁ dhammikaṁ baliṁ no parihāpessanti, vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihāni.
“As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

Kinti te, ānanda, sutaṁ, ‘vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā, kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsu vihareyyun’”ti?
Ānanda, have you heard that the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”

“Sutaṁ metaṁ, bhante ‘vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsu vihareyyun’”ti.
“I have heard that, sir.”

“Yāvakīvañca, ānanda, vajjīnaṁ arahantesu dhammikā rakkhāvaraṇagutti susaṁvihitā bhavissati, kinti anāgatā ca arahanto vijitaṁ āgaccheyyuṁ, āgatā ca arahanto vijite phāsu vihareyyunti. Vuddhiyeva, ānanda, vajjīnaṁ pāṭikaṅkhā, no parihānī”ti.
“As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.”

Atha kho bhagavā vassakāraṁ brāhmaṇaṁ magadhamahāmattaṁ āmantesi:
Then the Buddha said to Vassakāra,

“ekamidāhaṁ, brāhmaṇa, samayaṁ vesāliyaṁ viharāmi sārandade cetiye.
“Brahmin, this one time I was staying near Vesālī at the Sārandada woodland shrine.

Tatrāhaṁ vajjīnaṁ ime satta aparihāniye dhamme desesiṁ.
There I taught the Vajjis these seven principles that prevent decline.

Yāvakīvañca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti, vuddhiyeva, brāhmaṇa, vajjīnaṁ pāṭikaṅkhā, no parihānī”ti.
As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

Evaṁ vutte, vassakāro brāhmaṇo magadhamahāmatto bhagavantaṁ etadavoca:
When the Buddha had spoken, Vassakāra said to him,

“ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṁ vajjīnaṁ vuddhiyeva pāṭikaṅkhā, no parihāni.
“Master Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline.

Ko pana vādo sattahi aparihāniyehi dhammehi.
How much more so all seven!

Akaraṇīyāva, bho gotama, vajjī raññā māgadhena ajātasattunā vedehiputtena yadidaṁ yuddhassa, aññatra upalāpanāya aññatra mithubhedā.
King Ajātasattu cannot defeat the Vajjis in war, unless by bribery or by sowing dissension.

Handa ca dāni mayaṁ, bho gotama, gacchāma, bahukiccā mayaṁ bahukaraṇīyā”ti.
Well, now, Master Gotama, I must go. I have many duties, and much to do.”

“Yassadāni tvaṁ, brāhmaṇa, kālaṁ maññasī”ti.
“Please, brahmin, go at your convenience.”

Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmi.
Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

3. Bhikkhuaparihāniyadhamma

3. Principles That Prevent Decline Among the Mendicants

Atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṁ ānandaṁ āmantesi:
Soon after he had left, the Buddha said to Ānanda,

“gaccha tvaṁ, ānanda, yāvatikā bhikkhū rājagahaṁ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṁ sannipātehī”ti.
“Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṁ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṁ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā

bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho āyasmā ānando bhagavantaṁ etadavoca:
“Yes, sir,” replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him,

“sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
“Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

Atha kho bhagavā uṭṭhāyāsanā yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha went to the assembly hall, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“satta vo, bhikkhave, aparihāniye dhamme desessāmi,
“Mendicants, I will teach you these seven principles that prevent decline.

taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Yāvakīvañca, bhikkhave, bhikkhū abhiṇhaṁ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
“As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū apaññattaṁ na paññapessanti, paññattaṁ na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants don't make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te sakkarissanti garuṁ karissanti mānessanti pūjessanti, tesañca sotabbaṁ maññissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṁ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants don't fall under the sway of arisen craving for future lives, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satiṁ upaṭṭhapessanti: ‘kinti anāgatā ca pesalā sabrahmacārī āgaccheyyuṁ, āgatā ca pesalā sabrahmacārī phāsu vihareyyun’ti. Vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
I will teach you seven more principles that prevent decline. …

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ. Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants don’t relish work, loving it and liking to relish it, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as they don’t relish talk …

Yāvakīvañca, bhikkhave, bhikkhū na niddārāmā bhavissanti na niddāratā na niddārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
sleep …

Yāvakīvañca, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
company …

Yāvakīvañca, bhikkhave, bhikkhū na pāpicchā bhavissanti na pāpikānaṁ icchānaṁ vasaṁ gatā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
they don’t have corrupt wishes, falling under the sway of corrupt wishes …

Yāvakīvañca, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṅkā, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
they don’t have bad friends, companions, and associates …

Yāvakīvañca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosānaṁ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
they don’t stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi …pe….
I will teach you seven more principles that prevent decline. …

Yāvakīvañca, bhikkhave, bhikkhū saddhā bhavissanti …pe…
As long as the mendicants are faithful …

hirimanā bhavissanti …
conscientious …

ottappī bhavissanti …
prudent …

bahussutā bhavissanti …
learned …

āraddhavīriyā bhavissanti …
energetic …

upaṭṭhitassatī bhavissanti …
mindful …

paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
wise, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
I will teach you seven more principles that prevent decline. …

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāvessanti … pe…
As long as the mendicants develop the awakening factors of mindfulness …

dhammavicayasambojjhaṅgaṁ bhāvessanti …
investigation of principles …

vīriyasambojjhaṅgaṁ bhāvessanti …
energy …

pītisambojjhaṅgaṁ bhāvessanti …
rapture …

passaddhisambojjhaṅgaṁ bhāvessanti …
tranquility …

samādhisambojjhaṅgaṁ bhāvessanti …
immersion …

upekkhāsambojjhaṅgaṁ bhāvessanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
equanimity, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
I will teach you seven more principles that prevent decline. …

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ. Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhū aniccasaññaṁ bhāvessanti …pe…

As long as the mendicants develop the perceptions of impermanence …

anattasaññaṁ bhāvessanti …
not-self …

asubhasaññaṁ bhāvessanti …
ugliness …

ādīnavasaññaṁ bhāvessanti …
drawbacks …

pahānasaññaṁ bhāvessanti …
giving up …

virāgasaññaṁ bhāvessanti …
fading away …

nirodhasaññaṁ bhāvessanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
cessation, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

Cha vo, bhikkhave, aparihāniye dhamme desessāmi, taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
I will teach you six principles that prevent decline. …

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ. Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhū mettaṁ kāyakammaṁ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.

As long as the mendicants consistently treat their spiritual companions with bodily kindness …

Yāvakīvañca, bhikkhave, bhikkhū mettaṁ vacīkammaṁ paccupaṭṭhāpessanti …pe…
verbal kindness …

mettaṁ manokammaṁ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
and mental kindness both in public and in private, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū, ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti sīlavantehi sabrahmacārīhi sādhāraṇabhogī, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants share without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions, they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni tathārūpesu sīlesu sīlasāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants live according to the precepts shared with their spiritual companions, both in public and in private—such precepts as are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

Yāvakīvañca, bhikkhave, bhikkhū yāyaṁ diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā

diṭṭhisāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihāni.
As long as the mendicants live according to the view shared with their spiritual companions, both in public and in private—the view that is noble and emancipating, and leads one who practices it to the complete end of suffering—they can expect growth, not decline.

Yāvakīvañca, bhikkhave, ime cha aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca chasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṁ pāṭikaṅkhā, no parihānī”ti.
As long as these six principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

(…)

Tatra sudaṁ bhagavā rājagahe viharanto gijjhakūṭe pabbate etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying there at the Vulture’s Peak the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

Atha kho bhagavā rājagahe yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Rājagaha as long as he pleased, he addressed Venerable Ānanda,

“āyāmānanda, yena ambalaṭṭhikā tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Ambalaṭṭhikā.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena ambalaṭṭhikā tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā,

Tatra sudaṁ bhagavā ambalaṭṭhikāyaṁ viharati rājāgārake.
where he stayed in the royal rest-house.

Tatrāpi sudaṁ bhagavā ambalaṭṭhikāyaṁ viharanto rājāgārake etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying there, too, he often gave this Dhamma talk to the mendicants:

“iti sīlaṁ iti samādhi iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

Atha kho bhagavā ambalaṭṭhikāyaṁ yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Ambalaṭṭhikā as long as he pleased, he addressed Venerable Ānanda,

“āyāmānanda, yena nāḷandā tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Nāḷandā.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena nāḷandā tadavasari,
Then the Buddha together with a large Saṅgha of mendicants arrived at Nāḷandā,

tatra sudaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
where he stayed in Pāvārika’s mango grove.

4. Sāriputtasīhanāda

4. Sāriputta’s Lion’s Roar

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

“evaṁ pasanno ahaṁ, bhante, bhagavati;
“Sir, I have such confidence in the Buddha that

na cāhu na ca bhavissati na cetarahi vijjati aññho samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan”ti.
I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

“Uḷārā kho te ayaṁ, sāriputta, āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:
“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying:

‘evaṁpasanno ahaṁ, bhante, bhagavati;
‘I have such confidence in the Buddha that

na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan’ti.
I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

Kiṁ te, sāriputta, ye te ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that

‘evaṁsīlā te bhagavanto ahesuṁ itipi, evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto ahesuṁ itipī’”ti?
those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Kiṁ pana te, sāriputta, ye te bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that

‘evaṁsīlā te bhagavanto bhavissanti itipi, evaṁdhammā evaṁpaññā evaṁvihārī evaṁvimuttā te bhagavanto bhavissanti itipī’”ti?
those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Kiṁ pana te, sāriputta, ahaṁ etarahi arahaṁ sammāsambuddho cetasā ceto paricca vidito:
“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that

‘evaṁsīlo bhagavā itipi, evaṁdhammo evaṁpañño evaṁvihārī evaṁvimutto bhagavā itipī’”ti?
I have such ethics, or such teachings, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Ettha ca hi te, sāriputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ natthi.
“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present,

Atha kiñcarahi te ayaṁ, sāriputta, uḷārā āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:
what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

‘evaṁpasanno ahaṁ, bhante, bhagavati; na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan’”ti?

“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ atthi,
“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,

api ca me dhammanvayo vidito.
still I understand this by inference from the teaching.

Seyyathāpi, bhante, rañño paccantimaṁ nagaraṁ daḷhuddhāpaṁ daḷhapākāratoraṇaṁ ekadvāraṁ,
Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṁ nivāretā ñātānaṁ pavesetā.
And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

So tassa nagarassa samantā anupariyāyapathaṁ anukkamamāno na passeyya pākārasandhiṁ vā pākāravivaraṁ vā, antamaso biḷāranikkhamanamattampi.
As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out.

Tassa evamassa:
He thinks:

‘ye kho keci oḷārikā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā, sabbe te iminā va dvārena pavisanti vā nikkhamanti vā’ti.
‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

Evameva kho me, bhante, dhammanvayo vidito:
In the same way, I understand this by inference from the teaching:

‘ye te, bhante, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā sattabojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambujjhiṁsu.
‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.’”

Yepi te, bhante, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambujjhissanti.
Bhagavāpi, bhante, etarahi arahaṁ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatiṭṭhitacitto satta bojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambuddho’”ti.

Tatrapi sudaṁ bhagavā nāḷandāyaṁ viharanto pāvārikambavane etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying at Nāḷandā, too, the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

5. Dussīlaādīnava

5. The Drawbacks of Unethical Conduct

Atha kho bhagavā nāḷandāyaṁ yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:

When the Buddha had stayed in Nāḷandā as long as he pleased, he addressed Venerable Ānanda,

“āyāmānanda, yena pāṭaligāmo tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Pāṭali Village.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena pāṭaligāmo tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭali Village.

Assosuṁ kho pāṭaligāmikā upāsakā: “bhagavā kira pāṭaligāmaṁ anuppatto”ti.
The lay followers of Pāṭali Village heard that he had arrived.

Atha kho pāṭaligāmikā upāsakā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho pāṭaligāmikā upāsakā bhagavantaṁ etadavocuṁ:
So they went to see him, bowed, sat down to one side, and said to him,

“adhivāsetu no, bhante, bhagavā āvasathāgāran”ti.
“Sir, please consent to come to our guest house.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho pāṭaligāmikā upāsakā bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yena āvasathāgāraṁ tenupasaṅkamiṁsu; upasaṅkamitvā sabbasanthariṁ āvasathāgāraṁ santharitvā āsanāni paññapetvā udakamaṇikaṁ

patiṭṭhāpetvā telapadīpaṁ āropetvā yena bhagavā tenupasaṅkamiṁsu, upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho pāṭaligāmikā upāsakā bhagavantaṁ etadavocuṁ:
Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying:

“sabbasantharisanthataṁ, bhante, āvasathāgāraṁ, āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telapadīpo āropito;
yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
“Please, sir, come at your convenience.”

Atha kho bhagavā sāyanhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena āvasathāgāraṁ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā āvasathāgāraṁ pavisitvā majjhimaṁ thambhaṁ nissāya puratthābhimukho nisīdi.
In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet he entered the guest house and sat against the central column facing east.

Bhikkhusaṅghopi kho pāde pakkhāletvā āvasathāgāraṁ pavisitvā pacchimaṁ bhittiṁ nissāya puratthābhimukho nisīdi bhagavantameva purakkhatvā.
The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them.

Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṁ pavisitvā puratthimaṁ bhittiṁ nissāya pacchimābhimukhā nisīdiṁsu bhagavantameva purakkhatvā.
The lay followers of Pāṭali Village also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in

front of them.

(…)

Atha kho bhagavā pāṭaligāmike upāsake āmantesi:
Then the Buddha addressed them:

“pañcime, gahapatayo, ādīnavā dussīlassa sīlavipattiyā.
“Householders, there are these five drawbacks for an unethical person because of their failure in ethics.

Katame pañca?
What five?

Idha, gahapatayo, dussīlo sīlavipanno pamādādhikaraṇaṁ mahatiṁ bhogajāniṁ nigacchati.
Firstly, an unethical person loses substantial wealth on account of negligence.

Ayaṁ paṭhamo ādīnavo dussīlassa sīlavipattiyā.
This is the first drawback for an unethical person because of their failure in ethics.

Puna caparaṁ, gahapatayo, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati.
Furthermore, an unethical person gets a bad reputation.

Ayaṁ dutiyo ādīnavo dussīlassa sīlavipattiyā.
This is the second drawback.

Puna caparaṁ, gahapatayo, dussīlo sīlavipanno yaññadeva parisaṁ upasaṅkamati—yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ—avisārado upasaṅkamati maṅkubhūto.
Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.

Ayaṁ tatiyo ādīnavo dussīlassa sīlavipattiyā.
This is the third drawback.

Puna caparaṁ, gahapatayo, dussīlo sīlavipanno sammūḷho kālaṁ karoti.
Furthermore, an unethical person feels lost when they die.

Ayaṁ catuttho ādīnavo dussīlassa sīlavipattiyā.
This is the fourth drawback.

Puna caparaṁ, gahapatayo, dussīlo sīlavipanno kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

Ayaṁ pañcamo ādīnavo dussīlassa sīlavipattiyā.
This is the fifth drawback.

Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.
These are the five drawbacks for an unethical person because of their failure in ethics.

6. Sīlavantaānisaṁsa

6. The Benefits of Ethical Conduct

Pañcime, gahapatayo, ānisaṁsā sīlavato sīlasampadāya.

There are these five benefits for an ethical person because of their accomplishment in ethics.

Katame pañca?

What five?

Idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṁ mahantaṁ bhogakkhandhaṁ adhigacchati.
Firstly, an ethical person gains substantial wealth on account of diligence.

Ayaṁ paṭhamo ānisaṁso sīlavato sīlasampadāya.
This is the first benefit.

Puna caparaṁ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati.
Furthermore, an ethical person gets a good reputation.

Ayaṁ dutiyo ānisaṁso sīlavato sīlasampadāya.
This is the second benefit.

Puna caparaṁ, gahapatayo, sīlavā sīlasampanno yaññadeva parisaṁ upasaṅkamati—yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ visārado upasaṅkamati amaṅkubhūto.
Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.

Ayaṁ tatiyo ānisaṁso sīlavato sīlasampadāya.
This is the third benefit.

Puna caparaṁ, gahapatayo, sīlavā sīlasampanno asammūḷho kālaṁ karoti.
Furthermore, an ethical person dies not feeling lost.

Ayaṁ catuttho ānisaṁso sīlavato sīlasampadāya.
This is the fourth benefit.

Puna caparaṁ, gahapatayo, sīlavā sīlasampanno kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Furthermore, when an ethical person’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Ayaṁ pañcamo ānisaṁso sīlavato sīlasampadāya.
This is the fifth benefit.

Ime kho, gahapatayo, pañca ānisaṁsā sīlavato sīlasampadāyā”ti.
These are the five benefits for an ethical person because of their accomplishment in ethics.”

Atha kho bhagavā pāṭaligāmike upāsake bahudeva rattiṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uyyojesi:
The Buddha spent much of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he dismissed them,

“abhikkantā kho, gahapatayo, ratti, yassadāni tumhe kālaṁ maññathā”ti.
“The night is getting late, householders. Please go at your convenience.”

“Evaṁ, bhante”ti kho pāṭaligāmikā upāsakā bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkamiṁsu.
“Yes, sir,” replied the lay followers of Pāṭali Village. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho bhagavā acirapakkantesu pāṭaligāmikesu upāsakesu suññāgāraṁ pāvisi.
Soon after they left the Buddha entered a private cubicle.

7. Pāṭaliputtanagaramāpana
7. Building a Citadel

Tena kho pana samayena sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṁ māpenti vajjīnaṁ paṭibāhāya.

Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out.

Tena samayena sambahulā devatāyo sahasseva pāṭaligāme vatthūni parigganhanti.
At that time thousands of deities were taking possession of building sites in Pāṭali Village.

Yasmiṁ padese mahesakkhā devatā vatthūni parigganhanti, mahesakkhānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

Yasmiṁ padese majjhimā devatā vatthūni parigganhanti, majjhimānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.

Yasmiṁ padese nīcā devatā vatthūni parigganhanti, nīcānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasseva pāṭaligāme vatthūni parigganhantiyo.
With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭali Village.

Atha kho bhagavā rattiyā paccūsasamayaṁ paccuṭṭhāya āyasmantaṁ ānandaṁ āmantesi:
The Buddha rose at the crack of dawn and addressed Ānanda,

“Ke nu kho, ānanda, pāṭaligāme nagaraṁ māpentī”ti?
“Ānanda, who is building a citadel at Pāṭali Village?”

“Sunidhavassakārā, bhante, magadhamahāmattā pāṭaligāme nagaraṁ māpenti vajjīnaṁ paṭibāhāyā”ti.
“Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out.”

“Seyyathāpi, ānanda, devehi tāvatiṁsehi saddhiṁ mantetvā;
“It’s as if they were building the citadel in consultation with the gods of the Thirty-Three.

evameva kho, ānanda, sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṁ māpenti vajjīnaṁ paṭibāhāya.
Idhāhaṁ, ānanda, addasaṁ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo.
With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites.

Yasmiṁ, ānanda, padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

Yasmiṁ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.

Yasmiṁ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṁ tattha raññaṁ rājamahāmattānaṁ cittāni namanti nivesanāni māpetuṁ.
Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

Yāvatā, ānanda, ariyaṁ āyatanaṁ yāvatā vaṇippatho idaṁ agganagaraṁ bhavissati pāṭaliputtaṁ puṭabhedanaṁ.
As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center.

Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti—
But Pāṭaliputta will face three threats:

aggito vā udakato vā mithubhedā vā”ti.
from fire, flood, and dissension.”

Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavatā saddhiṁ sammodiṁsu,
Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him.

sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ aṭṭhaṁsu, ekamantaṁ ṭhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṁ etadavocuṁ:
When the greetings and polite conversation were over, they stood to one side and said,

“adhivāsetu no bhavaṁ gotamo ajjatanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsanaṁ viditvā yena sako āvasatho tenupasaṅkamiṁsu; upasaṅkamitvā sake āvasathe paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesuṁ:
Then, knowing that the Buddha had consented, they went to their own guest house, where they had delicious fresh and cooked foods prepared. Then they had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṁ bhattan”ti.
“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena sunidhavassakārānaṁ

magadhamahāmattānaṁ āvasatho tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho sunidhavassakārā magadhamahāmattā buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesuṁ sampavāresuṁ.
Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with delicious fresh and cooked foods.

Atha kho sunidhavassakārā magadhamahāmattā bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdiṁsu.
When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

Ekamantaṁ nisinne kho sunidhavassakāre magadhamahāmatte bhagavā imāhi gāthāhi anumodi:
The Buddha expressed his appreciation with these verses:

“Yasmiṁ padese kappeti,
vāsaṁ paṇḍitajātiyo;
Sīlavantettha bhojetvā,
saññate brahmacārayo.

“In the place he makes his dwelling,
having fed the astute
and the virtuous here,
the restrained spiritual practitioners,
Yā tattha devatā āsuṁ,
tāsaṁ dakkhiṇamādise;
Tā pūjitā pūjayanti,
mānitā mānayanti naṁ.

he should dedicate an offering
to the deities there.
Venerated, they venerate him;
honored, they honor him.

Tato naṁ anukampanti,
mātā puttaṁva orasaṁ;
Devatānukampito poso,
sadā bhadrāni passatī”ti.

After that they have compassion for him,
like a mother for the child at her breast.
A man beloved of the deities
always sees nice things.”

Atha kho bhagavā sunidhavassakāre magadhamahāmatte imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.
When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he got up from his seat and left.

Tena kho pana samayena sunidhavassakārā magadhamahāmattā bhagavantaṁ piṭṭhito piṭṭhito anubandhā honti:
Sunidha and Vassakāra followed behind the Buddha, thinking,

“yenajja samaṇo gotamo dvārena nikkhamissati, taṁ gotamadvāraṁ nāma bhavissati.
“The gate through which the ascetic Gotama departs today shall be named the Gotama Gate.

Yena titthena gaṅgaṁ nadiṁ tarissati, taṁ gotamatitthaṁ nāma bhavissatī”ti.
The ford at which he crosses the Ganges River shall be named the Gotama Ford.”

Atha kho bhagavā yena dvārena nikkhami, taṁ gotamadvāraṁ nāma ahosi.

Then the gate through which the Buddha departed was named the Gotama Gate.

Atha kho bhagavā yena gaṅgā nadī tenupasaṅkami.
Then the Buddha came to the Ganges River.

Tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākapeyyā.
Now at that time the Ganges was full to the brim so a crow could drink from it.

Appekacce manussā nāvaṁ pariyesanti, appekacce uḷumpaṁ pariyesanti, appekacce kullaṁ bandhanti apārā, pāraṁ gantukāmā.
Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft.

Atha kho bhagavā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuṭṭhāsi saddhiṁ bhikkhusaṅghena.
But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

Addasā kho bhagavā te manusse appekacce nāvaṁ pariyesante appekacce uḷumpaṁ pariyesante appekacce kullaṁ bandhante apārā pāraṁ gantukāme.
He saw all those people wanting to cross over.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:
Knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“Ye taranti aṇṇavaṁ saraṁ,
Setuṁ katvāna visajja pallalāni;
Kullañhi jano bandhati,
Tiṇṇā medhāvino janā”ti.

“Those who cross a deluge or stream
have built a bridge and left the marshes behind.
While some people are still tying a raft,
intelligent people have crossed over.”

Paṭhamabhāṇavāro.
The first recitation section.

8. Ariyasaccakathā
8. Talk on the Noble Truths

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Venerable Ānanda,

“āyāmānanda, yena koṭigāmo tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to the village of Koṭi.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena koṭigāmo tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at the village of Koṭi,

Tatra sudaṁ bhagavā koṭigāme viharati.
and stayed there.

Tatra kho bhagavā bhikkhū āmantesi:
There he addressed the mendicants:

“Catunnaṁ, bhikkhave, ariyasaccānaṁ ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.

“Mendicants, not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
The noble truths of suffering,

Dukkhasamudayassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
the origin of suffering,

Dukkhanirodhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
the cessation of suffering,

Dukkhanirodhagāminiyā paṭipadāya, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
and the practice that leads to the cessation of suffering.

Tayidaṁ, bhikkhave, dukkhaṁ ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, dukkhasamudayaṁ ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, dukkhanirodhaṁ ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.
These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there are no more future lives.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Catunnaṁ ariyasaccānaṁ,
yathābhūtaṁ adassanā;
Saṁsitaṁ dīghamaddhānaṁ,
tāsu tāsveva jātisu.

“Because of not truly seeing
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.

Tāni etāni diṭṭhāni,
bhavanetti samūhatā;
Ucchinnaṁ mūlaṁ dukkhassa,
natthi dāni punabbhavo”ti.

But now that these truths have been seen,
the conduit to rebirth is eradicated.
The root of suffering is cut off,
now there are no more future lives.”

Tatrapi sudaṁ bhagavā koṭigāme viharanto etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying at the village of Koṭi, too, the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

9. Anāvattidhammasambodhiparāyaṇa

9. The Deaths in Ñātika

Atha kho bhagavā koṭigāme yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in the village of Koṭi as long as he pleased, he said to Ānanda,

“āyāmānanda, yena nātikā tenupaṅkamissāmā”ti.
“Come, Ānanda, let’s go to the land of the Ñātikas.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena nātikā tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived in the land of the Ñātikas,

Tatrapi sudaṁ bhagavā nātike viharati giñjakāvasathe.
where he stayed in the brick house at Ñātika.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“sāḷho nāma, bhante, bhikkhu nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?
“Sir, the monk named Sāḷha has passed away in Ñātika. Where has he been reborn in his next life?

Nandā nāma, bhante, bhikkhunī nātike kālaṅkatā, tassā kā gati, ko abhisamparāyo?
The nun named Nandā,

Sudatto nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?
the layman named Sudatta,

Sujātā nāma, bhante, upāsikā nātike kālaṅkatā, tassā kā gati, ko abhisamparāyo?
and the laywoman named Sujātā have passed away in Ñātika. Where have they been reborn in the next life?

Kukkuṭo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?
The laymen named Kakkaṭa,

Kāḷimbo nāma, bhante, upāsako …pe…
Kaḷibha,

nikaṭo nāma, bhante, upāsako …
Nikata,

kaṭissaho nāma, bhante, upāsako …
Kaṭissaha,

tuṭṭho nāma, bhante, upāsako …
Tuṭṭha,

santuṭṭho nāma, bhante, upāsako …
Santuṭṭha,

bhaddo nāma, bhante, upāsako …
Bhadda, and

subhaddo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo”ti?

Subhadda have passed away in Ñātika. Where have they been reborn in the next life?”

“Sāḷho, ānanda, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
“Ānanda, the monk Sāḷha had realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

Nandā, ānanda, bhikkhunī pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā.
The nun Nandā had ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Sudatto, ānanda, upāsako tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissati.
The layman Sudatta had ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make an end of suffering.

Sujātā, ānanda, upāsikā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
The laywoman Sujātā had ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Kukkuṭo, ānanda, upāsako pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.
The laymen Kakkaṭa,

Kāḷimbo, ānanda, upāsako …pe…

Kaḷibha,

nikaṭo, ānanda, upāsako …
Nikata,

kaṭissaho, ānanda, upāsako …
Kaṭissaha,

tuṭṭho, ānanda, upāsako …
Tuṭṭha,

santuṭṭho, ānanda, upāsako …
Santuṭṭha,

bhaddo, ānanda, upāsako …
Bhadda, and

subhaddo, ānanda, upāsako pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.
and Subhadda had ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Paropaññāsaṁ, ānanda, nātike upāsakā kālaṅkatā, pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.
Over fifty laymen in Ñātika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Sādhikā navuti, ānanda, nātike upāsakā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
More than ninety laymen in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

Sātirekāni, ānanda, pañcasatāni nātike upāsakā kālaṅkatā, tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
In excess of five hundred laymen in Ñātika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

10. Dhammādāsadhammapariyāya

10. The Mirror of the Teaching

Anacchariyaṁ kho panetaṁ, ānanda, yaṁ manussabhūto kālaṁ kareyya.
It's hardly surprising that a human being should pass away.

Tasmiṁyeva kālaṅkate tathāgataṁ upasaṅkamitvā etamatthaṁ pucchissatha, vihesā hesā, ānanda, tathāgatassa.
But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

Tasmātihānanda, dhammādāsaṁ nāma dhammapariyāyaṁ desessāmi, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo

niyato sambodhiparāyaṇo’ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamo ca so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
And what is that mirror of the teaching?

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’ti?

Idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It’s when a noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Dhamme aveccappasādena samannāgato hoti:
They have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Saṅghe aveccappasādena samannāgato hoti:
They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayaṁ kho so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
This is that mirror of the teaching.”

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.

Tatrapi sudaṁ bhagavā nātike viharanto giñjakāvasathe etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying there in Ñātika the Buddha often gave this Dhamma talk to the mendicants:

“Iti sīlaṁ iti samādhi iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it's very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it's very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā"ti.
the defilements of sensuality, desire to be reborn, and ignorance."

(…)

Atha kho bhagavā nātike yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Ñātika as long as he pleased, he addressed Venerable Ānanda,

"āyāmānanda, yena vesālī tenupasaṅkamissāmā"ti.
"Come, Ānanda, let's go to Vesālī."

"Evaṁ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
"Yes, sir," Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena vesālī tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī,

Tatra sudaṁ bhagavā vesāliyaṁ viharati ambapālivane.
where he stayed in Ambapālī's mango grove.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

"Sato, bhikkhave, bhikkhu vihareyya sampajāno,

“Mendicants, a mendicant should live mindful and aware.

ayaṁ vo amhākaṁ anusāsanī.
This is my instruction to you.

Kathañca, bhikkhave, bhikkhu sato hoti?
And how is a mendicant mindful?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu sato hoti.
That’s how a mendicant is mindful.

Kathañca, bhikkhave, bhikkhu sampajāno hoti?
And how is a mendicant aware?

Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating,

drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṁ kho, bhikkhave, bhikkhu sampajāno hoti.
That's how a mendicant is aware.

Sato, bhikkhave, bhikkhu vihareyya sampajāno,
A mendicant should live mindful and aware.

ayaṁ vo amhākaṁ anusāsanī"ti.
This is my instruction to you."

11. Ambapālīgaṇikā

11. Ambapālī the Courtesan

Assosi kho ambapālī gaṇikā: "bhagavā kira vesāliṁ anuppatto vesāliyaṁ viharati mayhaṁ ambavane"ti.
Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove.

Atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyāsi. Yena sako ārāmo tena pāyāsi.
She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park.

Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side.

Ekamantaṁ nisinnaṁ kho ambapāliṁ gaṇikaṁ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

Atha kho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṁsitā bhagavantaṁ etadavoca:
Then she said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho ambapālī gaṇikā bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Ambapālī got up from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

Assosuṁ kho vesālikā licchavī: “bhagavā kira vesāliṁ anuppatto vesāliyaṁ viharati ambapālivane”ti.
The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī’s mango grove.

Atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddaṁ bhaddaṁ yānaṁ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyiṁsu.
They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī.

Tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkārā, ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkārā, ekacce licchavī lohitā honti lohitavaṇṇā lohitavatthā lohitālaṅkārā, ekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkārā.
Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

Atha kho ambapālī gaṇikā daharānaṁ daharānaṁ licchavīnaṁ akkhena akkhaṁ cakkena cakkaṁ yugena yugaṁ paṭivaṭṭesi.

Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke.

Atha kho te licchavī ambapāliṁ gaṇikaṁ etadavocuṁ:
The Licchavis said to her,

“kiṁ, je ambapāli, daharānaṁ daharānaṁ licchavīnaṁ akkhena akkhaṁ cakkena cakkaṁ yugena yugaṁ paṭivaṭṭesī”ti?
“What, you wench Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?”

“Tathā hi pana me, ayyaputtā, bhagavā nimantito svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Well, masters, it’s because I’ve invited the Buddha for tomorrow’s meal together with the mendicant Saṅgha.”

“Dehi, je ambapāli, etaṁ bhattaṁ satasahassenā”ti.
“Wench, give us that meal for a hundred thousand!”

“Sacepi me, ayyaputtā, vesāliṁ sāhāraṁ dassatha, evamahaṁ taṁ bhattaṁ na dassāmī”ti.
“Masters, even if you were to give me Vesālī with her fiefdoms, I still wouldn’t give that meal to you.”

Atha kho te licchavī aṅguliṁ phoṭesuṁ:
Then the Licchavis snapped their fingers, saying,

“jitamha vata bho ambakāya, jitamha vata bho ambakāyā”ti.
“We’ve been beaten by the aunty! We’ve been beaten by the aunty!”

Atha kho te licchavī yena ambapālivanaṁ tena pāyiṁsu.
Then they continued on to Ambapālī’s mango grove.

Addasā kho bhagavā te licchavī dūratova āgacchante.
The Buddha saw them coming off in the distance,

Disvāna bhikkhū āmantesi:

and addressed the mendicants:

“yesaṁ, bhikkhave, bhikkhūnaṁ devā tāvatiṁsā adiṭṭhapubbā, oloketha, bhikkhave, licchaviparisaṁ;
“Any of the mendicants who’ve never seen the gods of the Thirty-Three, just have a look at the assembly of Licchavis.

apaloketha, bhikkhave, licchaviparisaṁ;
See the assembly of Licchavis,

upasaṁharatha, bhikkhave, licchaviparisaṁ—
check them out:

tāvatiṁsasadisan”ti.
they’re just like the Thirty-Three!”

Atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side,

Ekamantaṁ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṁsitā bhagavantaṁ etadavocuṁ:
Then they said to the Buddha,

“adhivāsetu no, bhante, bhagavā svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from us.”

Atha kho bhagavā te licchavī etadavoca:

Then the Buddha said to the Licchavis,

“adhivutthaṁ kho me, licchavī, svātanāya ambapāliyā gaṇikāya bhattan”ti.
“I have already accepted tomorrow’s meal from Ambapālī the courtesan.”

Atha kho te licchavī aṅguliṁ phoṭesuṁ:
Then the Licchavis snapped their fingers, saying,

“jitamha vata bho ambakāya, jitamha vata bho ambakāyā”ti.
“We’ve been beaten by the aunty! We’ve been beaten by the aunty!”

Atha kho te licchavī bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkamiṁsu.
And then those Licchavis approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho ambapālī gaṇikā tassā rattiyā accayena sake ārāme paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi:
And when the night had passed Ambapālī had delicious fresh and cooked foods prepared in her own park. Then she had the Buddha informed of the time, saying,

“kālo, bhante, niṭṭhitaṁ bhattan”ti.
“Sir, it’s time. The meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena ambapāliyā gaṇikāya nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat on the seat spread out.

Atha kho ambapālī gaṇikā buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with delicious fresh and cooked foods.

Atha kho ambapālī gaṇikā bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side,

Ekamantaṁ nisinnā kho ambapālī gaṇikā bhagavantaṁ etadavoca:
and said to the Buddha,

“imāhaṁ, bhante, ārāmaṁ buddhappamukhassa bhikkhusaṅghassa dammī”ti.
“Sir, I present this park to the mendicant Saṅgha headed by the Buddha.”

Paṭiggahesi bhagavā ārāmaṁ.
The Buddha accepted the park.

Atha kho bhagavā ambapāliṁ gaṇikaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmi.
Then the Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk, after which he got up from his seat and left.

Tatrapi sudaṁ bhagavā vesāliyaṁ viharanto ambapālivane etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying at Vesālī, too, the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

12. Veḷuvagāmavassūpagamana

12. Commencing the Rains at Beluva

Atha kho bhagavā ambapālivane yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Ambapālī’s mango grove as long as he pleased, he addressed Venerable Ānanda,

“āyāmānanda, yena veḷuvagāmako tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to the little village of Beluva.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena veḷuvagāmako tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva,

Tatra sudaṁ bhagavā veḷuvagāmake viharati.
and stayed there.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“etha tumhe, bhikkhave, samantā vesāliṁ yathāmittaṁ yathāsandiṭṭhaṁ yathāsambhattaṁ vassaṁ upetha.
“Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī.

Ahaṁ pana idheva veḷuvagāmake vassaṁ upagacchāmī”ti.
I’ll commence the rainy season residence right here in the little village of Beluva.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā vesāliṁ yathāmittaṁ yathāsandiṭṭhaṁ yathāsambhattaṁ vassaṁ upagacchiṁsu.
“Yes, sir,” those mendicants replied. They did as the Buddha said,

Bhagavā pana tattheva veḷuvagāmake vassaṁ upagacchi.
while the Buddha commenced the rainy season residence right there in the little village of Beluva.

Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bāḷhā vedanā vattanti māraṇantikā.
After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death.

Tā sudaṁ bhagavā sato sampajāno adhivāsesi avihaññamāno.
But he endured unbothered, with mindfulness and situational awareness.

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“na kho metaṁ patirūpaṁ, yvāhaṁ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṁ parinibbāyeyyaṁ.
“It would not be appropriate for me to become fully extinguished before informing my supporters and taking leave of the mendicant Saṅgha.

Yannūnāhaṁ imaṁ ābādhaṁ vīriyena paṭipaṇāmetvā jīvitasaṅkhāraṁ adhiṭṭhāya vihareyyan”ti.

Why don’t I forcefully suppress this illness, stabilize the life force, and live on?”

Atha kho bhagavā taṁ ābādhaṁ vīriyena paṭipaṇāmetvā jīvitasaṅkhāraṁ adhiṭṭhāya vihāsi.
So that is what he did.

Atha kho bhagavato so ābādho paṭippassambhi.
Then the Buddha’s illness died down.

Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaññā vihārā nikkhamma vihārapacchāyāyaṁ paññatte āsane nisīdi.
Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“diṭṭho me, bhante, bhagavato phāsu; diṭṭhaṁ me, bhante, bhagavato khamanīyaṁ, api ca me, bhante, madhurakajāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṁ na paṭibhanti bhagavato gelaññena.
“Sir, it’s fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren’t clear to me.

Api ca me, bhante, ahosi kācideva assāsamattā:
Still, at least I was consoled by the thought that

‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṁ ārabbha kiñcideva udāharatī’”ti.
the Buddha won’t become fully extinguished without bringing something up regarding the Saṅgha of mendicants.”

“Kiṁ panānanda, bhikkhusaṅgho mayi paccāsīsati?

“But what could the mendicant Saṅgha expect from me, Ānanda?

Desito, ānanda, mayā dhammo anantaraṁ abāhiraṁ karitvā.
I’ve taught the Dhamma without making any distinction between secret and public teachings.

Natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi.
The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings.

Yassa nūna, ānanda, evamassa:
If there’s anyone who thinks:

‘ahaṁ bhikkhusaṅghaṁ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā, so nūna, ānanda, bhikkhusaṅghaṁ ārabbha kiñcideva udāhareyya.
‘I shall lead the mendicant Saṅgha,’ or ‘the Saṅgha of mendicants is meant for me,’ let them bring something up regarding the Saṅgha.

Tathāgatassa kho, ānanda, na evaṁ hoti:
But the Realized One doesn’t think like this,

‘ahaṁ bhikkhusaṅghaṁ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā.
Sakiṁ, ānanda, tathāgato bhikkhusaṅghaṁ ārabbha kiñcideva udāharissati.
so why should he bring something up regarding the Saṅgha?

Ahaṁ kho panānanda, etarahi jiṇṇo vuddho mahallako addhagato vayo anuppatto.
I’m now old, elderly and senior. I’m advanced in years and have reached the final stage of life.

Āsītiko me vayo vattati.
I’m currently eighty years old.

Seyyathāpi, ānanda, jajjarasakaṭaṁ veṭhamissakena yāpeti;
Just as a decrepit old cart keeps going by relying on straps,

evameva kho, ānanda, veṭhamissakena maññe tathāgatassa kāyo yāpeti.

in the same way, the Realized One's body keeps going as if it were relying on straps.

Yasmiṁ, ānanda, samaye tathāgato sabbanimittānaṁ amanasikārā ekaccānaṁ vedanānaṁ nirodhā animittaṁ cetosamādhiṁ upasampajja viharati, phāsutaro, ānanda, tasmiṁ samaye tathāgatassa kāyo hoti.
Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

Tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.
So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

Idhānanda, bhikkhu kāye kāyānupassī viharati atāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

That’s how a mendicant is their own island, their own refuge, with no other refuge. That’s how the teaching is their island and their refuge, with no other refuge.

Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā”ti.
Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”

Dutiyabhāṇavāro.
The second recitation section.

13. Nimittobhāsakathā
13. An Obvious Hint

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto āyasmantaṁ ānandaṁ āmantesi:
Then, after the meal, on his return from almsround, he addressed Venerable Ānanda:

“gaṇhāhi, ānanda, nisīdanaṁ,
“Ānanda, get your sitting cloth.

yena cāpālaṁ cetiyaṁ tenupasaṅkamissāma divā vihārāyā”ti.
Let’s go to the Cāpāla shrine for the day’s meditation.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṁ ādāya bhagavantaṁ piṭṭhito piṭṭhito anubandhi.
“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Atha kho bhagavā yena cāpālaṁ cetiyaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out.

Āyasmāpi kho ānando bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Ānanda bowed to the Buddha and sat down to one side.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
The Buddha said to him:

“ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtaṁ cetiyaṁ, ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā”ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them,

and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ;
But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṁ yāci:
He didn't beg the Buddha:

"tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan"ti, yathā taṁ mārena pariyuṭṭhitacitto.
"Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Dutiyampi kho bhagavā …pe…
For a second time …

tatiyampi kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
And for a third time, the Buddha said to Ānanda:

"ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtaṁ cetiyaṁ, ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and

properly implemented them—may, if they wish, live for the proper lifespan or what's left of it.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā"ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ;
But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṁ yāci:
He didn't beg the Buddha:

"tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan"ti, yathā taṁ mārena pariyuṭṭhitacitto.
"Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha got up and said to Venerable Ānanda,

"gaccha tvaṁ, ānanda,
"Go now, Ānanda,

yassadāni kālaṁ maññasī"ti.
at your convenience."

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā avidūre aññatarasmiṁ rukkhamūle nisīdi.
“Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

14. Mārayācanakathā
14. The Appeal of Māra

Atha kho māro pāpimā acirapakkante āyasmante ānande yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho māro pāpimā bhagavantaṁ etadavoca:
And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

“parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī’ti.
‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice

properly, living in line with the teaching. Not until they've learned their tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.'

Etarahi kho pana, bhante, bhikkhū bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such monk disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

'na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī'ti.
'Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …'

Etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti

uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such nun disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī’ti.
‘Wicked One, I will not become fully extinguished until I have layman disciples who are competent, educated, assured, learned …’

Etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such layman disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī’ti.
‘Wicked One, I will not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned …’

Etarahi kho pana, bhante, upāsikā bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such laywoman disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me idaṁ brahmacariyaṁ na iddhañceva bhavissati phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitan’ti.
‘Wicked One, I will not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

Etarahi kho pana, bhante, bhagavato brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ, yāva devamanussehi suppakāsitaṁ.
Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato”ti.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

Evaṁ vutte, bhagavā māraṁ pāpimantaṁ etadavoca:
When this was said, the Buddha said to Māra,

“appossukko tvaṁ, pāpima, hohi, na ciraṁ tathāgatassa parinibbānaṁ bhavissati.
“Relax, Wicked One. The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī”ti.
Three months from now the Realized One will finally be extinguished.”

15. Āyusaṅkhāraossajjana
15. Surrendering the Life Force

Atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṁ ossaji.
So at the Cāpāla Tree-shrine the Buddha, mindful and aware, surrendered the life force.

Ossaṭṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi bhiṁsanako salomahaṁso,

devadundubhiyo ca phaliṁsu.
When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:
Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Tulamatulañca sambhavaṁ,
Bhavasaṅkhāramavassaji muni;
Ajjhattarato samāhito,
Abhindi kavacamivattasambhavan”ti.

“Comparing the incomparable
with the creation of prolonged life,
the sage surrendered the life force.
Happy inside, serene,
he shattered self-creation like a suit of armor.”

16. Mahābhūmicālahetu
16. The Causes of Earthquakes

Atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

“acchariyaṁ vata bho, abbhutaṁ vata bho, mahā vatāyaṁ bhūmicālo;
“How incredible, how amazing! That was a really big earthquake!

sumahā vatāyaṁ bhūmicālo bhiṁsanako salomahaṁso;
devadundubhiyo ca phaliṁsu.
That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!

Ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?
What’s the cause, what’s the reason for a great earthquake?”

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami,
Then Venerable Ānanda went up to the Buddha,

upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi,
bowed, sat down to one side,

ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
and said to him,

“acchariyaṁ, bhante, abbhutaṁ, bhante.
“How incredible, sir, how amazing!

Mahā vatāyaṁ, bhante, bhūmicālo;
That was a really big earthquake!

sumahā vatāyaṁ, bhante, bhūmicālo bhiṁsanako salomahaṁso;
devadundubhiyo ca phaliṁsu.
That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!

Ko nu kho, bhante, hetu ko paccayo mahato bhūmicālassa pātubhāvāyā”ti?
What’s the cause, what’s the reason for a great earthquake?”

“Aṭṭha kho ime, ānanda, hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.
“Ānanda, there are these eight causes and reasons for a great earthquake.

Katame aṭṭha?
What eight?

Ayaṁ, ānanda, mahāpathavī udake patiṭṭhitā, udakaṁ vāte patiṭṭhitaṁ, vāto ākāsaṭṭho. Hoti kho so, ānanda, samayo, yaṁ mahāvātā vāyanti. Mahāvātā vāyantā udakaṁ kampenti. Udakaṁ kampitaṁ pathaviṁ kampeti.
This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth.

Ayaṁ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the first cause and reason for a great earthquake.

Puna caparaṁ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā pathavīsaññā bhāvitā hoti, appamāṇā āposaññā. So imaṁ pathaviṁ kampeti saṅkampeti sampakampeti sampavedheti.
Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They've developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble.

Ayaṁ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.
This is the second cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā bodhisatto tusitakāyā cavitvā sato sampajāno mātukucchiṁ okkamati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he's conceived in his mother's belly, mindful and aware. Then the earth shakes and rocks and trembles.

Ayaṁ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.
This is the third cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā bodhisatto sato sampajāno mātukucchismā nikkhamati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.

Furthermore, when the being intent on awakening comes out of his mother’s belly mindful and aware, the earth shakes and rocks and trembles.

Ayaṁ catuttho hetu catuttho paccayo mahato bhūmicālassa pātubhāvāya.
This is the fourth cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles.

Ayaṁ pañcamo hetu pañcamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the fifth cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato anuttaraṁ dhammacakkaṁ pavatteti, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles.

Ayaṁ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.
This is the sixth cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato sato sampajāno āyusaṅkhāraṁ ossajjati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles.

Ayaṁ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the seventh cause and reason for a great earthquake.

Puna caparaṁ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṁ pathavī kampati saṅkampati sampakampati sampavedhati.
Furthermore, when the Realized One becomes fully extinguished in the element of extinguishment with nothing left over, the earth shakes and rocks and trembles.

Ayaṁ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya.
This is the eighth cause and reason for a great earthquake.

Ime kho, ānanda, aṭṭha hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.
These are the eight causes and reasons for a great earthquake.

17. Aṭṭhaparisā
17. Eight Assemblies

Aṭṭha kho imā, ānanda, parisā.
There are, Ānanda, these eight assemblies.

Katamā aṭṭha?
What eight?

Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatiṁsaparisā, māraparisā, brahmaparisā.
The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the Four Great Kings. An assembly of the gods of the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

Abhijānāmi kho panāhaṁ, ānanda, anekasataṁ khattiyaparisaṁ upasaṅkamitā.
I recall having approached an assembly of hundreds of aristocrats.

Tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā.
There I used to sit with them, converse, and engage in discussion.

Tattha yādisako tesaṁ vaṇṇo hoti, tādisako mayhaṁ vaṇṇo hoti. Yādisako tesaṁ saro hoti, tādisako mayhaṁ saro hoti.
And my appearance and voice became just like theirs.

Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṁsemi.
I educated, encouraged, fired up, and inspired them with a Dhamma talk.

Bhāsamānañca maṁ na jānanti:
But when I spoke they didn't know:

'ko nu kho ayaṁ bhāsati devo vā manusso vā'ti?
'Who is this that speaks? Is it a god or a human?'

Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā antaradhāyāmi.
And when my Dhamma talk was finished I vanished.

Antarahitañca maṁ na jānanti:
But when I vanished they didn't know:

'ko nu kho ayaṁ antarahito devo vā manusso vā'ti?
'Who was that who vanished? Was it a god or a human?'

Abhijānāmi kho panāhaṁ, ānanda, anekasataṁ brāhmaṇaparisaṁ … pe…
I recall having approached an assembly of hundreds of brahmins …

gahapatiparisaṁ …
householders …

samaṇaparisaṁ …
ascetics …

cātumahārājikaparisaṁ …
the gods of the Four Great Kings …

tāvatiṁsaparisaṁ …

the gods of the Thirty-Three …

māraparisaṁ …
Māras …

brahmaparisaṁ upasaṅkamitā.
Brahmās.

Tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā.
There too I used to sit with them, converse, and engage in discussion.

Tattha yādisako tesaṁ vaṇṇo hoti, tādisako mayhaṁ vaṇṇo hoti.
And my appearance and voice became just like theirs.

Yādisako tesaṁ saro hoti, tādisako mayhaṁ saro hoti.
Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṁsemi.
I educated, encouraged, fired up, and inspired them with a Dhamma talk.

Bhāsamānañca maṁ na jānanti:
But when I spoke they didn't know:

'ko nu kho ayaṁ bhāsati devo vā manusso vā'ti?
'Who is this that speaks? Is it a god or a human?'

Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā antaradhāyāmi.
And when my Dhamma talk was finished I vanished.

Antarahitañca maṁ na jānanti:
But when I vanished they didn't know:

'ko nu kho ayaṁ antarahito devo vā manusso vā'ti?
'Who was that who vanished? Was it a god or a human?'

Imā kho, ānanda, aṭṭha parisā.
These are the eight assemblies.

18. Aṭṭhaabhibhāyatana

18. Eight Dimensions of Mastery

Aṭṭha kho imāni, ānanda, abhibhāyatanāni.
Ānanda, there are these eight dimensions of mastery.

Katamāni aṭṭha?
What eight?

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ paṭhamaṁ abhibhāyatanaṁ.
This is the first dimension of mastery.

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ dutiyaṁ abhibhāyatanaṁ.
This is the second dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṁ tatiyaṁ abhibhāyatanaṁ.
This is the third dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ catutthaṁ abhibhāyatanaṁ.
This is the fourth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ. Seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ.
They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Benares that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

Evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ pañcamaṁ abhibhāyatanaṁ.
This is the fifth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Seyyathāpi nāma kaṇikārapupphaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ. Seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ.
They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Benares that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

Evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

'Tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ chaṭṭhaṁ abhibhāyatanaṁ.
This is the sixth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

Seyyathāpi nāma bandhujīvakapupphaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ. Seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ.
They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Benares that's smoothed on both sides, red, with red color, red hue, and red tint.

Evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ sattamaṁ abhibhāyatanaṁ.
This is the seventh dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā. Seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ odātaṁ odātavaṇṇaṁ odātanidassanaṁ odātanibhāsaṁ.
They’re like the morning star that’s white, with white color, white hue, and white tint. Or a cloth from Benares that’s smoothed on both sides, white, with white color, white hue, and white tint.

Evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

‘Tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ aṭṭhamaṁ abhibhāyatanaṁ.
This is the eighth dimension of mastery.

Imāni kho, ānanda, aṭṭha abhibhāyatanāni.
These are the eight dimensions of mastery.

19. Aṭṭhavimokkha

19. The Eight Liberations

Aṭṭha kho ime, ānanda, vimokkhā.
Ānanda, there are these eight liberations.

Katame aṭṭha?
What eight?

Rūpī rūpāni passati,
Having physical form, they see visions.

ayaṁ paṭhamo vimokkho.
This is the first liberation.

Ajjhattaṁ arūpasaññī bahiddhā rūpāni passati,
Not perceiving form internally, they see visions externally.

ayaṁ dutiyo vimokkho.
This is the second liberation.

Subhanteva adhimutto hoti,
They’re focused only on beauty.

ayaṁ tatiyo vimokkho.
This is the third liberation.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati,
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

ayaṁ catuttho vimokkho.
This is the fourth liberation.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

ayaṁ pañcamo vimokkho.
This is the fifth liberation.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

ayaṁ chaṭṭho vimokkho.
This is the sixth liberation.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati,
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayaṁ sattamo vimokkho.
This is the seventh liberation.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati,
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṁ aṭṭhamo vimokkho.
This is the eighth liberation.

Ime kho, ānanda, aṭṭha vimokkhā.
These are the eight liberations.

(…)

Ekamidāhaṁ, ānanda, samayaṁ uruvelāyaṁ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.
Ānanda, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Atha kho, ānanda, māro pāpimā yenāhaṁ tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho, ānanda, māro pāpimā maṁ etadavoca:
Then Māra the wicked approached me, stood to one side, and said:

'parinibbātu dāni, bhante, bhagavā; parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato'ti.
'Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.'

Evaṁ vutte, ahaṁ, ānanda, māraṁ pāpimantaṁ etadavocaṁ:
When he had spoken, I said to Māra:

'Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessanti.
'Wicked One, I will not become fully extinguished until I have monk disciples …

Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessanti.

nun disciples …

Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessanti.
layman disciples …

Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessanti.
laywoman disciples who are competent, educated, assured, learned.

Na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me idaṁ brahmacariyaṁ na iddhañceva bhavissati phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitan'ti.
Not until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.'

Idāneva kho, ānanda, ajja cāpāle cetiye māro pāpimā yenāhaṁ tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho, ānanda, māro pāpimā maṁ etadavoca:
Today, just now at the Cāpāla shrine Māra the Wicked approached me once more with the same request, reminding me of my former statement, and saying that those conditions had been fulfilled.

'parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.
Bhāsitā kho panesā, bhante, bhagavatā vācā:

“na tāvāhaṁ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti …pe…
yāva me bhikkhuniyo na sāvikā bhavissanti …pe…
yāva me upāsakā na sāvakā bhavissanti …pe…
yāva me upāsikā na sāvikā bhavissanti …pe…
yāva me idaṁ brahmacariyaṁ na iddhañceva bhavissati phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ, yāva devamanussehi suppakāsitan”ti.
Etarahi kho pana, bhante, bhagavato brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ, yāva devamanussehi suppakāsitaṁ.
Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato’ti.

Evaṁ vutte, ahaṁ, ānanda, māraṁ pāpimantaṁ etadavocaṁ:
When he had spoken, I said to Māra:

‘appossukko tvaṁ, pāpima, hohi, na ciraṁ tathāgatassa parinibbānaṁ bhavissati.
‘Relax, Wicked One. The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī’ti.
Three months from now the Realized One will finally be extinguished.’

Idāneva kho, ānanda, ajja cāpāle cetiye tathāgatena satena sampajānena āyusaṅkhāro ossaṭṭho”ti.
So today, just now at the Cāpāla Tree-shrine, mindful and aware, I surrendered the life force.”

20. Ānandayācanakathā
20. The Appeal of Ānanda

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.
“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

“Alaṁ dāni, ānanda.
“Enough now, Ānanda.

Mā tathāgataṁ yāci, akālo dāni, ānanda, tathāgataṁ yācanāyā”ti.
Do not beg the Realized One. Now is not the time to beg the Realized One.”

Dutiyampi kho āyasmā ānando …pe…
For a second time …

tatiyampi kho āyasmā ānando bhagavantaṁ etadavoca:
For a third time, Ānanda said to the Buddha,

“tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.
“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

“Saddahasi tvaṁ, ānanda, tathāgatassa bodhin”ti?
“Ānanda, do you have faith in the Realized One’s awakening?”

“Evaṁ, bhante”.
“Yes, sir.”

“Atha kiñcarahi tvaṁ, ānanda, tathāgataṁ yāvatatiyakaṁ abhinippīḷesī”ti?

“Then why do you keep pressing me up to the third time?”

“Sammukhā metaṁ, bhante, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
“Sir, I have heard and learned this in the presence of the Buddha:

‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
‘Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. So ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā’”ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what’s left of it.’”

“Saddahasi tvaṁ, ānandā”ti?
“Do you have faith, Ānanda?”

“Evaṁ, bhante”.
“Yes, sir.”

“Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ, yaṁ tvaṁ tathāgatena evaṁ oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:
“Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn’t beg me to remain for the eon, or what’s left of it.

‘tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya.
If you had begged me, I would have refused you twice, but consented on the third time.

Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.
Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ekamidāhaṁ, ānanda, samayaṁ rājagahe viharāmi gijjhakūṭe pabbate.
Ānanda, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain.

Tatrāpi kho tāhaṁ, ānanda, āmantesiṁ:
There I said to you:

‘ramaṇīyaṁ, ānanda, rājagahaṁ, ramaṇīyo, ānanda, gijjhakūṭo pabbato.
‘Ānanda, Rājagaha is lovely, and so is the Vulture’s Peak.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā’ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them,

and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.'

Evampi kho tvaṁ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:
But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it.

'tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan'ti.
Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya.
If you had begged me, I would have refused you twice, but consented on the third time.

Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.
Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ekamidāhaṁ, ānanda, samayaṁ tattheva rājagahe viharāmi gotamanigrodhe …pe…
Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree …

tattheva rājagahe viharāmi corapapāte …
at Bandit's Cliff …

tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṁ …
in the Sattapaṇṇi cave on the slopes of Vebhara …

tattheva rājagahe viharāmi isigilipasse kāḷasilāyaṁ …
at the Black Rock on the slopes of Isigili …

tattheva rājagahe viharāmi sītavane sappasoṇḍikapabbhāre …
in the Cool Grove, under the Snake's Hood Grotto …

tattheva rājagahe viharāmi tapodārāme …
in the Hot Springs Monastery …

tattheva rājagahe viharāmi veḷuvane kalandakanivāpe …

in the Bamboo Grove, the squirrels' feeding ground …

tattheva rājagahe viharāmi jīvakambavane …
in Jīvaka's mango grove …

tattheva rājagahe viharāmi maddakucchismiṁ migadāye.
in the Maddakucchi deer park …

Tatrāpi kho tāhaṁ, ānanda, āmantesiṁ:
And in each place I said to you:

'ramaṇīyaṁ, ānanda, rājagahaṁ, ramaṇīyo gijjhakūṭo pabbato, ramaṇīyo gotamanigrodho, ramaṇīyo corapapāto, ramaṇīyā vebhārapasse sattapaṇṇiguhā, ramaṇīyā isigilipasse kāḷasilā, ramaṇīyo sītavane sappasoṇḍikapabbhāro, ramaṇīyo tapodārāmo, ramaṇīyo veḷuvane kalandakanivāpo, ramaṇīyaṁ jīvakambavanaṁ, ramaṇīyo maddakucchismiṁ migadāyo.
'Ānanda, Rājagaha is lovely, and so are all these places. …

**Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā …pe…
ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā'ti.**
If he wished, the Realized One could live for the proper lifespan or what's left of it.'

Evampi kho tvaṁ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:
But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it.

'tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan'ti.
Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya.
Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.

Ekamidāhaṁ, ānanda, samayaṁ idheva vesāliyaṁ viharāmi udene cetiye.
Ānanda, this one time I was staying right here near Vesālī, at the Udena shrine …

Tatrāpi kho tāhaṁ, ānanda, āmantesiṁ:
‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ.
Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā’ti.
Evampi kho tvaṁ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:
‘tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya, tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.
Ekamidāhaṁ, ānanda, samayaṁ idheva vesāliyaṁ viharāmi gotamake cetiye …pe…
at the Gotamaka shrine …

idheva vesāliyaṁ viharāmi sattambe cetiye …
at the Seven Maidens shrine …

idheva vesāliyaṁ viharāmi bahuputte cetiye …
at the Many Sons shrine …

idheva vesāliyaṁ viharāmi sārandade cetiye …
at the Sārandada shrine …

idāneva kho tāhaṁ, ānanda, ajja cāpāle cetiye āmantesiṁ:
and just now, today at the Cāpāla shrine. There I said to you:

‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtaṁ cetiyaṁ, ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
‘Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā’ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what’s left of it.’

Evampi kho tvaṁ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ, na tathāgataṁ yāci:
But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it, saying:

‘tiṭṭhatu bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
‘Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of

the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.’

Sace tvaṁ, ānanda, tathāgataṁ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṁ adhivāseyya.
If you had begged me, I would have refused you twice, but consented on the third time.

Tasmātihānanda, tuyhevetaṁ dukkaṭaṁ, tuyhevetaṁ aparaddhaṁ.
Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Nanu etaṁ, ānanda, mayā paṭikacceva akkhātaṁ:
Did I not prepare for this when I explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.
we must be parted and separated from all we hold dear and beloved?

Taṁ kutettha, ānanda, labbhā, yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ vata mā palujjīti netaṁ ṭhānaṁ vijjati’.
How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out?

Yaṁ kho panetaṁ, ānanda, tathāgatena cattaṁ vantaṁ muttaṁ pahīnaṁ paṭinissaṭṭhaṁ ossaṭṭho āyusaṅkhāro, ekaṁsena vācā bhāsitā:
The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force. He has definitively stated:

‘na ciraṁ tathāgatassa parinibbānaṁ bhavissati.
‘The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī’ti.
Three months from now the Realized One will finally be extinguished.’

Tañca tathāgato jīvitahetu puna paccāvamissatīti netaṁ ṭhānaṁ vijjati.
It’s not possible for the Realized One, for the sake of life, to take back the life force once it has been given up like that.

Āyāmānanda, yena mahāvanaṁ kūṭāgārasālā tenupasaṅkamissāmā”ti.

Come, Ānanda, let’s go to the Great Wood, the hall with the peaked roof.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā āyasmatā ānandena saddhiṁ yena mahāvanaṁ kūṭāgārasālā tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ āmantesi:
So the Buddha went with Ānanda to the hall with the peaked roof, and said to him,

“gaccha tvaṁ, ānanda, yāvatikā bhikkhū vesāliṁ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṁ sannipātehī”ti.
“Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū vesāliṁ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṁ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho āyasmā ānando bhagavantaṁ etadavoca:
“Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him,

“sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
“Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

(…)

Atha kho bhagavā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha went to the assembly hall, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhukaṁ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
“So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Katame ca te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhukaṁ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
And what are those things I have taught from my direct knowledge?

Seyyathidaṁ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.
They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhukaṁ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.
These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would

be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“handa dāni, bhikkhave, āmantayāmi vo,
“Come now, mendicants, I say to you all:

vayadhammā saṅkhārā, appamādena sampādetha.
‘Conditions fall apart. Persist with diligence.’

Naciraṁ tathāgatassa parinibbānaṁ bhavissati.
The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī”ti.
Three months from now the Realized One will finally be extinguished.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Paripakko vayo mayhaṁ,
parittaṁ mama jīvitaṁ;
Pahāya vo gamissāmi,
kataṁ me saraṇamattano.

“I’ve reached a ripe old age,
and little of my life is left.
Having given it up, I’ll depart;
I’ve made a refuge for myself.

Appamattā satīmanto,
susīlā hotha bhikkhavo;
Susamāhitasaṅkappā,
sacittamanurakkhatha.

Diligent and mindful,
be of good virtues, mendicants!
With well-settled thoughts,
take good care of your minds.

Yo imasmiṁ dhammavinaye,
appamatto vihassati;
Pahāya jātisaṁsāraṁ,
dukkhassantaṁ karissatī”ti.

Whoever meditates diligently
in this teaching and training,
giving up transmigration through rebirths,
will make an end to suffering.”

Tatiyo bhāṇavāro.
The third recitation section.

21. Nāgāpalokita
21. The Elephant Look

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto nāgāpalokitaṁ vesāliṁ apaloketvā āyasmantaṁ ānandaṁ āmantesi:
Then, after the meal, on his return from almsround, he turned to gaze back at Vesālī, the way that elephants do. He said to Venerable Ānanda:

“idaṁ pacchimakaṁ, ānanda, tathāgatassa vesāliyā dassanaṁ bhavissati.
“Ānanda, this will be the last time the Realized One sees Vesālī.

Āyāmānanda, yena bhaṇḍagāmo tenupasaṅkamissāmā”ti.

Come, Ānanda, let’s go to Wares Village.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena bhaṇḍagāmo tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Wares Village,

Tatra sudaṁ bhagavā bhaṇḍagāme viharati.
and stayed there.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“catunnaṁ, bhikkhave, dhammānaṁ ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
“Mendicants, not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time.

Katamesaṁ catunnaṁ?
What four?

Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
Noble ethics,

Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
immersion,

Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
wisdom,

Ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.

and freedom.

Tayidaṁ, bhikkhave, ariyaṁ sīlaṁ anubuddhaṁ paṭividdhaṁ, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.
These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there are no more future lives.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Sīlaṁ samādhi paññā ca,
vimutti ca anuttarā;
Anubuddhā ime dhammā,
gotamena yasassinā.

“Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.

Iti buddho abhiññāya,
dhammamakkhāsi bhikkhunaṁ;
Dukkhassantakaro satthā,
cakkhumā parinibbuto”ti.

And so the Buddha, having insight,
explained this teaching to the mendicants.
The teacher made an end of suffering,
seeing clearly, he is extinguished.”

Tatrāpi sudaṁ bhagavā bhaṇḍagāme viharanto etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:

And while staying there, too, he often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

22. Catumahāpadesakathā

22. The Four Great References

Atha kho bhagavā bhaṇḍagāme yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Wares Village as long as he pleased, he addressed Ānanda,

“āyāmānanda, yena hatthigāmo,
“Come, Ānanda, let’s go to Elephant Village.”…

yena ambagāmo,
“Let’s go to Mango Village.”…

yena jambugāmo,
“Let’s go to Rose-apple Village.”…

yena bhoganagaraṁ tenupasaṅkamissāmā”ti.
“Let’s go to Bhoga City.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena bhoganagaraṁ tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoga City,

Tatra sudaṁ bhagavā bhoganagare viharati ānande cetiye.
where he stayed at the Ānanda shrine.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“cattārome, bhikkhave, mahāpadese desessāmi,
“Mendicants, I will teach you the four great references.

taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, bhikkhu evaṁ vadeyya:
“Take a mendicant who says:

‘sammukhā metaṁ, āvuso, bhagavato sutaṁ sammukhā paṭiggahitaṁ,
‘Reverend, I have heard and learned this in the presence of the Buddha:

ayaṁ dhammo ayaṁ vinayo idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant's statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.
Instead, having carefully memorized those words and phrases, they should fit in the discourse and be exhibited in the training.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion:

'addhā idaṁ na ceva tassa bhagavato vacanaṁ;
'Clearly this is not the word of the Buddha.

imassa ca bhikkhuno duggahitan'ti.
It has been incorrectly memorized by that mendicant.'

Iti hetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they do fit in the discourse and are exhibited in the training, you should draw the conclusion:

'addhā idaṁ tassa bhagavato vacanaṁ;
'Clearly this is the word of the Buddha.

imassa ca bhikkhuno suggahitan'ti.
It has been correctly memorized by that mendicant.'

Idaṁ, bhikkhave, paṭhamaṁ mahāpadesaṁ dhāreyyātha.
You should remember it. This is the first great reference.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

'amukasmiṁ nāma āvāse saṅgho viharati sathero sapāmokkho.

‘In such-and-such monastery lives a Saṅgha with seniors and leaders.

Tassa me saṅghassa sammukhā sutaṁ sammukhā paṭiggahitaṁ,
I’ve heard and learned this in the presence of that Saṅgha:

ayaṁ dhammo ayaṁ vinayo idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.
Instead, having carefully memorized those words and phrases, they should fit in the discourse and be exhibited in the training.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion:

‘addhā idaṁ na ceva tassa bhagavato vacanaṁ;
‘Clearly this is not the word of the Buddha.

tassa ca saṅghassa duggahitan’ti.
It has been incorrectly memorized by that Saṅgha.’

Itihetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they do fit in the discourse and are exhibited in the training, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ;
‘Clearly this is the word of the Buddha.

tassa ca saṅghassa suggahitan’ti.
It has been correctly memorized by that Saṅgha.’

Idaṁ, bhikkhave, dutiyaṁ mahāpadesaṁ dhāreyyātha.

You should remember it. This is the second great reference.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘amukasmiṁ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā.
‘In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines.

Tesaṁ me therānaṁ sammukhā sutaṁ sammukhā paṭiggahitaṁ—
I’ve heard and learned this in the presence of those senior mendicants:

ayaṁ dhammo ayaṁ vinayo idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ …
You should neither approve nor dismiss that mendicant’s statement.

pe…
Instead, having carefully memorized those words and phrases, they should fit in the discourse and be exhibited in the training.

na ca vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion:

‘addhā idaṁ na ceva tassa bhagavato vacanaṁ;
‘Clearly this is not the word of the Buddha.

tesañca therānaṁ duggahitan’ti.
It has not been correctly memorized by those senior mendicants.’

Itihetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Tāni ce sutte osāriyamānāni …pe…
vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they do fit in the discourse and are exhibited in the training, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ;
‘Clearly this is the word of the Buddha.

tesañca therānaṁ suggahitan’ti.
It has been correctly memorized by those senior mendicants.’

Idaṁ, bhikkhave, tatiyaṁ mahāpadesaṁ dhāreyyātha.
You should remember it. This is the third great reference.

Idha pana, bhikkhave, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘amukasmiṁ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo.
‘In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines.

Tassa me therassa sammukhā sutaṁ sammukhā paṭiggahitaṁ—
I’ve heard and learned this in the presence of that senior mendicant:

ayaṁ dhammo ayaṁ vinayo idaṁ satthusāsanan’ti.
this is the teaching, this is the training, this is the Teacher’s instruction.’

Tassa, bhikkhave, bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ.
You should neither approve nor dismiss that mendicant’s statement.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṁ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.
Instead, having carefully memorized those words and phrases, they should fit in the discourse and be exhibited in the training.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṁ:
If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion:

‘addhā idaṁ na ceva tassa bhagavato vacanaṁ;
‘Clearly this is not the word of the Buddha.

tassa ca therassa duggahitan’ti.
It has been incorrectly memorized by that senior mendicant.’

Itihetaṁ, bhikkhave, chaḍḍeyyātha.
And so you should reject it.

Tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṁ:
If they do fit in the discourse and are exhibited in the training, you should draw the conclusion:

‘addhā idaṁ tassa bhagavato vacanaṁ;
‘Clearly this is the word of the Buddha.

tassa ca therassa suggahitan’ti.
It has been correctly memorized by that senior mendicant.’

Idaṁ, bhikkhave, catutthaṁ mahāpadesaṁ dhāreyyātha.
You should remember it. This is the fourth great reference.

Ime kho, bhikkhave, cattāro mahāpadese dhāreyyāthā”ti.
These are the four great references.”

Tatrapi sudaṁ bhagavā bhoganagare viharanto ānande cetiye etadeva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti:
And while staying at the Ānanda shrine, too, the Buddha often gave this Dhamma talk to the mendicants:

“iti sīlaṁ, iti samādhi, iti paññā.
“Such is ethics, such is immersion, such is wisdom.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṁso.
When immersion is imbued with ethics it’s very fruitful and beneficial.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṁsā.
When wisdom is imbued with immersion it’s very fruitful and beneficial.

Paññāparibhāvitaṁ cittaṁ sammadeva āsavehi vimuccati, seyyathidaṁ—

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

kāmāsavā, bhavāsavā, avijjāsavā”ti.
the defilements of sensuality, desire to be reborn, and ignorance.”

23. Kammāraputtacundavatthu
23. On Cunda the Smith

Atha kho bhagavā bhoganagare yathābhirantaṁ viharitvā āyasmantaṁ ānandaṁ āmantesi:
When the Buddha had stayed in Bhoga City as long as he pleased, he addressed Ānanda,

“āyāmānanda, yena pāvā tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Pāvā.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena pāvā tadavasari.
Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā,

Tatra sudaṁ bhagavā pāvāyaṁ viharati cundassa kammāraputtassa ambavane.
where he stayed in Cunda the smith’s mango grove.

Assosi kho cundo kammāraputto: “bhagavā kira pāvaṁ anuppatto, pāvāyaṁ viharati mayhaṁ ambavane”ti.
Cunda heard that the Buddha had arrived and was staying in his mango grove.

Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.

Then he went to the Buddha, bowed, and sat down to one side.

Ekamantaṁ nisinnaṁ kho cundaṁ kammāraputtaṁ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito bhagavantaṁ etadavoca:
Then Cunda said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”ti.
“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho cundo kammāraputto bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho cundo kammāraputto tassā rattiyā accayena sake nivesane paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā pahūtañca sūkaramaddavaṁ bhagavato kālaṁ ārocāpesi:
And when the night had passed Cunda had delicious fresh and cooked foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying,

“kālo, bhante, niṭṭhitaṁ bhattan”ti.
“Sir, it’s time. The meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena cundassa kammāraputtassa

nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out

Nisajja kho bhagavā cundaṁ kammāraputtaṁ āmantesi:
and addressed Cunda,

“yaṁ te, cunda, sūkaramaddavaṁ paṭiyattaṁ, tena maṁ parivisa.
“Cunda, please serve me with the pork on the turn that you’ve prepared.

Yaṁ panaññaṁ khādanīyaṁ bhojanīyaṁ paṭiyattaṁ, tena bhikkhusaṅghaṁ parivisā”ti.
And serve the mendicant Saṅgha with the other foods.”

“Evaṁ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṁ ahosi sūkaramaddavaṁ paṭiyattaṁ, tena bhagavantaṁ parivisi.
“Yes, sir,” replied Cunda, and did as he was asked.

Yaṁ panaññaṁ khādanīyaṁ bhojanīyaṁ paṭiyattaṁ, tena bhikkhusaṅghaṁ parivisi.

Atha kho bhagavā cundaṁ kammāraputtaṁ āmantesi:
Then the Buddha addressed Cunda,

“yaṁ te, cunda, sūkaramaddavaṁ avasiṭṭhaṁ, taṁ sobbhe nikhaṇāhi.
“Cunda, any pork on the turn that’s left over, you should bury it in a pit.

Nāhaṁ taṁ, cunda, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa taṁ paribhuttaṁ sammā pariṇāmaṁ gaccheyya aññatra tathāgatassā”ti.
I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One.”

“Evaṁ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṁ ahosi sūkaramaddavaṁ avasiṭṭhaṁ, taṁ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.

“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side.

Ekamantaṁ nisinnaṁ kho cundaṁ kammāraputtaṁ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmi.
Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

(…)

Atha kho bhagavato cundassa kammāraputtassa bhattaṁ bhuttāvissa kharo ābādho uppajji, lohitapakkhandikā pabāḷhā vedanā vattanti māraṇantikā.
After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death.

Tā sudaṁ bhagavā sato sampajāno adhivāsesi avihaññamāno.
But he endured unbothered, with mindfulness and situational awareness.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then he addressed Ānanda,

“āyāmānanda, yena kusinārā tenupasaṅkamissāmā”ti.
“Come, Ānanda, let’s go to Kusinārā.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Cundassa bhattaṁ bhuñjitvā,
kammārassāti me sutaṁ;
Ābādhaṁ samphusī dhīro,
pabāḷhaṁ māraṇantikaṁ.

I’ve heard that after eating
the meal of Cunda the smith,
the wise one fell severely ill,

with pains, close to death.

Bhuttassa ca sūkaramaddavena,
Byādhippabāḷho udapādi satthuno;
Virecamāno bhagavā avoca,
“Gacchāmahaṁ kusināraṁ nagaran”ti.

A severe sickness struck the Teacher
who had eaten the pork on the turn.
While still purging the Buddha said:
“I’ll go to the citadel of Kusinārā.”

24. Pānīyāharaṇa

24. Bringing a Drink

Atha kho bhagavā maggā okkamma yena aññataraṁ rukkhamūlaṁ tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda,

“iṅgha me tvaṁ, ānanda, catugguṇaṁ saṅghāṭiṁ paññapehi, kilantosmi, ānanda, nisīdissāmī”ti.
“Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṁ saṅghāṭiṁ paññapesi.
“Yes, sir,” replied Ānanda, and did as he was asked.

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out.

Nisajja kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
When he was seated he said to Venerable Ānanda,

“iṅgha me tvaṁ, ānanda, pānīyaṁ āhara, pipāsitosmi, ānanda, pivissāmī”ti.
“Please, Ānanda, fetch me some water. I am thirsty and will drink.”

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṁ cakkacchinnaṁ udakaṁ parittaṁ luḷitaṁ āvilaṁ sandati.
“Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky.

Ayaṁ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.
The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful.

Ettha bhagavā pānīyañca pivissati, gattāni ca sītī karissatī”ti.
There the Buddha can drink and cool his limbs.”

Dutiyampi kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
For a second time, the Buddha asked Ānanda for a drink,

“iṅgha me tvaṁ, ānanda, pānīyaṁ āhara, pipāsitosmi, ānanda, pivissāmī”ti.
Dutiyampi kho āyasmā ānando bhagavantaṁ etadavoca:
and for a second time Ānanda suggested going to the Kakutthā river.

“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṁ cakkacchinnaṁ udakaṁ parittaṁ luḷitaṁ āvilaṁ sandati.
Ayaṁ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.
Ettha bhagavā pānīyañca pivissati, gattāni ca sītīkarissatī”ti.

Tatiyampi kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
And for a third time, the Buddha said to Ānanda,

“iṅgha me tvaṁ, ānanda, pānīyaṁ āhara, pipāsitosmi, ānanda, pivissāmī”ti.

“Please, Ānanda, fetch me some water. I am thirsty and will drink.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā pattaṁ gahetvā yena sā nadikā tenupasaṅkami.
“Yes, sir,” replied Ānanda. Taking his bowl he went to the river.

Atha kho sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, āyasmante ānande upasaṅkamante acchā vippasannā anāvilā sandittha.
Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

Atha kho āyasmato ānandassa etadahosi:
Then Ānanda thought,

“acchariyaṁ vata bho, abbhutaṁ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā.
“It’s incredible, it’s amazing! The Realized One has such psychic power and might!

Ayañhi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vippasannā anāvilā sandatī”ti.
For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.”

Pattena pānīyaṁ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
Gathering a bowl of drinking water he went back to the Buddha, and said to him,

“acchariyaṁ, bhante, abbhutaṁ, bhante, tathāgatassa mahiddhikatā mahānubhāvatā.
“It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might!

Idāni sā bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vippasannā anāvilā sandittha.

Just now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.

Pivatu bhagavā pānīyaṁ pivatu sugato pānīyan”ti.
Drink the water, Blessed One! Drink the water, Holy One!”

Atha kho bhagavā pānīyaṁ apāyi.
So the Buddha drank the water.

25. Pukkusamallaputtavatthu
25. On Pukkusa the Malla

Tena kho pana samayena pukkuso mallaputto āḷārassa kālāmassa sāvako kusinārāya pāvaṁ addhānamaggappaṭipanno hoti.
Now at that time Pukkusa the Malla, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā and Pāvā.

Addasā kho pukkuso mallaputto bhagavantaṁ aññatarasmiṁ rukkhamūle nisinnaṁ.
He saw the Buddha sitting at the root of a certain tree.

Disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho pukkuso mallaputto bhagavantaṁ etadavoca:
He went up to him, bowed, sat down to one side, and said,

“acchariyaṁ, bhante, abbhutaṁ, bhante, santena vata, bhante, pabbajitā vihārena viharanti.
“It’s incredible, sir, it’s amazing! Those who have gone forth remain in such peaceful meditations.

Bhūtapubbaṁ, bhante, āḷāro kālāmo addhānamaggappaṭipanno maggā okkamma avidūre aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
Once it so happened that Āḷāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day’s meditation.

Atha kho, bhante, pañcamattāni sakaṭasatāni āḷāraṁ kālāmaṁ nissāya nissāya atikkamiṁsu.
Then around five hundred carts passed by right next to Āḷāra Kālāma.

Atha kho, bhante, aññataro puriso tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto yena āḷāro kālāmo tenupasaṅkami; upasaṅkamitvā āḷāraṁ kālāmaṁ etadavoca:
Then a certain person coming behind those carts went up to Āḷāra Kālāma and said to him:

‘api, bhante, pañcamattāni sakaṭasatāni atikkantāni addasā’ti?
‘Sir, didn’t you see the five hundred carts pass by?’

‘Na kho ahaṁ, āvuso, addasan’ti.
‘No, friend, I didn’t see them.’

‘Kiṁ pana, bhante, saddaṁ assosī’ti?
‘But sir, didn’t you hear a sound?’

‘Na kho ahaṁ, āvuso, saddaṁ assosin’ti.
‘No, friend, I didn’t hear a sound.’

‘Kiṁ pana, bhante, sutto ahosī’ti?
‘But sir, were you asleep?’

‘Na kho ahaṁ, āvuso, sutto ahosin’ti.
‘No, friend, I wasn’t asleep.’

‘Kiṁ pana, bhante, saññī ahosī’ti?
‘But sir, were you conscious?’

‘Evamāvuso’ti.
‘Yes, friend.’

‘So tvaṁ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṁ assosi;

‘So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right next to you?

apisu te, bhante, saṅghāṭi rajena okiṇṇā’ti?
Why sir, even your outer robe is covered with dust!’

‘Evamāvuso’ti.
‘Yes, friend.’

Atha kho, bhante, tassa purisassa etadahosi:
Then that person thought:

‘acchariyaṁ vata bho, abbhutaṁ vata bho, santena vata bho pabbajitā vihārena viharanti.
‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations,

Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṁ sossatī’ti.
in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.’

Āḷāre kālāme uḷāraṁ pasādaṁ pavedetvā pakkāmī”ti.
And after declaring his lofty confidence in Āḷāra Kālāma, he left.”

“Taṁ kiṁ maññasi, pukkusa,
“What do you think, Pukkusa?

katamaṁ nu kho dukkarataraṁ vā durabhisambhavataraṁ vā—
Which is harder and more challenging to do while conscious and awake:

yo vā saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva passeyya, na pana saddaṁ suṇeyya;
to neither see nor hear a sound as five hundred carts pass by right next to you?

yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṁ suṇeyyā”ti?

Or to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking?”

“Kiñhi, bhante, karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni, sakaṭasahassaṁ vā sakaṭasatasahassaṁ vā.
“What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts?

Atha kho etadeva dukkaratarañceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṁ suṇeyyā”ti.
It’s far harder and more challenging to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking!”

“Ekamidāhaṁ, pukkusa, samayaṁ ātumāyaṁ viharāmi bhusāgāre.
“This one time, Pukkusa, I was staying near Ātumā in a threshing-hut.

Tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā.
At that time it was raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen.

Atha kho, pukkusa, ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkami.
Then a large crowd came from Ātumā to the place where that happened.

Tena kho panāhaṁ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi.
Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut.

Atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho ahaṁ, pukkusa, taṁ purisaṁ etadavocaṁ:
Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them,

‘kiṁ nu kho eso, āvuso, mahājanakāyo sannipatito’ti?
‘Why, friend, has this crowd gathered?’

‘Idāni, bhante, deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā dve kassakā bhātaro hatā cattāro ca balibaddā.
‘Just now, sir, it was raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen.

Ettheso mahājanakāyo sannipatito.
Then this crowd gathered here.

Tvaṁ pana, bhante, kva ahosī’ti?
But sir, where were you?’

‘Idheva kho ahaṁ, āvuso, ahosin’ti.
‘I was right here, friend.’

‘Kiṁ pana, bhante, addasā’ti?
‘But sir, did you see?’

‘Na kho ahaṁ, āvuso, addasan’ti.
‘No, friend, I didn’t see anything.’

‘Kiṁ pana, bhante, saddaṁ assosī’ti?
‘But sir, didn’t you hear a sound?’

‘Na kho ahaṁ, āvuso, saddaṁ assosin’ti.

‘No, friend, I didn’t hear a sound.’

‘Kiṁ pana, bhante, sutto ahosī’ti?
‘But sir, were you asleep?’

‘Na kho ahaṁ, āvuso, sutto ahosin’ti.
‘No, friend, I wasn’t asleep.’

‘Kiṁ pana, bhante, saññī ahosī’ti?
‘But sir, were you conscious?’

‘Evamāvuso’ti.
‘Yes, friend.’

‘So tvaṁ, bhante, saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva addasa, na pana saddaṁ assosī’ti?
‘So, sir, while conscious and awake you neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking?’

‘Evamāvuso’ti.
‘Yes, friend.’

Atha kho, pukkusa, tassa purisassa etadahosi:
Then that person thought:

‘acchariyaṁ vata bho, abbhutaṁ vata bho, santena vata bho pabbajitā vihārena viharanti.
‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations,

Yatra hi nāma saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva dakkhati, na pana saddaṁ sossatī’ti.

in that, while conscious and awake he neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking.'

Mayi uḷāraṁ pasādaṁ pavedetvā maṁ abhivādetvā padakkhiṇaṁ katvā pakkāmī"ti.
And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving."

Evaṁ vutte, pukkuso mallaputto bhagavantaṁ etadavoca:
When he said this, Pukkusa said to him,

"esāhaṁ, bhante, yo me āḷāre kālāme pasādo taṁ mahāvāte vā ophuṇāmi sīghasotāya vā nadiyā pavāhemi.
"Any confidence I had in Āḷāra Kālāma I sweep away as in a strong wind, or float away as down a swift stream.

Abhikkantaṁ, bhante, abhikkantaṁ, bhante.
Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Atha kho pukkuso mallaputto aññataraṁ purisaṁ āmantesi:

Then Pukkusa addressed a certain man,

“iṅgha me tvaṁ, bhaṇe, siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ āharā”ti.
“Please, my man, fetch a pair of ready to wear garments the color of rose-gold.”

“Evaṁ, bhante”ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṁ siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ āhari.
“Yes, sir,” replied that man, and did as he was asked.

Atha kho pukkuso mallaputto taṁ siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ bhagavato upanāmesi:
Then Pukkusa brought the garments to the Buddha,

“idaṁ, bhante, siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ, taṁ me bhagavā paṭiggaṇhātu anukampaṁ upādāyā”ti.
“Sir, please accept this pair of ready to wear garments the color of rose-gold from me out of compassion.”

“Tena hi, pukkusa, ekena maṁ acchādehi, ekena ānandan”ti.
“Well then, Pukkusa, clothe me in one, and Ānanda in the other.”

“Evaṁ, bhante”ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṁ acchādeti, ekena āyasmantaṁ ānandaṁ.
“Yes, sir,” replied Pukkusa, and did so.

Atha kho bhagavā pukkusaṁ mallaputtaṁ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk,

Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
after which he got up from his seat, bowed, and respectfully circled the

Buddha before leaving.

Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṁ siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ bhagavato kāyaṁ upanāmesi.
Then, not long after Pukkusa had left, Ānanda placed the pair of garments the color of rose-gold by the Buddha's body.

Taṁ bhagavato kāyaṁ upanāmitaṁ hataccikaṁ viya khāyati.
But when placed by the Buddha's body they seemed to lose their shine.

Atha kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda said to the Buddha,

"acchariyaṁ, bhante, abbhutaṁ, bhante, yāva parisuddho, bhante, tathāgatassa chavivaṇṇo pariyodāto.
"It's incredible, sir, it's amazing, how pure and bright is the color of the Realized One's skin.

Idaṁ, bhante, siṅgīvaṇṇaṁ yugamaṭṭhaṁ dhāraṇīyaṁ bhagavato kāyaṁ upanāmitaṁ hataccikaṁ viya khāyatī"ti.
When this pair of ready to wear garments the color of rose-gold is placed by the Buddha's body they seem to lose their lustre."

"Evametaṁ, ānanda, evametaṁ, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.
"That's so true, Ānanda, that's so true! There are two times when the color of the Realized One's skin becomes extra pure and bright.

Katamesu dvīsu?
What two?

Yañca, ānanda, rattiṁ tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, yañca rattiṁ anupādisesāya nibbānadhātuyā parinibbāyati.
The night when a Realized One understands the supreme perfect awakening; and the night he becomes fully extinguished in the element of extinguishment with nothing left over.

Imesu kho, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.
These are the are two times when the color of the Realized One's skin becomes extra pure and bright.

Ajja kho panānanda, rattiyā pacchime yāme kusinārāyaṁ upavattane mallānaṁ sālavane antarena yamakasālānaṁ tathāgatassa parinibbānaṁ bhavissati.
Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One's full extinguishment.

Āyāmānanda, yena kakudhā nadī tenupasaṅkamissāmā"ti.
Come, Ānanda, let's go to the Kakutthā River."

"Evaṁ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
"Yes, sir," Ānanda replied.

Siṅgīvaṇṇaṁ yugamaṭṭhaṁ,
pukkuso abhihārayi;
Tena acchādito satthā,
hemavaṇṇo asobhathāti.

A pair of garments the color of rose-gold
was presented by Pukkusa;
when the teacher was clothed with them,
his golden skin glowed bright.

(…)

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena kakudhā nadī tenupasaṅkami; upasaṅkamitvā kakudhaṁ nadiṁ ajjhogāhetvā nhatvā ca pivitvā ca paccuttaritvā yena ambavanaṁ tenupasaṅkami.
Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when

he had emerged, he went to the mango grove,

Upasaṅkamitvā āyasmantaṁ cundakaṁ āmantesi:
where he addressed Venerable Cundaka,

“iṅgha me tvaṁ, cundaka, catugguṇaṁ saṅghāṭiṁ paññapehi, kilantosmi, cundaka, nipajjissāmī”ti.
“Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down.”

“Evaṁ, bhante”ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṁ saṅghāṭiṁ paññapesi.
“Yes, sir,” replied Cundaka, and did as he was asked.

Atha kho bhagavā dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññaṁ manasikaritvā.
And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Āyasmā pana cundako tattheva bhagavato purato nisīdi.
But Cundaka sat down right there in front of the Buddha.

Gantvāna buddho nadikaṁ kakudhaṁ,
Acchodakaṁ sātudakaṁ vippasannaṁ;
Ogāhi satthā akilantarūpo,
Tathāgato appaṭimo ca loke.

Having gone to Kakutthā Creek,
whose water was transparent, sweet, and clear,
the Teacher, being tired, plunged in,
the Realized One, without compare in the world.

Nhatvā ca pivitvā cudatāri satthā,
Purakkhato bhikkhugaṇassa majjhe;
Vattā pavattā bhagavā idha dhamme,
Upāgami ambavanaṁ mahesi.

And after bathing and drinking the Teacher emerged.
Before the group of mendicants, in the middle,
    the Buddha,
the Teacher
    who rolled forth the present dispensation,
the great hermit went to the mango grove.

Āmantayi cundakaṁ nāma bhikkhuṁ,
Catugguṇaṁ santhara me nipajjaṁ;
So codito bhāvitattena cundo,
Catugguṇaṁ santhari khippameva;
Nipajji satthā akilantarūpo,
Cundopi tattha pamukhe nisīdīti.

He addressed the mendicant named Cundaka:
“Spread out my folded robe so I can lie down.”
The evolved one urged Cunda,
who quickly spread the folded robe.
The Teacher lay down so tired,
while Cunda sat there before him.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Venerable Ānanda:

“siyā kho panānanda, cundassa kammāraputtassa koci vippaṭisāraṁ uppādeyya:
“Now it may happen, Ānanda, that someone may give rise to regret in Cunda the smith:

‘tassa te, āvuso cunda, alābhā tassa te dulladdhaṁ, yassa te tathāgato pacchimaṁ piṇḍapātaṁ paribhuñjitvā parinibbuto’ti.
‘It’s your loss, friend Cunda, it’s your misfortune, in that the Realized One became fully extinguished after eating his last almsmeal from you.’

Cundassa, ānanda, kammāraputtassa evaṁ vippaṭisāro paṭivinetabbo:
You should dispel remorse in Cunda the smith like this:

‘tassa te, āvuso cunda, lābhā tassa te suladdhaṁ,

‘You’re fortunate, friend Cunda, you’re so very fortunate,

yassa te tathāgato pacchimaṁ piṇḍapātaṁ paribhuñjitvā parinibbuto.
in that the Realized One became fully extinguished after eating his last almsmeal from you.

Sammukhā metaṁ, āvuso cunda, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
I have heard and learned this in the presence of the Buddha.

dveme piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṁsatarā ca.
There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

Katame dve?
What two?

Yañca piṇḍapātaṁ paribhuñjitvā tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, yañca piṇḍapātaṁ paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati.
The almsmeal after eating which a Realized One understands the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished in the element of extinguishment with nothing left over.

Ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṁsatarā ca.
These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

Āyusaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, vaṇṇasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, sukhasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, yasasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, saggasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitaṁ, ādhipateyyasaṁvattanikaṁ āyasmatā cundena kammāraputtena kammaṁ upacitan’ti.

You’ve accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.’

Cundassa, ānanda, kammāraputtassa evaṁ vippaṭisāro paṭivinetabbo”ti.
That’s how you should dispel remorse in Cunda the smith.”

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:
Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Dadato puññaṁ pavaḍḍhati,
Saṁyamato veraṁ na cīyati;
Kusalo ca jahāti pāpakaṁ,
Rāgadosamohakkhayā sanibbuto”ti.

“A giver’s merit grows;
enmity doesn’t build up when you have self-control.
A skillful person gives up bad things—
with the end of greed, hate, and delusion,
they’re extinguished.”

Catuttho bhāṇavāro.
The fourth recitation section.

26. Yamakasālā

26. The Pair of Sal Trees

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Ānanda,

“āyāmānanda, yena hiraññavatiyā nadiyā pārimaṁ tīraṁ, yena kusinārā upavattanaṁ mallānaṁ sālavanaṁ tenupasaṅkamissāmā”ti.

“Come, Ānanda, let’s go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṁ yena hiraññavatiyā nadiyā pārimaṁ tīraṁ, yena kusinārā upavattanaṁ mallānaṁ sālavanaṁ tenupasaṅkami. upasaṅkamitvā āyasmantaṁ ānandaṁ āmantesi:
And that’s where they went. Then the Buddha addressed Ānanda,

“iṅgha me tvaṁ, ānanda, antarena yamakasālānaṁ uttarasīsakaṁ mañcakaṁ paññapehi, kilantosmi, ānanda, nipajjissāmī”ti.
“Please, Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṁ uttarasīsakaṁ mañcakaṁ paññapesi.
“Yes, sir,” replied Ānanda, and did as he was asked.

Atha kho bhagavā dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno.
And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi.
Now at that time the twin sal trees were in full blossom with flowers out of season.

Te tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
They sprinkled and bestrewed the Realized One’s body in honor of the Realized One.

Dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One's body in honor of the Realized One.

Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One's body in honor of the Realized One.

Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.
And heavenly music played in the sky in honor of the Realized One.

Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.
And heavenly choirs sang in the sky in honor of the Realized One.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha pointed out to Ānanda what was happening, adding:

"sabbaphāliphullā kho, ānanda, yamakasālā akālapupphehi.
Te tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
Dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṁ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.
Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.
Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.
Na kho, ānanda, ettāvatā tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā.
"That's not the full extent of how the Realized One is honored, respected, revered, venerated, and esteemed.

Yo kho, ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, so tathāgataṁ sakkaroti garuṁ karoti māneti pūjeti apaciyati, paramāya pūjāya.
Any monk or nun or male or female lay follower who practices in line with the teachings, practicing properly, living in line with the teachings—they

honor, respect, revere, venerate, and esteem the Realized One with the highest honor.

Tasmātihānanda, dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārinoti.
So Ānanda, you should train like this: ‘We shall practice in line with the teachings, practicing properly, living in line with the teaching.’

Evañhi vo, ānanda, sikkhitabban”ti.

27. Upavāṇatthera
27. The Monk Upavāna

Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṁ bījayamāno.
Now at that time Venerable Upavāna was standing in front of the Buddha fanning him.

Atha kho bhagavā āyasmantaṁ upavāṇaṁ apasāresi:
Then the Buddha made him move,

“apehi, bhikkhu, mā me purato aṭṭhāsī”ti.
“Move over, mendicant, don’t stand in front of me.”

Atha kho āyasmato ānandassa etadahosi:
Ānanda thought,

“ayaṁ kho āyasmā upavāṇo dīgharattaṁ bhagavato upaṭṭhāko santikāvacaro samīpacārī.
“This Venerable Upavāna has been the Buddha’s attendant for a long time, close to him, living in his presence.

Atha ca pana bhagavā pacchime kāle āyasmantaṁ upavāṇaṁ apasāreti:
Yet in his final hour the Buddha makes him move, saying:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.

‘Move over, mendicant, don’t stand in front of me.’

Ko nu kho hetu, ko paccayo, yaṁ bhagavā āyasmantaṁ upavāṇaṁ apasāreti:
What is the cause, what is the reason for this?”

‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

Atha kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda said to the Buddha,

“ayaṁ, bhante, āyasmā upavāṇo dīgharattaṁ bhagavato upaṭṭhāko santikāvacaro samīpacārī.
“This Venerable Upavāna has been the Buddha’s attendant for a long time, close to him, living in his presence.

Atha ca pana bhagavā pacchime kāle āyasmantaṁ upavāṇaṁ apasāreti:
Yet in his final hour the Buddha makes him move, saying:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.
‘Move over, mendicant, don’t stand in front of me.’

Ko nu kho, bhante, hetu, ko paccayo, yaṁ bhagavā āyasmantaṁ upavāṇaṁ apasāreti:
What is the cause, sir, what is the reason for this?”

‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

“Yebhuyyena, ānanda, dasasu lokadhātūsu devatā sannipatitā tathāgataṁ dassanāya.
“Most of the deities from ten solar systems have gathered to see the Realized One.

Yāvatā, ānanda, kusinārā upavattanaṁ mallānaṁ sālavanaṁ samantato dvādasa yojanāni, natthi so padeso vālaggakoṭinittudanamattopi mahesakkhāhi devatāhi apphuṭo.
For twelve leagues all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious deities.

Devatā, ānanda, ujjhāyanti:

The deities are complaining:

‘dūrā ca vatamha āgatā tathāgataṁ dassanāya.
‘We’ve come such a long way to see the Realized One!

Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā.
Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.

Ajjeva rattiyā pacchime yāme tathāgatassa parinibbānaṁ bhavissati.
This very day, in the last watch of the night, the Realized One will become fully extinguished.

Ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṁ labhāma pacchime kāle tathāgataṁ dassanāyā’”ti.
And this illustrious mendicant is standing in front of the Buddha blocking the view. We won’t get to see the Realized One in his final hour!’”

“Kathaṁbhūtā pana, bhante, bhagavā devatā manasikarotī”ti?
“But sir, what kind of deities are you thinking of?”

“Santānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:
“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

‘atikhippaṁ bhagavā parinibbāyissati, atikhippaṁ sugato parinibbāyissati, atikhippaṁ cakkhuṁ loke antaradhāyissatī’ti.
‘Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!’

Santānanda, devatā pathaviyaṁ pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:

‘atikhippaṁ bhagavā parinibbāyissati, atikhippaṁ sugato parinibbāyissati, atikhippaṁ cakkhuṁ loke antaradhāyissatī’ti.

Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti:
But the deities who are free of desire endure, mindful and aware, thinking:

‘aniccā saṅkhārā, taṁ kutettha labbhā’”ti.
‘Conditions are impermanent. How could it possibly be otherwise?’”

28. Catusaṁvejanīyaṭhāna

28. The Four Inspiring Places

“Pubbe, bhante, disāsu vassaṁvuṭṭhā bhikkhū āgacchanti tathāgataṁ dassanāya.
“Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One.

Te mayaṁ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsanāya.
We got to see the esteemed mendicants, and to pay homage to them.

Bhagavato pana mayaṁ, bhante, accayena na labhissāma manobhāvanīye bhikkhū dassanāya, na labhissāma payirupāsanāyā”ti.
But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay homage to them.”

“Cattārimāni, ānanda, saddhassa kulaputtassa dassanīyāni saṁvejanīyāni ṭhānāni.
“Ānanda, a faithful gentleman should go to see these four inspiring places.

Katamāni cattāri?
What four?

‘Idha tathāgato jāto’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the Realized One was born!’—that is an inspiring place.

‘Idha tathāgato anuttaraṁ sammāsambodhiṁ abhisambuddho’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place.

‘Idha tathāgatena anuttaraṁ dhammacakkaṁ pavattitan’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’—that is an inspiring place.

‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ ṭhānaṁ.
Thinking: ‘Here the Realized One became fully extinguished in the element of extinguishment with nothing left over!’—that is an inspiring place.

Imāni kho, ānanda, cattāri saddhassa kulaputtassa dassanīyāni saṁvejanīyāni ṭhānāni.
These are the four inspiring places that a faithful gentleman should go to see.

Āgamissanti kho, ānanda, saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo:
Faithful monks, nuns, laymen, and laywomen will come, and think:

‘idha tathāgato jāto’tipi, ‘idha tathāgato anuttaraṁ sammāsambodhiṁ abhisambuddho’tipi, ‘idha tathāgatena anuttaraṁ dhammacakkaṁ pavattitan’tipi, ‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’tipi.

‘Here the Realized One was born!’ and ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’ and ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’ and ‘Here the Realized One became fully extinguished in the element of extinguishment with nothing left over!’

Ye hi keci, ānanda, cetiyacārikaṁ āhiṇḍantā pasannacittā kālaṁ karissanti, sabbe te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissantī”ti.
Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

29. Ānandapucchākathā
29. Ānanda’s Questions

“Kathaṁ mayaṁ, bhante, mātugāme paṭipajjāmā”ti?
“Sir, how do we proceed when it comes to females?”

“Adassanaṁ, ānandā”ti.
“Without looking, Ānanda.”

“Dassane, bhagavā, sati kathaṁ paṭipajjitabban”ti?
“But when looking, how to proceed?”

“Anālāpo, ānandā”ti.
“Without chatting, Ānanda.”

“Ālapantena pana, bhante, kathaṁ paṭipajjitabban”ti?
“But when chatting, how to proceed?”

“Sati, ānanda, upaṭṭhāpetabbā”ti.

“Be mindful, Ānanda.”

“Kathaṁ mayaṁ, bhante, tathāgatassa sarīre paṭipajjāmā”ti?
“Sir, how do we proceed when it comes to the Realized One’s corpse?”

“Abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya.
“Don’t get involved in the rites for venerating the Realized One’s corpse, Ānanda.

Iṅgha tumhe, ānanda, sāratthe ghaṭatha anuyuñjatha, sāratthe appamattā ātāpino pahitattā viharatha.
Please, Ānanda, you must all strive and practice for your own goal! Meditate diligent, keen, and resolute for your own goal!

Santānanda, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi tathāgate abhippasannā, te tathāgatassa sarīrapūjaṁ karissantī”ti.
There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One’s corpse.”

“Kathaṁ pana, bhante, tathāgatassa sarīre paṭipajjitabban”ti?
“But sir, how to proceed when it comes to the Realized One’s corpse?”

“Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṁ tathāgatassa sarīre paṭipajjitabban”ti.
“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“Kathaṁ pana, bhante, rañño cakkavattissa sarīre paṭipajjantī”ti?
“But how do they proceed with a wheel-turning monarch’s corpse?”

“Rañño, ānanda, cakkavattissa sarīraṁ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti.

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth.

Etenupāyena pañcahi yugasatehi rañño cakkavattissa sarīraṁ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṁ citakaṁ karitvā rañño cakkavattissa sarīraṁ jhāpenti.
In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse.

Cātumahāpathe rañño cakkavattissa thūpaṁ karonti.
They build a monument for the wheel-turning monarch at the crossroads.

Evaṁ kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti.
That’s how they proceed with a wheel-turning monarch’s corpse.

Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṁ tathāgatassa sarīre paṭipajjitabbaṁ.
Proceed in the same way with the Realized One’s corpse.

Cātumahāpathe tathāgatassa thūpo kātabbo.
A monument for the Realized One is to be built at the crossroads.

Tattha ye mālaṁ vā gandhaṁ vā cuṇṇakaṁ vā āropessanti vā abhivādessanti vā cittaṁ vā pasādessanti tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāya.
When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

30. Thūpārahapuggala
30. Persons Worthy of Monument

Cattārome, ānanda, thūpārahā.

Ānanda, these four are worthy of a monument.

Katame cattāro?
What four?

Tathāgato arahaṁ sammāsambuddho thūpāraho, paccekasambuddho thūpāraho, tathāgatassa sāvako thūpāraho, rājā cakkavattī thūpārahoti.
A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; a disciple of a Realized One; and a wheel-turning monarch.

Kiñcānanda, atthavasaṁ paṭicca tathāgato arahaṁ sammāsambuddho thūpāraho?
And for what reason is a Realized One worthy of a monument?

‘Ayaṁ tassa bhagavato arahato sammāsambuddhassa thūpo’ti, ānanda, bahujanā cittaṁ pasādenti.
So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One, perfected and fully awakened!’

Te tattha cittaṁ pasādetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Idaṁ kho, ānanda, atthavasaṁ paṭicca tathāgato arahaṁ sammāsambuddho thūpāraho.
It is for this reason that a Realized One is worthy of a monument.

Kiñcānanda, atthavasaṁ paṭicca paccekasambuddho thūpāraho?
And for what reason is an independent Buddha worthy of a monument?

‘Ayaṁ tassa bhagavato paccekasambuddhassa thūpo’ti, ānanda, bahujanā cittaṁ pasādenti.
So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that independent Buddha!’

Te tattha cittaṁ pasādetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Idaṁ kho, ānanda, atthavasaṁ paṭicca paccekasambuddho thūpāraho.
It is for this reason that an independent Buddha is worthy of a monument.

Kiñcānanda, atthavasaṁ paṭicca tathāgatassa sāvako thūpāraho?
And for what reason is a Realized One's disciple worthy of a monument?

'Ayaṁ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo'ti, ānanda, bahujanā cittaṁ pasādenti.
So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One's disciple!'

Te tattha cittaṁ pasādetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Idaṁ kho, ānanda, atthavasaṁ paṭicca tathāgatassa sāvako thūpāraho.
It is for this reason that a Realized One's disciple is worthy of a monument.

Kiñcānanda, atthavasaṁ paṭicca rājā cakkavattī thūpāraho?
And for what reason is a wheel-turning monarch worthy of a monument?

'Ayaṁ tassa dhammikassa dhammarañño thūpo'ti, ānanda, bahujanā cittaṁ pasādenti.
So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that just and principled king!'

Te tattha cittaṁ pasādetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Idaṁ kho, ānanda, atthavasaṁ paṭicca rājā cakkavattī thūpāraho.
It is for this reason that a wheel-turning monarch is worthy of a monument.

Ime kho, ānanda, cattāro thūpārahā"ti.

These four are worthy of a monument.”

31. Ānandaacchariyadhamma

31. Ānanda’s Incredible Qualities

Atha kho āyasmā ānando vihāraṁ pavisitvā kapisīsaṁ ālambitvā rodamāno aṭṭhāsi:
Then Venerable Ānanda entered a dwelling, and stood there leaning against the door-jamb and crying,

“ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṁ bhavissati, yo mama anukampako”ti.
“Oh! I’m still only a trainee with work left to do; and my Teacher is about to become fully extinguished, he who is so kind to me!”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“kahaṁ nu kho, bhikkhave, ānando”ti?
“Mendicants, where is Ānanda?”

“Eso, bhante, āyasmā ānando vihāraṁ pavisitvā kapisīsaṁ ālambitvā rodamāno ṭhito:
“Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying:

‘ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṁ bhavissati, yo mama anukampako’”ti.

‘Oh! I’m still only a trainee with work left to do; and my Teacher is about to become fully extinguished, he who is so kind to me!’”

Atha kho bhagavā aññataraṁ bhikkhuṁ āmantesi:
So the Buddha addressed a certain monk,

“ehi tvaṁ, bhikkhu, mama vacanena ānandaṁ āmantehi:
“Please, monk, in my name tell Ānanda that

‘satthā taṁ, āvuso ānanda, āmantetī’”ti.
the teacher summons him.”

“Evaṁ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ etadavoca:
“Yes, sir,” that monk replied. He went to Ānanda and said to him,

“satthā taṁ, āvuso ānanda, āmantetī”ti.
“Reverend Ānanda, the teacher summons you.”

“Evamāvuso”ti kho āyasmā ānando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
“Yes, reverend,” Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“alaṁ, ānanda, mā soci mā paridevi, nanu etaṁ, ānanda, mayā paṭikacceva akkhātaṁ:
“Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’;
we must be parted and separated from all we hold dear and beloved?

taṁ kutettha, ānanda, labbhā. Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, ‘taṁ vata tathāgatassāpi sarīraṁ mā palujjī’ti netaṁ ṭhānaṁ vijjati.

How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One's body?

Dīgharattaṁ kho te, ānanda, tathāgato paccupaṭṭhito mettena kāyakammena hitena sukhena advayena appamāṇena, mettena vacīkammena hitena sukhena advayena appamāṇena, mettena manokammena hitena sukhena advayena appamāṇena.
For a long time, Ānanda, you've treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, undivided, and limitless.

Katapuññosi tvaṁ, ānanda, padhānamanuyuñja, khippaṁ hohisi anāsavo"ti.
You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements."

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

"yepi te, bhikkhave, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamāyeva upaṭṭhākā ahesuṁ, seyyathāpi mayhaṁ ānando.
"The Buddhas of the past or the future have attendants who are no better than Ānanda is for me.

Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamāyeva upaṭṭhākā bhavissanti, seyyathāpi mayhaṁ ānando.
Paṇḍito, bhikkhave, ānando;
Ānanda is astute,

medhāvī, bhikkhave, ānando.
he is intelligent.

Jānāti 'ayaṁ kālo tathāgataṁ dassanāya upasaṅkamituṁ bhikkhūnaṁ, ayaṁ kālo bhikkhunīnaṁ, ayaṁ kālo upāsakānaṁ, ayaṁ kālo upāsikānaṁ, ayaṁ kālo raññoo rājamahāmattānaṁ titthiyānaṁ titthiyasāvakānan'ti.

He knows the time for monks, nuns, laymen, laywomen, king's ministers, monastics of other religions and their disciples to visit the Realized One.

Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande.
There are these four incredible and amazing things about Ānanda.

Katame cattāro?
What four?

Sace, bhikkhave, bhikkhuparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
If an assembly of monks goes to see Ānanda, they're uplifted by seeing him

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, bhikkhuparisā hoti, atha kho ānando tuṇhī hoti.
And when he falls silent, they've never had enough.

Sace, bhikkhave, bhikkhunīparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
If an assembly of nuns …

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
Atittāva, bhikkhave, bhikkhunīparisā hoti, atha kho ānando tuṇhī hoti.
Sace, bhikkhave, upāsakaparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
laymen …

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
Atittāva, bhikkhave, upāsakaparisā hoti, atha kho ānando tuṇhī hoti.
Sace, bhikkhave, upāsikāparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
or laywomen goes to see Ānanda, they're uplifted by seeing him

Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, upāsikāparisā hoti, atha kho ānando tuṇhī hoti.
And when he falls silent, they've never had enough.

Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande.
These are the four incredible and amazing things about Ānanda.

Cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi.
There are these four incredible and amazing things about a wheel-turning monarch.

Katame cattāro?
What four?

Sace, bhikkhave, khattiyaparisā rājānaṁ cakkavattiṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, khattiyaparisā hoti. Atha kho rājā cakkavattī tuṇhī hoti.
And when he falls silent, they've never had enough.

Sace bhikkhave, brāhmaṇaparisā …pe…
If an assembly of brahmins …

gahapatiparisā …pe…
householders …

samaṇaparisā rājānaṁ cakkavattiṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.
and uplifted by hearing him speak.

Atittāva, bhikkhave, samaṇaparisā hoti. Atha kho rājā cakkavattī tuṇhī hoti.
And when he falls silent, they've never had enough.

Evameva kho, bhikkhave, cattārome acchariyā abbhutā dhammā ānande.
In the same way, there are those four incredible and amazing things about Ānanda.”

Sace, bhikkhave, bhikkhuparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
Atittāva, bhikkhave, bhikkhuparisā hoti.
Atha kho ānando tuṇhī hoti.
Sace, bhikkhave bhikkhunīparisā …pe…
upāsakaparisā …pe…
upāsikāparisā ānandaṁ dassanāya upasaṅkamati, dassanena sā attamanā hoti.
Tatra ce ānando dhammaṁ bhāsati, bhāsitenapi sā attamanā hoti.
Atittāva, bhikkhave, upāsikāparisā hoti.
Atha kho ānando tuṇhī hoti.
Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande”ti.

32. Mahāsudassanasuttadesanā

32. Teaching the Discourse on Mahāsudassana

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:

When he said this, Venerable Ānanda said to the Buddha:

“mā, bhante, bhagavā imasmiṁ khuddakanagarake ujjaṅgalanagarake sākhānagarake parinibbāyi.

“Sir, please don’t become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet.

Santi, bhante, aññāni mahānagarāni, seyyathidaṁ —

There are other great cities such as

campā rājagahaṁ sāvatthī sāketaṁ kosambī bārāṇasī;
Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Benares.

ettha bhagavā parinibbāyatu.
Let the Buddha become fully extinguished there.

Ettha bahū khattiyamahāsālā, brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā.
There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha.

Te tathāgatassa sarīrapūjaṁ karissantī”ti
They will perform the rites of venerating the Realized One’s corpse.”

“mā hevaṁ, ānanda, avaca, mā hevaṁ, ānanda, avaca:
“Don’t say that Ānanda! Don’t say that

‘khuddakanagarakaṁ ujjaṅgalanagarakaṁ sākhānagarakan’ti.
this is a little hamlet, a jungle hamlet, a branch hamlet.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano nāma ahosi cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto

sattaratanasamannāgato.
Once upon a time there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

Raññho, ānanda, mahāsudassanassa ayaṁ kusinārā kusāvatī nāma rājadhānī ahosi.
His capital was this Kusinārā, which at the time was named Kusāvatī.

puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena.
It stretched for twelve leagues from east to west, and seven leagues from north to south.

Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.
The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food.

Seyyathāpi, ānanda, devānaṁ āḷakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca;
It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food.

evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.
Kusāvatī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiñca, seyyathidaṁ—
Kusāvatī was never free of ten sounds by day or night, namely:

hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammasaddena pāṇitāḷasaddena ‘asnātha pivatha khādathā’ti dasamena saddena.
the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: ‘Eat, drink, be merry!’ as the tenth.

Gaccha tvaṁ, ānanda, kusināraṁ pavisitvā kosinārakānaṁ mallānaṁ ārocehi:
Go, Ānanda, into Kusinārā and inform the Mallas:

‘ajja kho, vāseṭṭhā, rattiyā pacchime yāme tathāgatassa parinibbānaṁ bhavissati.
‘This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished.

Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.
Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

Mā pacchā vippaṭisārino ahuvattha—
Don’t regret it later, thinking:

amhākañca no gāmakkhette tathāgatassa parinibbānaṁ ahosi, na mayaṁ labhimhā pacchime kāle tathāgataṁ dassanāyā’”ti.
‘The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.’”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nivāsetvā pattacīvaramādāya attadutiyo kusināraṁ pāvisi.
“Yes, sir,” replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

33. Mallānaṁvandanā
33. The Mallas Pay Homage

Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti kenacideva karaṇīyena.
Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business.

Atha kho āyasmā ānando yena kosinārakānaṁ mallānaṁ sandhāgāraṁ tenupasaṅkami; upasaṅkamitvā kosinārakānaṁ mallānaṁ ārocesi:

Ānanda went up to them, and announced:

“ajja kho, vāseṭṭhā, rattiyā pacchime yāme tathāgatassa parinibbānaṁ bhavissati.
“This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished.

Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.
Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

Mā pacchā vippaṭisārino ahuvattha:
Don’t regret it later, thinking:

‘amhākañca no gāmakkhette tathāgatassa parinibbānaṁ ahosi, na mayaṁ labhimhā pacchime kāle tathāgataṁ dassanāyā’”ti.
‘The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.’”

Idamāyasmato ānandassa vacanaṁ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti vivaṭṭanti:
When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“atikhippaṁ bhagavā parinibbāyissati, atikhippaṁ sugato parinibbāyissati, atikhippaṁ cakkhuṁ loke antaradhāyissatī”ti.
“Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!”

Atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā yena upavattanaṁ mallānaṁ sālavanaṁ yenāyasmā ānando tenupasaṅkamiṁsu.
Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana

and approached Ānanda.

Atha kho āyasmato ānandassa etadahosi:
Then Ānanda thought,

“sace kho ahaṁ kosinārake malle ekamekaṁ bhagavantaṁ vandāpessāmi, avandito bhagavā kosinārakehi mallehi bhavissati, athāyaṁ ratti vibhāyissati.
“If I have the Mallas pay homage to the Buddha one by one, they won’t be finished before first light.

Yannūnāhaṁ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṁ vandāpeyyaṁ:
I’d better separate them family by family and then have them pay homage, saying:

‘itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī’”ti.
‘Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head at your feet.’”

Atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṁ vandāpesi:
And so that’s what he did.

“itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī”ti.
Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantaṁ vandāpesi.
So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

34. Subhaddaparibbājakavatthu
34. On Subhadda the Wanderer

Tena kho pana samayena subhaddo nāma paribbājako kusinārāyaṁ paṭivasati.
Now at that time a wanderer named Subhadda was residing near Kusinārā.

Assosi kho subhaddo paribbājako:
He heard that

“ajja kira rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṁ bhavissatī”ti.
on that very day, in the last watch of the night, the ascetic Gotama would become fully extinguished.

Atha kho subhaddassa paribbājakassa etadahosi:
He thought:

“sutaṁ kho pana metaṁ paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
“I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.
‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’

Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṁ bhavissati.
And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished.

Atthi ca me ayaṁ kaṅkhādhammo uppanno,
This state of uncertainty has come up in me.

evaṁ pasanno ahaṁ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṁ desetuṁ, yathāhaṁ imaṁ kaṅkhādhammaṁ pajaheyyan’”ti.
I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

Atha kho subhaddo paribbājako yena upavattanaṁ mallānaṁ sālavanaṁ, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ etadavoca:
Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him,

“sutaṁ metaṁ, bho ānanda, paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
“Master Ānanda, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.
‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’

Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṁ bhavissati.
And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished.

Atthi ca me ayaṁ kaṅkhādhammo uppanno—
This state of uncertainty has come up in me.

evaṁ pasanno ahaṁ samaṇe gotame ‘pahoti me samaṇo gotamo tathā dhammaṁ desetuṁ, yathāhaṁ imaṁ kaṅkhādhammaṁ pajaheyyan’ti.
I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.

Sādhāhaṁ, bho ānanda, labheyyaṁ samaṇaṁ gotamaṁ dassanāyā”ti.
Master Ānanda, please let me see the ascetic Gotama.”

Evaṁ vutte, āyasmā ānando subhaddaṁ paribbājakaṁ etadavoca:
When he had spoken, Ānanda said,

“alaṁ, āvuso subhadda, mā tathāgataṁ viheṭhesi, kilanto bhagavā”ti.
“Enough, Reverend Subhadda, do not trouble the Realized One. He is tired.”

Dutiyampi kho subhaddo paribbājako …pe…
For a second time,

tatiyampi kho subhaddo paribbājako āyasmantaṁ ānandaṁ etadavoca:
and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

“sutaṁ metaṁ, bho ānanda, paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.
Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṁ bhavissati.
Atthi ca me ayaṁ kaṅkhādhammo uppanno—
evaṁ pasanno ahaṁ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṁ desetuṁ, yathāhaṁ imaṁ kaṅkhādhammaṁ pajaheyyan’ti.

Sādhāhaṁ, bho ānanda, labheyyaṁ samaṇaṁ gotamaṁ dassanāyā”ti. Tatiyampi kho āyasmā ānando subhaddaṁ paribbājakaṁ etadavoca: “alaṁ, āvuso subhadda, mā tathāgataṁ viheṭhesi, kilanto bhagavā”ti.

Assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṁ imaṁ kathāsallāpaṁ.
The Buddha heard that discussion between Ānanda and Subhadda.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
He said to Ānanda,

“alaṁ, ānanda, mā subhaddaṁ vāresi, labhataṁ, ānanda, subhaddo tathāgataṁ dassanāya.
“Enough, Ānanda, don’t obstruct Subhadda; let him see the Realized One.

Yaṁ kiñci maṁ subhaddo pucchissati, sabbaṁ taṁ aññāpekkhova pucchissati, no vihesāpekkho.
For whatever he asks me, he will only be looking to understand, not to trouble me.

Yañcassāhaṁ puṭṭho byākarissāmi, taṁ khippameva ājānissatī”ti.
And he will quickly understand any answer I give to his question.”

Atha kho āyasmā ānando subhaddaṁ paribbājakaṁ etadavoca:
So Ānanda said to the wanderer Subhadda,

“gacchāvuso subhadda, karoti te bhagavā okāsan”ti.
“Go, Reverend Subhadda, the Buddha is making time for you.”

Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho subhaddo paribbājako bhagavantaṁ etadavoca:
Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammatā bahujanassa,

“Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people.

seyyathidaṁ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo belaṭṭhaputto, nigaṇṭho nāṭaputto,
Namely: Pūraṇa Kassapa, Makkhali Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan.

sabbete sakāya paṭiññāya abbhaññiṁsu, sabbeva na abbhaññiṁsu, udāhu ekacce abbhaññiṁsu, ekacce na abbhaññiṁsū”ti?
According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“Alaṁ, subhadda, tiṭṭhatetaṁ:
“Enough, Subhadda, let that be.

‘sabbete sakāya paṭiññāya abbhaññiṁsu, sabbeva na abbhaññiṁsu, udāhu ekacce abbhaññiṁsu, ekacce na abbhaññiṁsū’ti.
Dhammaṁ te, subhadda, desessāmi;
I shall teach you the Dhamma.

taṁ suṇāhi sādhukaṁ manasikarohi, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho subhaddo paribbājako bhagavato paccassosi.
“Yes, sir,” Subhadda replied.

Bhagavā etadavoca:
The Buddha said this:

“Yasmiṁ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati.
“Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no ascetic found, no second ascetic, no third ascetic, and no

fourth ascetic.

Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati.
In whatever teaching and training the noble eightfold path is found, there is an ascetic found, a second ascetic, a third ascetic, and a fourth ascetic.

Imasmiṁ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi.
In this teaching and training the noble eightfold path is found. Only here is there an ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.

Ime ca, subhadda, bhikkhū sammā vihareyyuṁ, asuññho loko arahantehi assāti.
Were these mendicants to practice well, the world would not be empty of perfected ones.

Ekūnatiṁso vayasā subhadda,
Yaṁ pabbajiṁ kiṅkusalānuesī;
Vassāni paññāsa samādhikāni,
Yato ahaṁ pabbajito subhadda;
Ñāyassa dhammassa padesavattī,
Ito bahiddhā samaṇopi natthi.

I was twenty-nine years of age, Subaddha,
when I went forth to discover what is skillful.
It’s been over fifty years
since I went forth.
Teacher of the references for the methodical teaching:
outside of here there is no ascetic,
Dutiyopi samaṇo natthi.

no second ascetic,

Tatiyopi samaṇo natthi.
no third ascetic,

Catutthopi samaṇo natthi.
and no fourth ascetic.

Suññā parappavādā samaṇebhi aññehi.
Other sects are empty of ascetics.

Ime ca, subhadda, bhikkhū sammā vihareyyuṁ, asuñño loko arahantehi assā”ti.
Were these mendicants to practice well, the world would not be empty of perfected ones.”

Evaṁ vutte, subhaddo paribbājako bhagavantaṁ etadavoca:
When he had spoken, Subhadda said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Yo kho, subhadda, aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati pabbajjaṁ, ākaṅkhati upasampadaṁ, so cattāro māse parivasati. Catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya.
“Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

Api ca mettha puggalavemattatā viditā”ti.
However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmiṁ dhammavinaye ākaṅkhantā pabbajjaṁ ākaṅkhantā upasampadaṁ cattāro māse parivasanti, catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya. Ahaṁ cattāri vassāni parivasissāmi, catunnaṁ vassānaṁ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti.
“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to Ānanda,

“tenahānanda, subhaddaṁ pabbājehī”ti.
“Well then, Ānanda, give Subhadda the going forth.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Atha kho subhaddo paribbājako āyasmantaṁ ānandaṁ etadavoca:
Then Subhadda said to Ānanda,

“lābhā vo, āvuso ānanda; suladdhaṁ vo, āvuso ānanda,

“You’re so fortunate, Reverand Ānanda, so very fortunate,

ye ettha satthu sammukhā antevāsikābhisekena abhisittā”ti.
to be anointed here in the Teacher’s presence as his pupil!”

Alattha kho subhaddo paribbājako bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the wanderer Subhadda received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti—tadanuttaraṁ brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā subhaddo arahataṁ ahosi.
And Venerable Subhadda became one of the perfected.

So bhagavato pacchimo sakkhisāvako ahosīti.
He was the last personal disciple of the Buddha.

Pañcamo bhāṇavāro.
The fifth recitation section.

35. Tathāgatapacchimavācā

35. The Buddha’s Last Words

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha addressed Venerable Ānanda:

“siyā kho panānanda, tumhākaṁ evamassa:
“Now, Ānanda, some of you might think:

‘atītasatthukaṁ pāvacanaṁ, natthi no satthā’ti.
‘The teacher’s dispensation has passed. Now we have no Teacher.’

Na kho panetaṁ, ānanda, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.
The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

Yathā kho panānanda, etarahi bhikkhū aññamaññaṁ āvusovādena samudācaranti, na kho mamaccayena evaṁ samudācaritabbaṁ.
After my passing, mendicants ought not address each other as ‘reverend’, as they do today.

Theratarena, ānanda, bhikkhunā navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo.
A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying ‘reverend’.

Navakatarena bhikkhunā therataro bhikkhu ‘bhante’ti vā ‘āyasmā’ti vā samudācaritabbo.
A more junior mendicant ought to address a more senior mendicant using ‘sir’ or ‘venerable’.

Ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu.

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

Channassa, ānanda, bhikkhuno mamaccayena brahmadaṇḍo dātabbo”ti.
After my passing, give the prime punishment to the mendicant Channa.”

“Katamo pana, bhante, brahmadaṇḍo”ti?
“But sir, what is the prime punishment?”

“Channo, ānanda, bhikkhu yaṁ iccheyya, taṁ vadeyya.
“Channa may say what he likes,

So bhikkhūhi neva vattabbo, na ovaditabbo, na anusāsitabbo”ti.
but the mendicants should not correct, advise, or instruct him.”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:
“Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking:

‘sammukhībhūto no satthā ahosi, na mayaṁ sakkhimhā bhagavantaṁ sammukhā paṭipucchitun’”ti.
‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

Evaṁ vutte, te bhikkhū tuṇhī ahesuṁ.
When this was said, the mendicants kept silent.

Dutiyampi kho bhagavā …pe…

For a second time,

tatiyampi kho bhagavā bhikkhū āmantesi:
and a third time the Buddha addressed the mendicants:

“siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:
“Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking:

‘sammukhībhūto no satthā ahosi, na mayaṁ sakkhimhā bhagavantaṁ sammukhā paṭipucchitun’”ti.
‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

Tatiyampi kho te bhikkhū tuṇhī ahesuṁ.
For a third time, the mendicants kept silent.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha. Sahāyakopi, bhikkhave, sahāyakassa ārocetū”ti.
“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”

Evaṁ vutte, te bhikkhū tuṇhī ahesuṁ.
When this was said, the mendicants kept silent.

Atha kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda said to the Buddha,

“acchariyaṁ, bhante, abbhutaṁ, bhante, evaṁ pasanno ahaṁ, bhante, imasmiṁ bhikkhusaṅghe, ‘natthi ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’”ti.

“It’s incredible, sir, it’s amazing! I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“Pasādā kho tvaṁ, ānanda, vadesi, ñāṇameva hettha, ānanda, tathāgatassa. Natthi imasmiṁ bhikkhusaṅghe ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā.
“Ānanda, you speak from faith. But the Realized One knows that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.

Imesañhi, ānanda, pañcannaṁ bhikkhusatānaṁ yo pacchimako bhikkhu, so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“handa dāni, bhikkhave, āmantayāmi vo,
“Come now, mendicants, I say to you all:

vayadhammā saṅkhārā appamādena sampādethā”ti.
‘Conditions fall apart. Persist with diligence.’”

Ayaṁ tathāgatassa pacchimā vācā.
These were the Realized One’s last words.

36. Parinibbutakathā

36. The Full Extinguishment

Atha kho bhagavā paṭhamaṁ jhānaṁ samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyaṁ jhānaṁ samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyaṁ jhānaṁ samāpajji, tatiyajjhānā vuṭṭhahitvā catutthaṁ jhānaṁ

samāpajji, catutthajjhānā vuṭṭhahitvā ākāsānañcāyatanaṁ samāpajji, ākāsānañcāyatanasamāpattiyā vuṭṭhahitvā viññāṇañcāyatanaṁ samāpajji, viññāṇañcāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṁ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṁ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā saññāvedayitanirodhaṁ samāpajji.
Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Atha kho āyasmā ānando āyasmantaṁ anuruddhaṁ etadavoca:
Then Venerable Ānanda said to Venerable Anuruddha,

“parinibbuto, bhante anuruddha, bhagavā”ti.
“Honorable Anuruddha, has the Buddha become fully extinguished?”

“Nāvuso ānanda, bhagavā parinibbuto, saññāvedayitanirodhaṁ samāpanno”ti.
“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

Atha kho bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṁ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā ākiñcaññāyatanaṁ samāpajji, ākiñcaññāyatanasamāpattiyā vuṭṭhahitvā viññāṇañcāyatanaṁ samāpajji, viññāṇañcāyatanasamāpattiyā vuṭṭhahitvā ākāsānañcāyatanaṁ samāpajji, ākāsānañcāyatanasamāpattiyā vuṭṭhahitvā catutthaṁ jhānaṁ samāpajji, catutthajjhānā vuṭṭhahitvā tatiyaṁ jhānaṁ samāpajji, tatiyajjhānā vuṭṭhahitvā dutiyaṁ jhānaṁ samāpajji, dutiyajjhānā vuṭṭhahitvā paṭhamaṁ jhānaṁ samāpajji, paṭhamajjhānā vuṭṭhahitvā

dutiyaṁ jhānaṁ samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyaṁ jhānaṁ samāpajji, tatiyajjhānā vuṭṭhahitvā catutthaṁ jhānaṁ samāpajji, catutthajjhānā vuṭṭhahitvā samanantarā bhagavā parinibbāyi.
Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

Parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi bhiṁsanako salomahaṁso. Devadundubhiyo ca phaliṁsu.
When the Buddha became fully extinguished, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

Parinibbute bhagavati saha parinibbānā brahmāsahampati imaṁ gāthaṁ abhāsi:
When the Buddha became fully extinguished, Brahmā Sahampati recited this verse:

“Sabbeva nikkhipissanti,
bhūtā loke samussayaṁ;
Yattha etādiso satthā,
loke appaṭipuggalo;
Tathāgato balappatto,
sambuddho parinibbuto”ti.

“All creatures in this world
must lay down this bag of bones.
For even a Teacher such as this,
unrivaled in the world,
the Realized One, attained to power,
the Buddha became fully extinguished.”

Parinibbute bhagavati saha parinibbānā sakko devānamindo imaṁ gāthaṁ abhāsi:
When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:

“Aniccā vata saṅkhārā,
uppādavayadhammino;
Uppajjitvā nirujjhanti,
tesaṁ vūpasamo sukho”ti.

“Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.”

Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā gāthāyo abhāsi:
When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:

“Nāhu assāsapassāso,
ṭhitacittassa tādino;
Anejo santimārabbha,
yaṁ kālamakarī muni.

“There was no more breathing
for the poised one of steady heart.
Imperturbable, committed to peace,
the sage has done his time.

Asallīnena cittena,
vedanaṁ ajjhavāsayi;
Pajjotasseva nibbānaṁ,
vimokkho cetaso ahū”ti.

He put up with painful feelings
without flinching.
The liberation of his heart

was like the extinguishing of a lamp.”

Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṁ gāthaṁ abhāsi:
When the Buddha became fully extinguished, Venerable Ānanda recited this verse:

“Tadāsi yaṁ bhiṁsanakaṁ,
tadāsi lomahaṁsanaṁ;
Sabbākāravarūpete,
sambuddhe parinibbute”ti.

“Then there was terror!
Then they had goosebumps!
When the Buddha, endowed with all fine qualities,
became fully extinguished.”

Parinibbute bhagavati ye te tattha bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti vivaṭṭanti, “atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito”ti.
When the Buddha became fully extinguished, some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti:
But the mendicants who were free of desire endured, mindful and aware, thinking,

“aniccā saṅkhārā, taṁ kutettha labbhā”ti.
“Conditions are impermanent. How could it possibly be otherwise?”

Atha kho āyasmā anuruddho bhikkhū āmantesi:
Then Anuruddha addressed the mendicants:

“alaṁ, āvuso, mā socittha mā paridevittha.

“Enough, reverends, do not grieve or lament.

Nanu etaṁ, āvuso, bhagavatā paṭikacceva akkhātaṁ:
Did the Buddha not prepare us for this when he explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’.
we must be parted and separated from all we hold dear and beloved?

Taṁ kutettha, āvuso, labbhā. ‘Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ vata mā palujjī’ti, netaṁ ṭhānaṁ vijjati.
How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out?

Devatā, āvuso, ujjhāyantī”ti.
The deities are complaining.”

“Kathaṁbhūtā pana, bhante, āyasmā anuruddho devatā manasi karotī”ti?
“But sir, what kind of deities are you thinking of?”

“Santāvuso ānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:
“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

‘atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito’ti.
‘Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!’

Santāvuso ānanda, devatā pathaviyā pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:
‘atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito’ti.
Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti:

But the deities who are free of desire endure, mindful and aware, thinking:

‘aniccā saṅkhārā, taṁ kutettha labbhā’”ti.
‘Conditions are impermanent. How could it possibly be otherwise?’”

Atha kho āyasmā ca anuruddho āyasmā ca ānando taṁ rattāvasesaṁ dhammiyā kathāya vītināmesuṁ.
Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

Atha kho āyasmā anuruddho āyasmantaṁ ānandaṁ āmantesi:
Then Anuruddha said to Ānanda,

“gacchāvuso ānanda, kusināraṁ pavisitvā kosinārakānaṁ mallānaṁ ārocehi:
“Go, Ānanda, into Kusinārā and inform the Mallas:

‘parinibbuto, vāseṭṭhā, bhagavā,
‘Vāseṭṭhas, the Buddha has become fully extinguished.

yassadāni kālaṁ maññathā’”ti.
Please come at your convenience.’”

“Evaṁ, bhante”ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya attadutiyo kusināraṁ pāvisi.
“Yes, sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena.
Now at that time the Mallas of Kusinārā were sitting together at the meeting hall still on the same business.

Atha kho āyasmā ānando yena kosinārakānaṁ mallānaṁ sandhāgāraṁ tenupasaṅkami; upasaṅkamitvā kosinārakānaṁ mallānaṁ ārocesi:
Ānanda went up to them, and announced,

“parinibbuto, vāseṭṭhā, bhagavā,
“Vāseṭṭhas, the Buddha has become fully extinguished.

yassadāni kālaṁ maññathā”ti.
Please come at your convenience.”

Idamāyasmato ānandassa vacanaṁ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:
When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito”ti.
“Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

37. Buddhasarīrapūjā
37. The Rites of Venerating the Buddha’s Corpse

Atha kho kosinārakā mallā purise āṇāpesuṁ:
Then the Mallas ordered their men,

“tena hi, bhaṇe, kusinārāyaṁ gandhamālañca sabbañca tāḷāvacaraṁ sannipātethā”ti.
“So then, my men, collect fragrances and garlands, and all the musical instruments in Kusinārā.”

Atha kho kosinārakā mallā gandhamālañca sabbañca tāḷāvacaraṁ pañca ca dussayugasatāni ādāya yena upavattanaṁ mallānaṁ sālavanaṁ, yena bhagavato sarīraṁ tenupasaṅkamiṁsu; upasaṅkamitvā bhagavato sarīraṁ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāḷe paṭiyādentā ekadivasaṁ vītināmesuṁ.
Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha's corpse. They spent the day honoring, respecting, revering, and venerating the Buddha's corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions.

Atha kho kosinārakānaṁ mallānaṁ etadahosi:
Then they thought,

"ativikālo kho ajja bhagavato sarīraṁ jhāpetuṁ, sve dāni mayaṁ bhagavato sarīraṁ jhāpessāmā"ti.
"It's too late to cremate the Buddha's corpse today. Let's do it tomorrow."

Atha kho kosinārakā mallā bhagavato sarīraṁ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāḷe paṭiyādentā dutiyampi divasaṁ vītināmesuṁ, tatiyampi divasaṁ vītināmesuṁ, catutthampi divasaṁ vītināmesuṁ, pañcamampi divasaṁ vītināmesuṁ, chaṭṭhampi divasaṁ vītināmesuṁ.
But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

Atha kho sattamaṁ divasaṁ kosinārakānaṁ mallānaṁ etadahosi:
Then on the seventh day they thought,

"mayaṁ bhagavato sarīraṁ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṁ nagarassa haritvā bāhirena bāhiraṁ dakkhiṇato nagarassa bhagavato sarīraṁ jhāpessāmā"ti.

“Honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town.”

Tena kho pana samayena aṭṭha mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:
Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said,

“mayaṁ bhagavato sarīraṁ uccāressāmā”ti na sakkonti uccāretuṁ.
“We shall lift the Buddha’s corpse.” But they were unable to do so.

Atha kho kosinārakā mallā āyasmantaṁ anuruddhaṁ etadavocuṁ:
The Mallas said to Anuruddha,

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime aṭṭha mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:
“What is the cause, Honorable Anuruddha, what is the reason why these eight Mallian chiefs are unable to lift the Buddha’s corpse?”

‘mayaṁ bhagavato sarīraṁ uccāressāmā’ti na sakkonti uccāretun”ti?

“Aññathā kho, vāseṭṭhā, tumhākaṁ adhippāyo, aññathā devatānaṁ adhippāyo”ti.
“Vāseṭṭhas, you have one plan, but the deities have a different one.”

“Kathaṁ pana, bhante, devatānaṁ adhippāyo”ti?
“But sir, what is the deities’ plan?”

“Tumhākaṁ kho, vāseṭṭhā, adhippāyo:
“You plan to

‘mayaṁ bhagavato sarīraṁ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṁ nagarassa haritvā bāhirena bāhiraṁ dakkhiṇato nagarassa bhagavato sarīraṁ jhāpessāmā’ti;

carry the Buddha’s corpse to the south of the town while venerating it with dance and song and music and garlands and fragrances, and cremate it there outside the town.

devatānaṁ kho, vāseṭṭhā, adhippāyo:
The deities plan to

‘mayaṁ bhagavato sarīraṁ dibbehi naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā uttarena uttaraṁ nagarassa haritvā uttarena dvārena nagaraṁ pavesetvā majjhena majjhaṁ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṁ nāma mallānaṁ cetiyaṁ ettha bhagavato sarīraṁ jhāpessāmā’”ti.
carry the Buddha’s corpse to the north of the town while venerating it with heavenly dance and song and music and garlands and fragrances. Then they plan to enter the town by the northern gate, carry it through the center of the town, leave by the eastern gate, and cremate it there at the Mallian shrine named Coronation.”

“Yathā, bhante, devatānaṁ adhippāyo, tathā hotū”ti.
“Sir, let it be as the deities plan.”

Tena kho pana samayena kusinārā yāva sandhisamalasaṅkaṭīrā jaṇṇumattena odhinā mandāravapupphehi santhatā hoti.
Now at that time the whole of Kusinārā was covered knee-deep with the flowers of the Flame Tree, without gaps even on the filth and rubbish heaps.

Atha kho devatā ca kosinārakā ca mallā bhagavato sarīraṁ dibbehi ca mānusakehi ca naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṁ karontā mānentā pūjentā uttarena uttaraṁ nagarassa haritvā uttarena dvārena nagaraṁ pavesetvā majjhena majjhaṁ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṁ nāma mallānaṁ cetiyaṁ ettha ca bhagavato sarīraṁ nikkhipiṁsu.
Then the deities and the Mallas of Kusinārā carried the Buddha’s corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances. Then they entered the

town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Coronation.

Atha kho kosinārakā mallā āyasmantaṁ ānandaṁ etadavocuṁ:
Then the Mallas said to Anuruddha,

“kathaṁ mayaṁ, bhante ānanda, tathāgatassa sarīre paṭipajjāmā”ti?
“Honorable Ānanda, how do we proceed when it comes to the Realized One’s corpse?”

“Yathā kho, vāseṭṭhā, raññho cakkavattissa sarīre paṭipajjanti, evaṁ tathāgatassa sarīre paṭipajjitabban”ti.
“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“Kathaṁ pana, bhante ānanda, raññho cakkavattissa sarīre paṭipajjantī”ti?
“But how do they proceed with a wheel-turning monarch’s corpse?”

“Raññho, vāseṭṭhā, cakkavattissa sarīraṁ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti.
“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth.

Etena upāyena pañcahi yugasatehi raññho cakkavattissa sarīraṁ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṁ citakaṁ karitvā raññho cakkavattissa sarīraṁ jhāpenti.
In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse.

Cātumahāpathe raññho cakkavattissa thūpaṁ karonti.

They build a monument for the wheel-turning monarch at the crossroads.

Evaṁ kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti.
That's how they proceed with a wheel-turning monarch's corpse.

Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṁ tathāgatassa sarīre paṭipajjitabbaṁ.
Proceed in the same way with the Realized One's corpse.

Cātumahāpathe tathāgatassa thūpo kātabbo.
A monument for the Realized One is to be built at the crossroads.

Tattha ye mālaṁ vā gandhaṁ vā cuṇṇakaṁ vā āropessanti vā abhivādessanti vā cittaṁ vā pasādessanti, tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāyā"ti.
When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness."

Atha kho kosinārakā mallā purise āṇāpesuṁ:
Then the Mallas ordered their men,

"tena hi, bhaṇe, mallānaṁ vihataṁ kappāsaṁ sannipātethā"ti.
"So then, my men, collect uncarded cotton."

Atha kho kosinārakā mallā bhagavato sarīraṁ ahatena vatthena veṭhetvā vihatena kappāsena veṭhesuṁ, vihatena kappāsena veṭhetvā ahatena vatthena veṭhesuṁ.
So the Mallas wrapped the Buddha's corpse,

Etena upāyena pañcahi yugasatehi bhagavato sarīraṁ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṁ citakaṁ karitvā bhagavato sarīraṁ citakaṁ āropesuṁ.
and placed it in an iron case filled with oil. Then, having built a funeral pyre out of all kinds of fragrant substances, they lifted the corpse on to the pyre.

38. Mahākassapattheravatthu

38. Mahākassapa’s Arrival

Tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṁ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi.
Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants.

Atha kho āyasmā mahākassapo maggā okkamma aññatarasmiṁ rukkhamūle nisīdi.
Then he left the road and sat at the root of a tree.

Tena kho pana samayena aññataro ājīvako kusinārāya mandāravapupphaṁ gahetvā pāvaṁ addhānamaggappaṭipanno hoti.
Now at that time a certain Ājīvaka ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā.

Addasā kho āyasmā mahākassapo taṁ ājīvakaṁ dūratova āgacchantaṁ, disvā taṁ ājīvakaṁ etadavoca:
Mahākassapa saw him coming off in the distance and said to him,

“apāvuso, amhākaṁ satthāraṁ jānāsī”ti?
“Reverend, might you know about our Teacher?”

“Āmāvuso, jānāmi, ajja sattāhaparinibbuto samaṇo gotamo.
“Yes, reverend. Seven days ago the ascetic Gotama became fully extinguished.

Tato me idaṁ mandāravapupphaṁ gahitan”ti.
From there I picked up this Flame Tree flower.”

Tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṁ papatanti, āvaṭṭanti, vivaṭṭanti:

Some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“atikhippaṁ bhagavā parinibbuto, atikhippaṁ sugato parinibbuto, atikhippaṁ cakkhuṁ loke antarahito”ti.
“Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti:
But the mendicants who were free of desire endured, mindful and aware, thinking,

“aniccā saṅkhārā, taṁ kutettha labbhā”ti.
“Conditions are impermanent. How could it possibly be otherwise?”

Tena kho pana samayena subhaddo nāma vuddhapabbajito tassaṁ parisāyaṁ nisinno hoti.
Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly.

Atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca:
He said to those mendicants,

“alaṁ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṁ tena mahāsamaṇena. Upaddutā ca homa:
“Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic. And we are oppressed:

‘idaṁ vo kappati, idaṁ vo na kappatī’ti.
‘This is allowable for you; this is not allowable for you.’

Idāni pana mayaṁ yaṁ icchissāma, taṁ karissāma, yaṁ na icchissāma, na taṁ karissāmā”ti.
Well, now we shall do what we want and not do what we don’t want.”

Atha kho āyasmā mahākassapo bhikkhū āmantesi:
Then Venerable Mahākassapa addressed the mendicants,

“alaṁ, āvuso, mā socittha, mā paridevittha.

“Enough, reverends, do not grieve or lament.

Nanu etaṁ, āvuso, bhagavatā paṭikacceva akkhātaṁ:
Did the Buddha not prepare us for this when he explained that

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’.
we must be parted and separated from all we hold dear and beloved?

Taṁ kutettha, āvuso, labbhā. ‘Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ tathāgatassāpi sarīraṁ mā palujjī’ti, netaṁ ṭhānaṁ vijjatī”ti.
How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One’s body?”

Tena kho pana samayena cattāro mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:
Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said,

“mayaṁ bhagavato citakaṁ āḷimpessāmā”ti na sakkonti āḷimpetuṁ.
“We shall light the Buddha’s funeral pyre.” But they were unable to do so.

Atha kho kosinārakā mallā āyasmantaṁ anuruddhaṁ etadavocuṁ:
The Mallas said to Anuruddha,

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:
“What is the cause, Venerable Anuruddha, what is the reason why these four Mallian chiefs are unable to light the Buddha’s funeral pyre?”

‘mayaṁ bhagavato citakaṁ āḷimpessāmā’ti na sakkonti āḷimpetun”ti?

“Aññathā kho, vāseṭṭhā, devatānaṁ adhippāyo”ti.
“Vāseṭṭhas, the deities have a different plan.”

“Kathaṁ pana, bhante, devatānaṁ adhippāyo”ti?
“But sir, what is the deities’ plan?”

“Devatānaṁ kho, vāseṭṭhā, adhippāyo:
“The deities’ plan is this:

‘ayaṁ āyasmā mahākassapo pāvāya kusināraṁ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi.
Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants.

Na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissatī’”ti.
The Buddha’s funeral pyre shall not burn until he bows with his head at the Buddha’s feet.”

“Yathā, bhante, devatānaṁ adhippāyo, tathā hotū”ti.
“Sir, let it be as the deities plan.”

Atha kho āyasmā mahākassapo yena kusinārā makuṭabandhanaṁ nāma mallānaṁ cetiyaṁ, yena bhagavato citako tenupasaṅkami; upasaṅkamitvā ekaṁsaṁ cīvaraṁ katvā añjaliṁ paṇāmetvā tikkhattuṁ citakaṁ padakkhiṇaṁ katvā bhagavato pāde sirasā vandi.
Then Venerable Mahākassapa arrived at the Mallian shrine named Coronation at Kusinārā and approached the Buddha’s funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head at the Buddha’s feet.

Tānipi kho pañcabhikkhusatāni ekaṁsaṁ cīvaraṁ katvā añjaliṁ paṇāmetvā tikkhattuṁ citakaṁ padakkhiṇaṁ katvā bhagavato pāde sirasā vandiṁsu.
And the five hundred mendicants did likewise.

Vandite ca panāyasmatā mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.
And when Mahākassapa and the five hundred mendicants bowed the Buddha’s funeral pyre burst into flames all by itself.

Jhāyamānassa kho pana bhagavato sarīrassa yaṁ ahosi chavīti vā cammanti vā maṁsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;
And when the Buddha's corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid.

sarīrāneva avasissiṁsu.
Only the relics remained.

Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa neva chārikā paññāyati, na masi;
It's like when ghee or oil blaze and burn, and neither ashes nor soot are found.

evameva bhagavato sarīrassa jhāyamānassa yaṁ ahosi chavīti vā cammanti vā maṁsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;
In the same way, when the Buddha's corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid.

sarīrāneva avasissiṁsu.
Only the relics remained.

Tesañca pañcannaṁ dussayugasatānaṁ dveva dussāni na ḍayhiṁsu yañca sabbaabbhantarimaṁ yañca bāhiraṁ.
And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost.

Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato citakaṁ nibbāpesi.
But when the Buddha's corpse was consumed the funeral pyre was extinguished by a stream of water that appeared in the sky,

Udakasālatopi abbhunnamitvā bhagavato citakaṁ nibbāpesi.
by water dripping from the sal trees,

Kosinārakāpi mallā sabbagandhodakena bhagavato citakaṁ nibbāpesuṁ.
and by the Mallas' fragrant water.

Atha kho kosinārakā mallā bhagavato sarīrāni sattāhaṁ sandhāgāre sattipañjaraṁ karitvā dhanupākāraṁ parikkhipāpetvā naccehi gītehi vāditehi mālehi gandhehi sakkariṁsu garuṁ kariṁsu mānesuṁ pūjesuṁ.
Then the Mallas made a cage of spears for the Buddha's relics in the meeting hall and surrounded it with a buttress of bows. For seven days they honored, respected, revered, and venerated them with dance and song and music and garlands and fragrances.

39. Sarīradhātuvibhajana

39. Distributing the Relics

Assosi kho rājā māgadho ajātasattu vedehiputto:
King Ajātasattu of Magadha, son of the princess of Videha, heard

"bhagavā kira kusinārāyaṁ parinibbuto"ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho rājā māgadho ajātasattu vedehiputto kosinārakānaṁ mallānaṁ dūtaṁ pāhesi:
He sent an envoy to the Mallas of Kusinārā:

"bhagavāpi khattiyo ahampi khattiyo, ahampi arahāmi bhagavato sarīrānaṁ bhāgaṁ, ahampi bhagavato sarīrānaṁ thūpañca mahañca karissāmī"ti.
"The Buddha was an aristocrat and so am I. I too deserve a share of the Buddha's relics. I will build a monument for them and conduct a memorial service."

Assosuṁ kho vesālikā licchavī:
The Licchavis of Vesālī also heard

"bhagavā kira kusinārāyaṁ parinibbuto"ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho vesālikā licchavī kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:

They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

Assosuṁ kho kapilavatthuvāsī sakyā:
The Sakyans of Kapilavatthu also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho kapilavatthuvāsī sakyā kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavā amhākaṁ ñātiseṭṭho, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was our foremost relative. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

Assosuṁ kho allakappakā bulayo:
The Bulis of Allakappa also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho allakappakā bulayo kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.

“The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

Assosuṁ kho rāmagāmakā koḷiyā:
The Koḷiyans of Rāmagāma also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho rāmagāmakā koḷiyā kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

Assosi kho veṭṭhadīpako brāhmaṇo:
The brahmin of Veṭhadīpa also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho veṭṭhadīpako brāhmaṇo kosinārakānaṁ mallānaṁ dūtaṁ pāhesi:
He sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo ahampismi brāhmaṇo, ahampi arahāmi bhagavato sarīrānaṁ bhāgaṁ, ahampi bhagavato sarīrānaṁ thūpañca mahañca karissāmī”ti.
“The Buddha was an aristocrat and I am a brahmin. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.”

Assosuṁ kho pāveyyakā mallā:
The Mallas of Pāvā also heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho pāveyyakā mallā kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

Evaṁ vutte, kosinārakā mallā te saṅghe gaṇe etadavocuṁ:
When they had spoken, the Mallas of Kusinārā said to those various groups:

“bhagavā amhākaṁ gāmakkhette parinibbuto, na mayaṁ dassāma bhagavato sarīrānaṁ bhāgan”ti.
“The Buddha became fully extinguished in our village district. We will not give away a share of his relics.”

Evaṁ vutte, doṇo brāhmaṇo te saṅghe gaṇe etadavoca:
Then Doṇa the brahmin said to those various groups:

“Suṇantu bhonto mama ekavācaṁ,
Amhāka buddho ahu khantivādo;
Na hi sādhu yaṁ uttamapuggalassa,
Sarīrabhāge siyā sampahāro.

“Hear, sirs, a single word from me.
Our Buddha’s teaching was acceptance.
It would not be good to fight over
a share of the supreme person’s relics.

Sabbeva bhonto sahitā samaggā,

Sammodamānā karomaṭṭhabhāge;
Vitthārikā hontu disāsu thūpā,
Bahū janā cakkhumato pasannā”ti.

Let us make eight portions, good sirs,
rejoicing in unity and harmony.
Let there be monuments far and wide,
so many folk may gain faith in the Seer!”

“Tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni aṭṭhadhā samaṁ savibhattaṁ vibhajāhī”ti.
“Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”

“Evaṁ, bho”ti kho doṇo brāhmaṇo tesaṁ saṅghānaṁ gaṇānaṁ paṭissutvā bhagavato sarīrāni aṭṭhadhā samaṁ suvibhattaṁ vibhajitvā te saṅghe gaṇe etadavoca:
“Yes, sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them,

“imaṁ me bhonto tumbaṁ dadantu ahampi tumbassa thūpañca mahañca karissāmī”ti.
“Sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service.”

Adaṁsu kho te doṇassa brāhmaṇassa tumbaṁ.
So they gave Doṇa the urn.

Assosuṁ kho pippalivaniyā moriyā:
The Moriyas of Pippalivana heard

“bhagavā kira kusinārāyaṁ parinibbuto”ti.
that the Buddha had become fully extinguished at Kusinārā.

Atha kho pippalivaniyā moriyā kosinārakānaṁ mallānaṁ dūtaṁ pāhesuṁ:
They sent an envoy to the Mallas of Kusinārā:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṁ bhāgaṁ, mayampi bhagavato sarīrānaṁ thūpañca mahañca karissāmā”ti.
“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

“Natthi bhagavato sarīrānaṁ bhāgo, vibhattāni bhagavato sarīrāni.
“There is no portion of the Buddha’s relics left, they have already been portioned out.

Ito aṅgāraṁ harathā”ti.
Here, take the embers.”

Te tato aṅgāraṁ hariṁsu.
So they took the embers.

40. Dhātuthūpapūjā
40. Venerating the Relics

Atha kho rājā māgadho ajātasattu vedehiputto rājagahe bhagavato sarīrānaṁ thūpañca mahañca akāsi.
Then King Ajātasattu of Magadha,

Vesālikāpi licchavī vesāliyaṁ bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Licchavis of Vesālī,

Kapilavatthuvāsīpi sakyā kapilavatthusmiṁ bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Sakyans of Kapilavatthu,

Allakappakāpi bulayo allakappe bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Bulis of Allakappa,

Rāmagāmakāpi koḷiyā rāmagāme bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Koḷiyans of Rāmagāma,

Veṭṭhadīpakopi brāhmaṇo veṭṭhadīpe bhagavato sarīrānaṁ thūpañca mahañca akāsi.
the brahmin of Veṭhadīpa,

Pāveyyakāpi mallā pāvāyaṁ bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Mallas of Pāvā,

Kosinārakāpi mallā kusinārāyaṁ bhagavato sarīrānaṁ thūpañca mahañca akaṁsu.
the Mallas of Kusinārā,

Doṇopi brāhmaṇo tumbassa thūpañca mahañca akāsi.
the brahmin Doṇa,

Pippalivaniyāpi moriyā pippalivane aṅgārānaṁ thūpañca mahañca akaṁsu.
and the Moriyas of Pippalivana built monuments for them and conducted memorial services.

Iti aṭṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo.
Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers.

Evametaṁ bhūtapubbanti.
That is how it was in those days.

Aṭṭhadoṇaṁ cakkhumato sarīraṁ,
Sattadoṇaṁ jambudīpe mahenti;
Ekañca doṇaṁ purisavaruttamassa,
Rāmagāme nāgarājā maheti.

There were eight shares of the Seer’s relics.
Seven were worshipped throughout India.
But one share of the most excellent of men
was worshipped in Rāmagāma by a dragon king.

Ekāhi dāṭhā tidivehi pūjitā,
Ekā pana gandhārapure mahīyati;
Kāliṅgaraññho vijite punekaṁ,
Ekaṁ pana nāgarājā maheti.

One tooth is venerated
by the gods of the Three and Thirty,
and one is worshipped in the city of Gandhāra;
another one in the realm of the Kaliṅga King,
and one is worshipped by a dragon king.

Tasseva tejena ayaṁ vasundharā,
Āyāgaseṭṭhehi mahī alaṅkatā;
Evaṁ imaṁ cakkhumato sarīraṁ,
Susakkataṁ sakkatasakkatehi.

Through their glory this rich earth
is adorned with the best of offerings.
Thus the Seer's corpse
is well honored by the honorable.

Devindanāgindanarindapūjito,
Manussindaseṭṭhehi tatheva pūjito;
Taṁ vandatha pañjalikā labhitvā,
Buddho have kappasatehi dullabhoti.

It's venerated by lords of gods, dragons, and spirits;
and likewise venerated by the finest lords of men.
Honor it with joined palms when you get the chance,
for a Buddha is rare even in a hundred eons.

Cattālīsa samā dantā,
kesā lomā ca sabbaso;
Devā hariṁsu ekekaṁ,
cakkavāḷaparamparāti.

Altogether forty even teeth,

and the body hair and head hair,
were carried off individually by gods
across the universe.

Mahāparinibbānasuttaṁ niṭṭhitaṁ tatiyaṁ.

17 Mahāsudassanasutta:
King Mahāsudassana

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kusinārāyaṁ viharati upavattane mallānaṁ sālavane antarena yamakasālānaṁ parinibbānasamaye.
At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“mā, bhante, bhagavā imasmiṁ khuddakanagarake ujjaṅgalanagarake sākhānagarake parinibbāyi.
“Sir, please don’t become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet.

Santi, bhante, aññāni mahānagarāni.
There are other great cities such as

Seyyathidaṁ—campā, rājagahaṁ, sāvatthi, sāketaṁ, kosambī, bārāṇasī;
Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Benares.

ettha bhagavā parinibbāyatu.
Let the Buddha become fully extinguished there.

Ettha bahū khattiyamahāsālā brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā, te tathāgatassa sarīrapūjaṁ karissantī”ti.

There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One’s corpse.”

“Mā hevaṁ, ānanda, avaca; mā hevaṁ, ānanda, avaca:
“Don’t say that, Ānanda! Don’t say that

‘khuddakanagarakaṁ ujjaṅgalanagarakaṁ sākhānagarakan’ti.
this is a little hamlet, a jungle hamlet, a branch hamlet.

1. Kusāvatīrājadhānī
1. The Capital City of Kusāvatī

Bhūtapubbaṁ, ānanda, rājā mahāsudassano nāma ahosi khattiyo muddhāvasitto cāturanto vijitāvī janapadatthāvariyappatto.
Once upon a time there was a king named Mahāsudassana whose dominion extended to all four sides, and who achieved stability in the country.

Raññho, ānanda, mahāsudassanassa ayaṁ kusinārā kusāvatī nāma rājadhānī ahosi.
His capital was this Kusinārā, which at the time was named Kusāvatī.

Puratthimena ca pacchimena ca dvādasayojanāni āyāmena, uttarena ca dakkhiṇena ca sattayojanāni vitthārena.
It stretched for twelve leagues from east to west, and seven leagues from north to south.

Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.
The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food.

Seyyathāpi, ānanda, devānaṁ āḷakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca subhikkhā ca;
It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food.

evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.

Kusāvatī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiñca, seyyathidaṁ—
Kusāvatī was never free of ten sounds by day or night, namely:

hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammasaddena pāṇitāḷasaddena ‘asnātha pivatha khādathā’ti dasamena saddena.
the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry, ‘Eat, drink, be merry!’ as the tenth.

Kusāvatī, ānanda, rājadhānī sattahi pākārehi parikkhittā ahosi.
Kusāvatī was encircled by seven ramparts:

Eko pākāro sovaṇṇamayo, eko rūpiyamayo, eko veḷuriyamayo, eko phalikamayo, eko lohitaṅkamayo, eko masāragallamayo, eko sabbaratanamayo.
one made of gold, one made of silver, one made of beryl, one made of crystal, one made of ruby, one made of emerald, and one made of all precious things.

Kusāvatiyā, ānanda, rājadhāniyā catunnaṁ vaṇṇānaṁ dvārāni ahesuṁ.
It had four gates,

Ekaṁ dvāraṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Ekekasmiṁ dvāre satta satta esikā nikhātā ahesuṁ tiporisaṅgā tiporisanikhātā dvādasaporisā ubbedhena.
At each gate there were seven pillars, three fathoms deep and four fathoms high,

Ekā esikā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā, ekā lohitaṅkamayā, ekā masāragallamayā, ekā sabbaratanamayā.
made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

Kusāvatī, ānanda, rājadhānī sattahi tālapantīhi parikkhittā ahosi.
It was surrounded by seven rows of palm trees,

Ekā tālapanti sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā, ekā lohitaṅkamayā, ekā masāragallamayā, ekā sabbaratanamayā.
made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

Sovaṇṇamayassa tālassa sovaṇṇamayo khandho ahosi, rūpiyamayāni pattāni ca phalāni ca.
The golden palms had trunks of gold, and leaves and fruits of silver.

Rūpiyamayassa tālassa rūpiyamayo khandho ahosi, sovaṇṇamayāni pattāni ca phalāni ca.
The silver palms had trunks of silver, and leaves and fruits of gold.

Veḷuriyamayassa tālassa veḷuriyamayo khandho ahosi, phalikamayāni pattāni ca phalāni ca.
The beryl palms had trunks of beryl, and leaves and fruits of crystal.

Phalikamayassa tālassa phalikamayo khandho ahosi, veḷuriyamayāni pattāni ca phalāni ca.
The crystal palms had trunks of crystal, and leaves and fruits of beryl.

Lohitaṅkamayassa tālassa lohitaṅkamayo khandho ahosi, masāragallamayāni pattāni ca phalāni ca.
The ruby palms had trunks of ruby, and leaves and fruits of emerald.

Masāragallamayassa tālassa masāragallamayo khandho ahosi, lohitaṅkamayāni pattāni ca phalāni ca.
The emerald palms had trunks of emerald, and leaves and fruits of ruby.

Sabbaratanamayassa tālassa sabbaratanamayo khandho ahosi, sabbaratanamayāni pattāni ca phalāni ca.

The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things.

Tāsaṁ kho panānanda, tālapantīnaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.
When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating,

Seyyathāpi, ānanda, pañcaṅgikassa tūriyassa suvinītassa suppaṭitāḷitassa sukusalehi samannāhatassa saddo hoti vaggu ca rajanīyo ca khamanīyo ca madanīyo ca;
like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm.

evameva kho, ānanda, tāsaṁ tālapantīnaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.
Ye kho panānanda, tena samayena kusāvatiyā rājadhāniyā dhuttā ahesuṁ soṇḍā pipāsā, te tāsaṁ tālapantīnaṁ vāteritānaṁ saddena paricāresuṁ.
And any addicts, carousers, or drunkards in Kusāvatī at that time were entertained by that sound.

2. Sattaratanasamannāgata

2. The Seven Treasures

2.1. Cakkaratana

2.1. The Wheel-Treasure

Rājā, ānanda, mahāsudassano sattahi ratanehi samannāgato ahosi catūhi ca iddhīhi.

King Mahāsudassana possessed seven treasures and four blessings.

Katamehi sattahi?

What seven?

Idhānanda, rañño mahāsudassanassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa
On a fifteenth day sabbath, King Mahāsudassana had bathed his head and gone upstairs in the royal longhouse to observe the sabbath.

dibbaṁ cakkaratanaṁ pāturahosi sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūraṁ.
And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail.

Disvā rañño mahāsudassanassa etadahosi:
Seeing this, the king thought,

‘sutaṁ kho pana metaṁ: “yassa rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa dibbaṁ cakkaratanaṁ pātubhavati sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūraṁ, so hoti rājā cakkavattī”ti.
‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.

Assaṁ nu kho ahaṁ rājā cakkavattī’ti.
Am I then a wheel-turning monarch?’

Atha kho, ānanda, rājā mahāsudassano uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā vāmena hatthena suvaṇṇabhiṅkāraṁ gahetvā dakkhiṇena hatthena cakkaratanaṁ abbhukkiri:
Then King Mahāsudassana, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying:

‘pavattatu bhavaṁ cakkaratanaṁ, abhivijinātu bhavaṁ cakkaratanan’ti.
‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

Atha kho taṁ, ānanda, cakkaratanaṁ puratthimaṁ disaṁ pavatti, anvadeva rājā mahāsudassano saddhiṁ caturaṅginiyā senāya, yasmiṁ kho panānanda, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā mahāsudassano vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.
Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

Ye kho panānanda, puratthimāya disāya paṭirājāno, te rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
And any opposing rulers of the eastern quarter came to him and said,

‘ehi kho, mahārāja, svāgataṁ te, mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.
‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā mahāsudassano evamāha:
The king said,

‘pāṇo na hantabbo, adinnaṁ na ādātabbaṁ, kāmesu micchā na caritabbā, musā na bhaṇitabbā, majjaṁ na pātabbaṁ, yathābhuttañca bhuñjathā’ti.
‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho panānanda, puratthimāya disāya paṭirājāno, te rañño mahāsudassanassa anuyantā ahesuṁ.
And so the opposing rulers of the eastern quarter became his vassals.

Atha kho taṁ, ānanda, cakkaratanaṁ puratthimaṁ samuddaṁ ajjhogāhetvā paccuttaritvā dakkhiṇaṁ disaṁ pavatti …pe…
Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. …

dakkhiṇaṁ samuddaṁ ajjhogāhetvā paccuttaritvā pacchimaṁ disaṁ pavatti …pe…
Having plunged into the southern ocean and emerged again, it rolled towards the west. …

pacchimaṁ samuddaṁ ajjhogāhetvā paccuttaritvā uttaraṁ disaṁ pavatti, anvadeva rājā mahāsudassano saddhiṁ caturaṅginiyā senāya.
Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions.

Yasmiṁ kho panānanda, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā mahāsudassano vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.
In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

Ye kho panānanda, uttarāya disāya paṭirājāno, te rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
And any opposing rulers of the northern quarter came to him and said,

‘ehi kho, mahārāja, svāgataṁ te, mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.
‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā mahāsudassano evamāha:
The king said,

‘pāṇo na hantabbo, adinnaṁ na ādātabbaṁ, kāmesu micchā na caritabbā, musā na bhaṇitabbā, majjaṁ na pātabbaṁ, yathābhuttañca bhuñjathā’ti.
‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho panānanda, uttarāya disāya paṭirājāno, te raññho mahāsudassanassa anuyantā ahesuṁ.
And so the opposing rulers of the northern quarter became his vassals.

Atha kho taṁ, ānanda, cakkaratanaṁ samuddapariyantaṁ pathaviṁ abhivijinitvā kusāvatiṁ rājadhāniṁ paccāgantvā rañño mahāsudassanassa antepuradvāre atthakaraṇapamukhe akkhāhataṁ maññe aṭṭhāsi rañño mahāsudassanassa antepuraṁ upasobhayamānaṁ.
And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital of Kusāvatī. There it stood still by the gate to Mahāsudassana's royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

Raññο, ānanda, mahāsudassanassa evarūpaṁ cakkaratanaṁ pāturahosi.
Such is the wheel-treasure that appeared to King Mahāsudassana.

2.2. Hatthiratana
2.2. The Elephant-Treasure

Puna caparaṁ, ānanda, rañño mahāsudassanassa hatthiratanaṁ pāturahosi
Next, the elephant-treasure appeared to King Mahāsudassana.

sabbaseto sattappatiṭṭho iddhimā vehāsaṅgamo uposatho nāma nāgarājā.
It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath.

Taṁ disvā rañño mahāsudassanassa cittaṁ pasīdi:
Seeing him, the king was impressed,

'bhaddakaṁ vata bho hatthiyānaṁ, sace damathaṁ upeyyā'ti.
'This would truly be a fine elephant vehicle, if he would submit to taming.'

Atha kho taṁ, ānanda, hatthiratanaṁ—seyyathāpi nāma gandhahatthājāniyo dīgharattaṁ suparidanto; evameva damathaṁ upagacchi.

Then the elephant-treasure submitted to taming, as if he was a fine thoroughbred elephant that had been tamed for a long time.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano tameva hatthiratanaṁ vīmaṁsamāno pubbaṇhasamayaṁ abhiruhitvā samuddapariyantaṁ pathaviṁ anuyāyitvā kusāvatiṁ rājadhāniṁ paccāgantvā pātarāsamakāsi.
Once it so happened that King Mahāsudassana, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

Raññho, ānanda, mahāsudassanassa evarūpaṁ hatthiratanaṁ pāturahosi.
Such is the elephant-treasure that appeared to King Mahāsudassana.

2.3. Assaratana
2.3. The Horse-Treasure

Puna caparaṁ, ānanda, raññho mahāsudassanassa assaratanaṁ pāturahosi
Next, the horse-treasure appeared to King Mahāsudassana.

sabbaseto kāḷasīso muñjakeso iddhimā vehāsaṅgamo valāhako nāma assarājā.
It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud.

Taṁ disvā raññho mahāsudassanassa cittaṁ pasīdi:
Seeing him, the king was impressed,

‘bhaddakaṁ vata bho assayānaṁ sace damathaṁ upeyyā’ti.
‘This would truly be a fine horse vehicle, if he would submit to taming.’

Atha kho taṁ, ānanda, assaratanaṁ seyyathāpi nāma bhaddo assājāniyo dīgharattaṁ suparidanto; evameva damathaṁ upagacchi.
Then the horse-treasure submitted to taming, as if he was a fine thoroughbred horse that had been tamed for a long time.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano tameva assaratanaṁ vīmaṁsamāno pubbaṇhasamayaṁ abhiruhitvā samuddapariyantaṁ pathaviṁ anuyāyitvā kusāvatiṁ rājadhāniṁ paccāgantvā pātarāsamakāsi.
Once it so happened that King Mahāsudassana, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

Raññho, ānanda, mahāsudassanassa evarūpaṁ assaratanaṁ pāturahosi.
Such is the horse-treasure that appeared to King Mahāsudassana.

2.4. Maṇiratana
2.4. The Jewel-Treasure

Puna caparaṁ, ānanda, raññho mahāsudassanassa maṇiratanaṁ pāturahosi.
Next, the jewel-treasure appeared to King Mahāsudassana.

So ahosi maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato accho vippasanno anāvilo sabbākārasampanno.
It was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities.

Tassa kho panānanda, maṇiratanassa ābhā samantā yojanaṁ phuṭā ahosi.
And the radiance of that jewel spread all-round for a league.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano tameva maṇiratanaṁ vīmaṁsamāno caturaṅginiṁ senaṁ sannayhitvā maṇiṁ dhajaggaṁ āropetvā rattandhakāratimisāya pāyāsi.
Once it so happened that King Mahāsudassana, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night.

Ye kho panānanda, samantā gāmā ahesuṁ, te tenobhāsena kammante payojesuṁ divāti maññamānā.
Then the villagers around them set off to work, thinking that it was day.

Raññho, ānanda, mahāsudassanassa evarūpaṁ maṇiratanaṁ pāturahosi.
Such is the jewel-treasure that appeared to King Mahāsudassana.

2.5. Itthiratana

2.5. The Woman-Treasure

Puna caparaṁ, ānanda, raññho mahāsudassanassa itthiratanaṁ pāturahosi
Next, the woman-treasure appeared to King Mahāsudassana.

abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā nātidīghā nātirassā nātikisā nātithūlā nātikāḷikā nāccodātā atikkantā mānusivaṇṇaṁ appattā dibbavaṇṇaṁ.
She was attractive, good-looking, lovely, of surpassing beauty. She was neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdid human beauty without reaching divine beauty.

Tassa kho panānanda, itthiratanassa evarūpo kāyasamphasso hoti, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā.
And her touch was like a tuft of cotton-wool or kapok.

Tassa kho panānanda, itthiratanassa sīte uṇhāni gattāni honti, uṇhe sītāni.

When it was cool her limbs were warm, and when it was warm her limbs were cool.

Tassa kho panānanda, itthiratanassa kāyato candanagandho vāyati, mukhato uppalagandho.
The fragrance of sandal floated from her body, and lotus from her mouth.

Taṁ kho panānanda, itthiratanaṁ rañño mahāsudassanassa pubbuṭṭhāyinī ahosi pacchānipātinī kiṅkārapaṭissāvinī manāpacārinī piyavādinī.
She got up before the king and went to bed after him, and was obliging, behaving nicely and speaking politely.

Taṁ kho panānanda, itthiratanaṁ rājānaṁ mahāsudassanaṁ manasāpi no aticari, kuto pana kāyena.
The woman-treasure did not betray the wheel-turning monarch even in thought, still less in deed.

Rañño, ānanda, mahāsudassanassa evarūpaṁ itthiratanaṁ pāturahosi.
Such is the woman-treasure that appeared to King Mahāsudassana.

2.6. Gahapatiratana
2.6. The Householder-Treasure

Puna caparaṁ, ānanda, rañño mahāsudassanassa gahapatiratanaṁ pāturahosi.
Next, the householder-treasure appeared to King Mahāsudassana.

Tassa kammavipākajaṁ dibbacakkhu pāturahosi yena nidhiṁ passati sassāmikampi assāmikampi.
The power of clairvoyance manifested in him as a result of past deeds, by which he sees hidden treasure, both owned and

ownerless.

So rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāha:
He approached the king and said,

‘appossukko tvaṁ, deva, hohi, ahaṁ te dhanena dhanakaraṇīyaṁ karissāmī’ti.
‘Relax, sire. I will take care of the treasury.’

Bhūtapubbaṁ, ānanda, rājā mahāsudassano tameva gahapatiratanaṁ vīmaṁsamāno nāvaṁ abhiruhitvā majjhe gaṅgāya nadiyā sotaṁ ogāhitvā gahapatiratanaṁ etadavoca:
Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure,

‘attho me, gahapati, hiraññasuvaṇṇenā’ti.
‘Householder, I need gold coins and bullion.’

‘Tena hi, mahārāja, ekaṁ tīraṁ nāvā upetū’ti.
‘Well then, great king, draw the boat up to one shore.’

‘Idheva me, gahapati, attho hiraññasuvaṇṇenā’ti.
‘It’s right here, householder, that I need gold coins and bullion.’

Atha kho taṁ, ānanda, gahapatiratanaṁ ubhohi hatthehi udakaṁ omasitvā pūraṁ hiraññasuvaṇṇassa kumbhiṁ uddharitvā rājānaṁ mahāsudassanaṁ etadavoca:
Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold coin and bullion, and said to the king,

‘alamettāvatā, mahārāja, katamettāvatā, mahārāja, pūjitamettāvatā, mahārājā’ti?
‘Is this sufficient, great king? Has enough been done, great king, enough offered?’

Rājā mahāsudassano evamāha:
The king said,

‘alamettāvatā, gahapati, katamettāvatā, gahapati, pūjitamettāvatā, gahapatī’ti.
‘That is sufficient, householder. Enough has been done, enough offered.’

Raññho, ānanda, mahāsudassanassa evarūpaṁ gahapatiratanaṁ pāturahosi.
Such is the householder-treasure that appeared to King Mahāsudassana.

2.7. Pariṇāyakaratana
2.7. The Counselor-Treasure

Puna caparaṁ, ānanda, raññho mahāsudassanassa pariṇāyakaratanaṁ pāturahosi
Next, the counselor-treasure appeared to King Mahāsudassana.

paṇḍito viyatto medhāvī paṭibalo rājānaṁ mahāsudassanaṁ upayāpetabbaṁ upayāpetuṁ, apayāpetabbaṁ apayāpetuṁ, ṭhapetabbaṁ ṭhapetuṁ.
He was astute, competent, intelligent, and capable of getting the king to appoint who should be appointed, dismiss who should be dismissed, and retain who should be retained.

So rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāha:
He approached the king and said,

‘appossukko tvaṁ, deva, hohi, ahamanusāsissāmī’ti.
‘Relax, sire. I shall issue instructions.’

Raññho, ānanda, mahāsudassanassa evarūpaṁ pariṇāyakaratanaṁ pāturahosi.
Such is the counselor-treasure that appeared to King Mahāsudassana.

Rājā, ānanda, mahāsudassano imehi sattahi ratanehi samannāgato ahosi.
These are the seven treasures possessed by King Mahāsudassana.

3. Catuiddhisamannāgata

3. The Four Blessings

Rājā, ānanda, mahāsudassano catūhi iddhīhi samannāgato ahosi.

King Mahāsudassana possessed four blessings.

Katamāhi catūhi iddhīhi?

And what are the four blessings?

Idhānanda, rājā mahāsudassano abhirūpo ahosi dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato ativiya aññehi manussehi.
He was attractive, good-looking, lovely, of surpassing beauty, more so than other people.

Rājā, ānanda, mahāsudassano imāya paṭhamāya iddhiyā samannāgato ahosi.
This is the first blessing.

Puna caparaṁ, ānanda, rājā mahāsudassano dīghāyuko ahosi ciraṭṭhitiko ativiya aññehi manussehi.
Furthermore, he was long-lived, more so than other people.

Rājā, ānanda, mahāsudassano imāya dutiyāya iddhiyā samannāgato ahosi.
This is the second blessing.

Puna caparaṁ, ānanda, rājā mahāsudassano appābādho ahosi appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya

nāccuṇhāya ativiya aññehi manussehi.
Furthermore, he was rarely ill or unwell, and his stomach digested well, being neither too hot nor too cold, more so than other people.

Rājā, ānanda, mahāsudassano imāya tatiyāya iddhiyā samannāgato ahosi.
This is the third blessing.

Puna caparaṁ, ānanda, rājā mahāsudassano brāhmaṇagahapatikānaṁ piyo ahosi manāpo.
Furthermore, he was as dear and beloved to the brahmins and householders

Seyyathāpi, ānanda, pitā puttānaṁ piyo hoti manāpo;
as a father is to his children.

evameva kho, ānanda, rājā mahāsudassano brāhmaṇagahapatikānaṁ piyo ahosi manāpo.
Raññopi, ānanda, mahāsudassanassa brāhmaṇagahapatikā piyā ahesuṁ manāpā.
And the brahmins and householders were as dear to the king

Seyyathāpi, ānanda, pitu puttā piyā honti manāpā;
as children are to their father.

evameva kho, ānanda, raññopi mahāsudassanassa brāhmaṇagahapatikā piyā ahesuṁ manāpā.

Bhūtapubbaṁ, ānanda, rājā mahāsudassano caturaṅginiyā senāya uyyānabhūmiṁ niyyāsi.
Once it so happened that King Mahāsudassana went with his army of four divisions to visit a park.

Atha kho, ānanda, brāhmaṇagahapatikā rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
Then the brahmins and householders went up to him and said,

‘ataramāno, deva, yāhi, yathā taṁ mayaṁ cirataraṁ passeyyāmā’ti.
‘Slow down, Your Majesty, so we may see you longer!’

Rājāpi, ānanda, mahāsudassano sārathiṁ āmantesi:

And the king addressed his charioteer,

‘ataramāno, sārathi, rathaṁ pesehi, yathā ahaṁ brāhmaṇagahapatike cirataraṁ passeyyan’ti.
‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’

Rājā, ānanda, mahāsudassano imāya catutthiyā iddhiyā samannāgato ahosi.
This is the fourth blessing.

Rājā, ānanda, mahāsudassano imāhi catūhi iddhīhi samannāgato ahosi.
These are the four blessings possessed by King Mahāsudassana.

4. Dhammapāsādapokkharaṇī

4. Lotus Ponds in the Palace of Principle

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:

Then King Mahāsudassana thought,

‘yannūnāhaṁ imāsu tālantarikāsu dhanusate dhanusate pokkharaṇiyo māpeyyan’ti.

‘Why don’t I have lotus ponds built between the palms, at intervals of a hundred bow lengths?’

Māpesi kho, ānanda, rājā mahāsudassano tāsu tālantarikāsu dhanusate dhanusate pokkharaṇiyo.
So that’s what he did.

Tā kho panānanda, pokkharaṇiyo catunnaṁ vaṇṇānaṁ iṭṭhakāhi citā ahesuṁ—

The lotus ponds were lined with tiles of four colors,

ekā iṭṭhakā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā.
made of gold, silver, beryl, and crystal.

Tāsu kho panānanda, pokkharaṇīsu cattāri cattāri sopānāni ahesuṁ catunnaṁ vaṇṇānaṁ,
And four flights of stairs of four colors descended into each lotus pond,

ekaṁ sopānaṁ sovaṇṇamayaṁ ekaṁ rūpiyamayaṁ ekaṁ veḷuriyamayaṁ ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Sovaṇṇamayassa sopānassa sovaṇṇamayā thambhā ahesuṁ, rūpiyamayā sūciyo ca uṇhīsañca.
The golden stairs had posts of gold, and banisters and finials of silver.

Rūpiyamayassa sopānassa rūpiyamayā thambhā ahesuṁ, sovaṇṇamayā sūciyo ca uṇhīsañca.
The silver stairs had posts of silver, and banisters and finials of gold.

Veḷuriyamayassa sopānassa veḷuriyamayā thambhā ahesuṁ, phalikamayā sūciyo ca uṇhīsañca.
The beryl stairs had posts of beryl, and banisters and finials of crystal.

Phalikamayassa sopānassa phalikamayā thambhā ahesuṁ, veḷuriyamayā sūciyo ca uṇhīsañca.
The crystal stairs had posts of crystal, and banisters and finials of beryl.

Tā kho panānanda, pokkharaṇiyo dvīhi vedikāhi parikkhittā ahesuṁ ekā vedikā sovaṇṇamayā, ekā rūpiyamayā.
Those lotus ponds were surrounded by two balustrades, made of gold and silver.

Sovaṇṇamayāya vedikāya sovaṇṇamayā thambhā ahesuṁ, rūpiyamayā sūciyo ca uṇhīsañca.
The golden balustrades had posts of gold, and banisters and finials of silver.

Rūpiyamayāya vedikāya rūpiyamayā thambhā ahesuṁ, sovaṇṇamayā sūciyo ca uṇhīsañca.

The silver balustrades had posts of silver, and banisters and finials of gold.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ imāsu pokkharaṇīsu evarūpaṁ mālaṁ ropāpeyyaṁ uppalaṁ padumaṁ kumudaṁ puṇḍarīkaṁ sabbotukaṁ sabbajanassa anāvaṭan’ti.
‘Why don’t I plant flowers in the lotus ponds such as blue water lilies, and lotuses of pink, yellow, and white, blooming all year round, and accessible to the public?’

Ropāpesi kho, ānanda, rājā mahāsudassano tāsu pokkharaṇīsu evarūpaṁ mālaṁ uppalaṁ padumaṁ kumudaṁ puṇḍarīkaṁ sabbotukaṁ sabbajanassa anāvaṭaṁ.
So that’s what he did.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ imāsaṁ pokkharaṇīnaṁ tīre nhāpake purise ṭhapeyyaṁ, ye āgatāgataṁ janaṁ nhāpessantī’ti.
‘Why don’t I appoint bath attendants to help bathe the people who come to bathe in the lotus ponds?’

Ṭhapesi kho, ānanda, rājā mahāsudassano tāsaṁ pokkharaṇīnaṁ tīre nhāpake purise, ye āgatāgataṁ janaṁ nhāpesuṁ.
So that’s what he did.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ imāsaṁ pokkharaṇīnaṁ tīre evarūpaṁ dānaṁ paṭṭhapeyyaṁ—
‘Why don’t I set up charities on the banks of the lotus ponds,

annaṁ annaṭṭhikassa, pānaṁ pānaṭṭhikassa, vatthaṁ vatthaṭṭhikassa, yānaṁ yānaṭṭhikassa, sayanaṁ sayanaṭṭhikassa, itthiṁ itthiṭṭhikassa,

hiraññaṁ hiraññaṭṭhikassa, suvaṇṇaṁ suvaṇṇaṭṭhikassā’ti.
so that those in need of food, drink, clothes, vehicles, beds, women, gold, or silver can get what they need?’

Paṭṭhapesi kho, ānanda, rājā mahāsudassano tāsaṁ pokkharaṇīnaṁ tīre evarūpaṁ dānaṁ—
So that’s what he did.

annaṁ annaṭṭhikassa, pānaṁ pānaṭṭhikassa, vatthaṁ vatthaṭṭhikassa, yānaṁ yānaṭṭhikassa, sayanaṁ sayanaṭṭhikassa, itthiṁ itthiṭṭhikassa, hiraññaṁ hiraññaṭṭhikassa, suvaṇṇaṁ suvaṇṇaṭṭhikassa.

Atha kho, ānanda, brāhmaṇagahapatikā pahūtaṁ sāpateyyaṁ ādāya rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
Then the brahmins and householders came to the king bringing abundant wealth and said,

‘idaṁ, deva, pahūtaṁ sāpateyyaṁ devaññeva uddissa ābhataṁ, taṁ devo paṭiggaṇhatū’ti.
‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

‘Alaṁ, bho, mamapidaṁ pahūtaṁ sāpateyyaṁ dhammikena balinā abhisaṅkhataṁ, tañca vo hotu, ito ca bhiyyo harathā’ti.
‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

Te raññā paṭikkhittā ekamantaṁ apakkamma evaṁ samacintesuṁ:
When the king turned them down, they withdrew to one side to think up a plan,

‘na kho etaṁ amhākaṁ patirūpaṁ, yaṁ mayaṁ imāni sāpateyyāni punadeva sakāni gharāni paṭihareyyāma.
‘It wouldn’t be proper for us to take this abundant wealth back to our own homes.

Yannūna mayaṁ rañño mahāsudassanassa nivesanaṁ māpeyyāmā’ti.
Why don’t we build a home for King Mahāsudassana?’

Te rājānaṁ mahāsudassanaṁ upasaṅkamitvā evamāhaṁsu:
They went up to the king and said,

‘nivesanaṁ te, deva, māpessāmā’ti.
‘We shall have a home built for you, sire!’

Adhivāsesi kho, ānanda, rājā mahāsudassano tuṇhībhāvena.
King Mahāsudassana consented with silence.

Atha kho, ānanda, sakko devānamindo rañño mahāsudassanassa cetasā cetoparivitakkamaññāya vissakammaṁ devaputtaṁ āmantesi:
And then Sakka, lord of gods, knowing what the king was thinking, addressed the god Vissakamma,

‘ehi tvaṁ, samma vissakamma, rañño mahāsudassanassa nivesanaṁ māpehi dhammaṁ nāma pāsādan’ti.
‘Come, dear Vissakamma, build a palace named Principle as a home for King Mahāsudassana.’

‘Evaṁ, bhaddantavā’ti kho, ānanda, vissakammo devaputto sakkassa devānamindassa paṭissutvā seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evameva— devesu tāvatiṁsesu antarahito rañño mahāsudassanassa purato pāturahosi.
‘Yes, lord,’ replied Vissakamma. Then, as easily as a strong person would extend or contract their arm, he vanished from the gods of the Thirty-Three and appeared in front of King Mahāsudassana.

Atha kho, ānanda, vissakammo devaputto rājānaṁ mahāsudassanaṁ etadavoca:
Vissakamma said to the king,

‘nivesanaṁ te, deva, māpessāmi dhammaṁ nāma pāsādan’ti.
‘I shall build a palace named Principle as a home for you, sire.’

Adhivāsesi kho, ānanda, rājā mahāsudassano tuṇhībhāvena.
King Mahāsudassana consented with silence.

Māpesi kho, ānanda, vissakammo devaputto rañño mahāsudassanassa nivesanaṁ dhammaṁ nāma pāsādaṁ.
And so that’s what Vissakamma did.

Dhammo, ānanda, pāsādo puratthimena pacchimena ca yojanaṁ āyāmena ahosi. Uttarena dakkhiṇena ca aḍḍhayojanaṁ vitthārena.
The Palace of Principle stretched for a league from east to west, and half a league from north to south.

Dhammassa, ānanda, pāsādassa tiporisaṁ uccatarena vatthu citaṁ ahosi catunnaṁ vaṇṇānaṁ iṭṭhakāhi—
It was lined with tiles of four colors, three fathoms high,

ekā iṭṭhakā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā.
made of gold, silver, beryl, and crystal.

Dhammassa, ānanda, pāsādassa caturāsītithambhasahassāni ahesuṁ catunnaṁ vaṇṇānaṁ—
It had 84,000 pillars of four colors,

eko thambho sovaṇṇamayo, eko rūpiyamayo, eko veḷuriyamayo, eko phalikamayo.
made of gold, silver, beryl, and crystal.

Dhammo, ānanda, pāsādo catunnaṁ vaṇṇānaṁ phalakehi santhato ahosi—
It was covered with panels of four colors,

ekaṁ phalakaṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Dhammassa, ānanda, pāsādassa catuvīsati sopānāni ahesuṁ catunnaṁ vaṇṇānaṁ—
It had twenty-four staircases of four colors,

ekaṁ sopānaṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Sovaṇṇamayassa sopānassa sovaṇṇamayā thambhā ahesuṁ rūpiyamayā sūciyo ca uṇhīsañca.
The golden stairs had posts of gold, and banisters and finials of silver.

Rūpiyamayassa sopānassa rūpiyamayā thambhā ahesuṁ sovaṇṇamayā sūciyo ca uṇhīsañca.
The silver stairs had posts of silver, and banisters and finials of gold.

Veḷuriyamayassa sopānassa veḷuriyamayā thambhā ahesuṁ phalikamayā sūciyo ca uṇhīsañca.
The beryl stairs had posts of beryl, and banisters and finials of crystal.

Phalikamayassa sopānassa phalikamayā thambhā ahesuṁ veḷuriyamayā sūciyo ca uṇhīsañca.
The crystal stairs had posts of crystal, and banisters and finials of beryl.

Dhamme, ānanda, pāsāde caturāsītikūṭāgārasahassāni ahesuṁ catunnaṁ vaṇṇānaṁ—
It had 84,000 chambers of four colors,

ekaṁ kūṭāgāraṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Sovaṇṇamaye kūṭāgāre rūpiyamayo pallaṅko paññatto ahosi, rūpiyamaye kūṭāgāre sovaṇṇamayo pallaṅko paññatto ahosi, veḷuriyamaye kūṭāgāre dantamayo pallaṅko paññatto ahosi, phalikamaye kūṭāgāre sāramayo pallaṅko paññatto ahosi.
In each chamber a couch was spread: in the golden chamber a couch of silver; in the silver chamber a couch of gold; in the beryl chamber a couch of ivory; in the crystal chamber a couch of hardwood.

Sovaṇṇamayassa kūṭāgārassa dvāre rūpiyamayo tālo ṭhito ahosi, tassa rūpiyamayo khandho sovaṇṇamayāni pattāni ca phalāni ca.

At the door of the golden chamber stood a palm tree of silver, with trunk of silver, and leaves and fruits of gold.

Rūpiyamayassa kūṭāgārassa dvāre sovaṇṇamayo tālo ṭhito ahosi, tassa sovaṇṇamayo khandho, rūpiyamayāni pattāni ca phalāni ca.
At the door of the silver chamber stood a palm tree of gold, with trunk of gold, and leaves and fruits of silver.

Veḷuriyamayassa kūṭāgārassa dvāre phalikamayo tālo ṭhito ahosi, tassa phalikamayo khandho, veḷuriyamayāni pattāni ca phalāni ca.
At the door of the beryl chamber stood a palm tree of crystal, with trunk of crystal, and leaves and fruits of beryl.

Phalikamayassa kūṭāgārassa dvāre veḷuriyamayo tālo ṭhito ahosi, tassa veḷuriyamayo khandho, phalikamayāni pattāni ca phalāni ca.
At the door of the crystal chamber stood a palm tree of beryl, with trunk of beryl, and leaves and fruits of crystal.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ mahāviyūhassa kūṭāgārassa dvāre sabbasovaṇṇamayaṁ tālavanaṁ māpeyyaṁ, yattha divāvihāraṁ nisīdissāmī’ti.
‘Why don’t I build a grove of golden palm trees at the door to the great foyer, where I can sit for the day?’

Māpesi kho, ānanda, rājā mahāsudassano mahāviyūhassa kūṭāgārassa dvāre sabbasovaṇṇamayaṁ tālavanaṁ, yattha divāvihāraṁ nisīdi.
So that’s what he did.

Dhammo, ānanda, pāsādo dvīhi vedikāhi parikkhitto ahosi, ekā vedikā sovaṇṇamayā, ekā rūpiyamayā.
The Palace of Principle was surrounded by two balustrades, made of gold and silver.

Sovaṇṇamayāya vedikāya sovaṇṇamayā thambhā ahesuṁ, rūpiyamayā sūciyo ca uṇhīsañca.
The golden balustrades had posts of gold, and banisters and finials of silver.

Rūpiyamayāya vedikāya rūpiyamayā thambhā ahesuṁ, sovaṇṇamayā sūciyo ca uṇhīsañca.
The silver balustrades had posts of silver, and banisters and finials of gold.

Dhammo, ānanda, pāsādo dvīhi kiṅkiṇikajālehi parikkhitto ahosi—
The Palace of Principle was surrounded by two nets of bells,

ekaṁ jālaṁ sovaṇṇamayaṁ ekaṁ rūpiyamayaṁ.
made of gold and silver.

Sovaṇṇamayassa jālassa rūpiyamayā kiṅkiṇikā ahesuṁ, rūpiyamayassa jālassa sovaṇṇamayā kiṅkiṇikā ahesuṁ.
The golden net had bells of silver, and the silver net had bells of gold.

Tesaṁ kho panānanda, kiṅkiṇikajālānaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.
When those nets of bells were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating,

Seyyathāpi, ānanda, pañcaṅgikassa tūriyassa suvinītassa suppaṭitāḷitassa sukusalehi samannāhatassa saddo hoti, vaggu ca rajanīyo ca khamanīyo ca madanīyo ca;
like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm.

evameva kho, ānanda, tesaṁ kiṅkiṇikajālānaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.
Ye kho panānanda, tena samayena kusāvatiyā rājadhāniyā dhuttā ahesuṁ soṇḍā pipāsā, te tesaṁ kiṅkiṇikajālānaṁ vāteritānaṁ saddena paricāresuṁ.
And any addicts, carousers, or drunkards in Kusāvatī at that time were entertained by that sound.

Niṭṭhito kho panānanda, dhammo pāsādo duddikkho ahosi musati cakkhūni.
When it was finished, the palace was hard to look at, dazzling to the eyes,

Seyyathāpi, ānanda, vassānaṁ pacchime māse saradasamaye viddhe vigatavalāhake deve ādicco nabhaṁ abbhussakkamāno duddikkho hoti

musati cakkhūni;
like the sun rising in a clear and cloudless sky in the last month of the rainy season.

evameva kho, ānanda, dhammo pāsādo duddikkho ahosi musati cakkhūni.

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘yannūnāhaṁ dhammassa pāsādassa purato dhammaṁ nāma pokkharaṇiṁ māpeyyan’ti.
‘Why don’t I build a lotus pond named Principle in front of the palace?’

Māpesi kho, ānanda, rājā mahāsudassano dhammassa pāsādassa purato dhammaṁ nāma pokkharaṇiṁ.
So that’s what he did.

Dhammā, ānanda, pokkharaṇī puratthimena pacchimena ca yojanaṁ āyāmena ahosi, uttarena dakkhiṇena ca aḍḍhayojanaṁ vitthārena.
The Lotus Pond of Principle stretched for a league from east to west, and half a league from north to south.

Dhammā, ānanda, pokkharaṇī catunnaṁ vaṇṇānaṁ iṭṭhakāhi citā ahosi—
It was lined with tiles of four colors,

ekā iṭṭhakā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā.
made of gold, silver, beryl, and crystal.

Dhammāya, ānanda, pokkharaṇiyā catuvīsati sopānāni ahesuṁ catunnaṁ vaṇṇānaṁ—
It had twenty-four staircases of four colors,

ekaṁ sopānaṁ sovaṇṇamayaṁ, ekaṁ rūpiyamayaṁ, ekaṁ veḷuriyamayaṁ, ekaṁ phalikamayaṁ.
made of gold, silver, beryl, and crystal.

Sovaṇṇamayassa sopānassa sovaṇṇamayā thambhā ahesuṁ rūpiyamayā sūciyo ca uṇhīsañca.
The golden stairs had posts of gold, and banisters and finials of silver.

Rūpiyamayassa sopānassa rūpiyamayā thambhā ahesuṁ sovaṇṇamayā sūciyo ca uṇhīsañca.
The silver stairs had posts of silver, and banisters and finials of gold.

Veḷuriyamayassa sopānassa veḷuriyamayā thambhā ahesuṁ phalikamayā sūciyo ca uṇhīsañca.
The beryl stairs had posts of beryl, and banisters and finials of crystal.

Phalikamayassa sopānassa phalikamayā thambhā ahesuṁ veḷuriyamayā sūciyo ca uṇhīsañca.
The crystal stairs had posts of crystal, and banisters and finials of beryl.

Dhammā, ānanda, pokkharaṇī dvīhi vedikāhi parikkhittā ahosi—ekā vedikā sovaṇṇamayā, ekā rūpiyamayā.
It was surrounded by two balustrades, made of gold and silver.

Sovaṇṇamayāya vedikāya sovaṇṇamayā thambhā ahesuṁ rūpiyamayā sūciyo ca uṇhīsañca.
The golden balustrades had posts of gold, and banisters and finials of silver.

Rūpiyamayāya vedikāya rūpiyamayā thambhā ahesuṁ sovaṇṇamayā sūciyo ca uṇhīsañca.
The silver balustrades had posts of silver, and banisters and finials of gold.

Dhammā, ānanda, pokkharaṇī sattahi tālapantīhi parikkhittā ahosi—
It was surrounded by seven rows of palm trees,

ekā tālapanti sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā, ekā lohitaṅkamayā, ekā masāragallamayā, ekā sabbaratanamayā.
made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

Sovaṇṇamayassa tālassa sovaṇṇamayo khandho ahosi rūpiyamayāni pattāni ca phalāni ca.
The golden palms had trunks of gold, and leaves and fruits of silver.

Rūpiyamayassa tālassa rūpiyamayo khandho ahosi sovaṇṇamayāni pattāni ca phalāni ca.
The silver palms had trunks of silver, and leaves and fruits of gold.

Veḷuriyamayassa tālassa veḷuriyamayo khandho ahosi phalikamayāni pattāni ca phalāni ca.
The beryl palms had trunks of beryl, and leaves and fruits of crystal.

Phalikamayassa tālassa phalikamayo khandho ahosi veḷuriyamayāni pattāni ca phalāni ca.
The crystal palms had trunks of crystal, and leaves and fruits of beryl.

Lohitaṅkamayassa tālassa lohitaṅkamayo khandho ahosi masāragallamayāni pattāni ca phalāni ca.
The ruby palms had trunks of ruby, and leaves and fruits of emerald.

Masāragallamayassa tālassa masāragallamayo khandho ahosi lohitaṅkamayāni pattāni ca phalāni ca.
The emerald palms had trunks of emerald, and leaves and fruits of ruby.

Sabbaratanamayassa tālassa sabbaratanamayo khandho ahosi, sabbaratanamayāni pattāni ca phalāni ca.
The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things.

Tāsaṁ kho panānanda, tālapantīnaṁ vāteritānaṁ saddo ahosi, vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.
When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating,

Seyyathāpi, ānanda, pañcaṅgikassa tūriyassa suvinītassa suppaṭitāḷitassa sukusalehi samannāhatassa saddo hoti vaggu ca rajanīyo ca khamanīyo ca madanīyo ca;
like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm.

evameva kho, ānanda, tāsaṁ tālapantīnaṁ vāteritānaṁ saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.
Ye kho panānanda, tena samayena kusāvatiyā rājadhāniyā dhuttā ahesuṁ soṇḍā pipāsā, te tāsaṁ tālapantīnaṁ vāteritānaṁ saddena

paricāresuṁ.
And any addicts, carousers, or drunkards in Kusāvatī at that time were entertained by that sound.

Niṭṭhite kho panānanda, dhamme pāsāde niṭṭhitāya dhammāya ca pokkharaṇiyā rājā mahāsudassano ‘ye tena samayena samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā’, te sabbakāmehi santappetvā dhammaṁ pāsādaṁ abhiruhi.
When the palace and its lotus pond were finished, King Mahāsudassana served those who were reckoned as true ascetics and brahmins with all they desired. Then he ascended the Palace of Principle.

Paṭhamabhāṇavāro.
The first recitation section.

5. Jhānasampatti
5. Attaining Absorption

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘kissa nu kho me idaṁ kammassa phalaṁ kissa kammassa vipāko, yenāhaṁ etarahi evaṁmahiddhiko evaṁmahānubhāvo’ti?
‘Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?’

Atha kho, ānanda, rañño mahāsudassanassa etadahosi:
Then King Mahāsudassana thought,

‘tiṇṇaṁ kho me idaṁ kammānaṁ phalaṁ tiṇṇaṁ kammānaṁ vipāko, yenāhaṁ etarahi evaṁmahiddhiko evaṁmahānubhāvo, seyyathidaṁ—
‘It is the fruit and result of three kinds of deeds:

dānassa damassa saṁyamassā’ti.
giving, self-control, and restraint.’

Atha kho, ānanda, rājā mahāsudassano yena mahāviyūhaṁ kūṭāgāraṁ tenupasaṅkami; upasaṅkamitvā mahāviyūhassa kūṭāgārassa dvāre ṭhito udānaṁ udānesi:
Then he went to the great foyer, stood at the door, and expressed this heartfelt sentiment:

‘tiṭṭha, kāmavitakka, tiṭṭha, byāpādavitakka, tiṭṭha, vihiṁsāvitakka.
‘Stop here, sensual, malicious, and cruel thoughts—

Ettāvatā, kāmavitakka, ettāvatā, byāpādavitakka, ettāvatā, vihiṁsāvitakkā’ti.
no further!’

Atha kho, ānanda, rājā mahāsudassano mahāviyūhaṁ kūṭāgāraṁ pavisitvā sovaṇṇamaye pallaṅke nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja vihāsi.
Then he entered the great foyer and sat on the golden couch. Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja vihāsi.
As the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca vihāsi, sato ca sampajāno sukhañca kāyena paṭisaṁvedesi, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja vihāsi.
And with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja vihāsi.
With the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Atha kho, ānanda, rājā mahāsudassano mahāviyūhā kūṭāgārā nikkhamitvā sovaṇṇamayaṁ kūṭāgāraṁ pavisitvā rūpiyamaye pallaṅke nisinno
Then King Mahāsudassana left the great foyer and entered the golden chamber, where he sat on the golden couch.

mettāsahagatena cetasā ekaṁ disaṁ pharitvā vihāsi. Tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā vihāsi.
He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way he spread a heart full of love above, below, across, everywhere, all around, to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
He meditated spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
He meditated spreading a heart full of rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā vihāsi. Tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi

sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā vihāsi.
He meditated spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

6. Caturāsītinagarasahassādi
6. Of All Cities

Rañño, ānanda, mahāsudassanassa caturāsīti nagarasahassāni ahesuṁ kusāvatīrājadhānippamukhāni;
King Mahāsudassana had 84,000 cities, with the royal capital of Kusāvatī foremost.

caturāsīti pāsādasahassāni ahesuṁ dhammapāsādappamukhāni;
He had 84,000 palaces, with the Palace of Principle foremost.

caturāsīti kūṭāgārasahassāni ahesuṁ mahāviyūhakūṭāgārappamukhāni;
He had 84,000 chambers, with the great foyer foremost.

caturāsīti pallaṅkasahassāni ahesuṁ sovaṇṇamayāni rūpiyamayāni dantamayāni

sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni;
He had 84,000 couches made of gold, silver, ivory, and hardwood. They were spread with woollen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.

caturāsīti nāgasahassāni ahesuṁ sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni;
He had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath foremost.

caturāsīti assasahassāni ahesuṁ sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni;
He had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud foremost.

caturāsīti rathasahassāni ahesuṁ sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni;
He had 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting, with the chariot named Triumph foremost.

caturāsīti maṇisahassāni ahesuṁ maṇiratanappamukhāni;
He had 84,000 jewels, with the jewel-treasure foremost.

caturāsīti itthisahassāni ahesuṁ subhaddādevippamukhāni;
He had 84,000 women, with Queen Subhaddā foremost.

caturāsīti gahapatisahassāni ahesuṁ gahapatiratanappamukhāni;
He had 84,000 householders, with the householder-treasure foremost.

caturāsīti khattiyasahassāni ahesuṁ anuyantāni pariṇāyakaratanappamukhāni;
He had 84,000 aristocrat vassals, with the counselor-treasure foremost.

caturāsīti dhenusahassāni ahesuṁ duhasandanāni kaṁsūpadhāraṇāni;
He had 84,000 milk-cows with silken reins and bronze pails.

caturāsīti vatthakoṭisahassāni ahesuṁ khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ;
He had 8,400,000,000 fine cloths of linen, cotton, silk, and wool.

raññho, ānanda, mahāsudassanassa caturāsīti thālipākasahassāni ahesuṁ sāyaṁ pātaṁ bhattābhihāro abhihariyittha.
He had 84,000 servings of food, which were presented to him as offerings in the morning and evening.

Tena kho panānanda, samayena raññho mahāsudassanassa caturāsīti nāgasahassāni sāyaṁ pātaṁ upaṭṭhānaṁ āgacchanti.
Now at that time his 84,000 royal elephants came to attend on him in the morning and evening.

Atha kho, ānanda, raññho mahāsudassanassa etadahosi:

Then King Mahāsudassana thought,

‘imāni kho me caturāsīti nāgasahassāni sāyaṁ pātaṁ upaṭṭhānaṁ āgacchanti, yannūna vassasatassa vassasatassa accayena dvecattālīsaṁ dvecattālīsaṁ nāgasahassāni sakiṁ sakiṁ upaṭṭhānaṁ āgaccheyyun’ti.
‘What if instead half of the elephants took turns to attend on me at the end of each century?’

Atha kho, ānanda, rājā mahāsudassano pariṇāyakaratanaṁ āmantesi:
He instructed the counselor-treasure to do this, and so it was done.

‘imāni kho me, samma pariṇāyakaratana, caturāsīti nāgasahassāni sāyaṁ pātaṁ upaṭṭhānaṁ āgacchanti, tena hi, samma pariṇāyakaratana, vassasatassa vassasatassa accayena dvecattālīsaṁ dvecattālīsaṁ nāgasahassāni sakiṁ sakiṁ upaṭṭhānaṁ āgacchantū’ti.
‘Evaṁ, devā’ti kho, ānanda, pariṇāyakaratanaṁ rañño mahāsudassanassa paccassosi.
Atha kho, ānanda, rañño mahāsudassanassa aparena samayena vassasatassa vassasatassa accayena dvecattālīsaṁ dvecattālīsaṁ nāgasahassāni sakiṁ sakiṁ upaṭṭhānaṁ āgamaṁsu.

7. Subhaddādeviupasaṅkamana

7. The Visit of Queen Subhaddā

Atha kho, ānanda, subhaddāya deviyā bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena etadahosi:
Then, after many years, many hundred years, many thousand years had passed, Queen Subhaddā thought,

‘ciraṁ diṭṭho kho me rājā mahāsudassano. Yannūnāhaṁ rājānaṁ mahāsudassanaṁ dassanāya upasaṅkameyyan’ti.
‘It is long since I have seen the king. Why don’t I go to see him?’

Atha kho, ānanda, subhaddā devī itthāgāraṁ āmantesi:
So the queen addressed the ladies of the harem,

‘etha tumhe sīsāni nhāyatha pītāni vatthāni pārupatha.
‘Come, bathe your heads and dress in yellow.

Ciraṁ diṭṭho no rājā mahāsudassano, rājānaṁ mahāsudassanaṁ dassanāya upasaṅkamissāmā’ti.
It is long since we saw the king, and we shall go to see him.’

‘Evaṁ, ayye’ti kho, ānanda, itthāgāraṁ subhaddāya deviyā paṭissutvā sīsāni nhāyitvā pītāni vatthāni pārupitvā yena subhaddā devī tenupasaṅkami.
‘Yes, ma’am,’ replied the ladies of the harem. They did as she asked and returned to the queen.

Atha kho, ānanda, subhaddā devī pariṇāyakaratanaṁ āmantesi:
Then the queen addressed the counselor-treasure,

‘kappehi, samma pariṇāyakaratana, caturaṅginiṁ senaṁ, ciraṁ diṭṭho no rājā mahāsudassano, rājānaṁ mahāsudassanaṁ dassanāya upasaṅkamissāmā’ti.
‘Dear counselor-treasure, please ready the army of four divisions. It is long since we saw the king, and we shall go to see him.’

‘Evaṁ, devī’ti kho, ānanda, pariṇāyakaratanaṁ subhaddāya deviyā paṭissutvā caturaṅginiṁ senaṁ kappāpetvā subhaddāya deviyā paṭivedesi:
‘Yes, my queen,’ he replied, and did as he was asked. He informed the queen,

‘kappitā kho, devi, caturaṅginī senā,
‘My queen, the army of four divisions is ready,

yassadāni kālaṁ maññasī’ti.
please go at your convenience.’

Atha kho, ānanda, subhaddā devī caturaṅginiyā senāya saddhiṁ itthāgārena yena dhammo pāsādo tenupasaṅkami; upasaṅkamitvā

dhammaṁ pāsādaṁ abhiruhitvā yena mahāviyūhaṁ kūṭāgāraṁ tenupasaṅkami.
Then Queen Subhaddā together with the ladies of the harem went with the army to the Palace of Principle. She ascended the palace and went to the great foyer,

Upasaṅkamitvā mahāviyūhassa kūṭāgārassa dvārabāhaṁ ālambitvā aṭṭhāsi.
where she stood leaning against a door-post.

Atha kho, ānanda, rājā mahāsudassano saddaṁ sutvā:
Hearing them, the king thought,

‘kiṁ nu kho mahato viya janakāyassa saddo’ti mahāviyūhā kūṭāgārā nikkhamanto addasa subhaddaṁ deviṁ dvārabāhaṁ ālambitvā ṭhitaṁ, disvāna subhaddaṁ deviṁ etadavoca:
‘What’s that, it sounds like a big crowd!’ Coming out of the foyer he saw Queen Subhaddā leaning against a door-post and said to her,

‘ettheva, devi, tiṭṭha mā pāvisī’ti.
‘Please stay there, my queen, don’t enter in here.’

Atha kho, ānanda, rājā mahāsudassano aññataraṁ purisaṁ āmantesi:
Then he addressed a certain man,

‘ehi tvaṁ, ambho purisa, mahāviyūhā kūṭāgārā sovaṇṇamayaṁ pallaṅkaṁ nīharitvā sabbasovaṇṇamaye tālavane paññapehī’ti.
‘Come, mister, bring the golden couch from the great foyer and set it up in the golden palm grove.’

‘Evaṁ, devā’ti kho, ānanda, so puriso raññho mahāsudassanassa paṭissutvā mahāviyūhā kūṭāgārā sovaṇṇamayaṁ pallaṅkaṁ nīharitvā sabbasovaṇṇamaye tālavane paññapesi.
‘Yes, Your Majesty,’ that man replied, and did as he was asked.

Atha kho, ānanda, rājā mahāsudassano dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno.

The king laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Atha kho, ānanda, subhaddāya deviyā etadahosi:
Then Queen Subhaddā thought,

'vippasannāni kho rañño mahāsudassanassa indriyāni, parisuddho chavivaṇṇo pariyodāto, mā heva kho rājā mahāsudassano kālamakāsī'ti rājānaṁ mahāsudassanaṁ etadavoca:
'The king's faculties are so very clear, and the complexion of his skin is pure and bright. Let him not pass away!' She said to him,

'Imāni te, deva, caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni.
'Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Arouse desire for these! Take an interest in life!'

Imāni te, deva, caturāsīti pāsādasahassāni dhammapāsādappamukhāni.
And she likewise urged the king to live on by taking an interest in all his possessions as described above.

Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni.
Ettha, deva, chandaṁ janehi, jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti nāgasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.

Imāni te, deva, caturāsīti assasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti rathasahassāni sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti maṇisahassāni maṇiratanappamukhāni.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti itthisahassāni itthiratanappamukhāni.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti gahapatisahassāni gahapatiratanappamukhāni.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti khattiyasahassāni anuyantāni pariṇāyakaratanappamukhāni.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti dhenusahassāni duhasandanāni kaṁsūpadhāraṇāni.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti vatthakoṭisahassāni khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.
Ettha, deva, chandaṁ janehi, jīvite apekkhaṁ karohi.
Imāni te, deva, caturāsīti thālipākasahassāni sāyaṁ pātaṁ bhattābhihāro abhihariyati.
Ettha, deva, chandaṁ janehi jīvite apekkhaṁ karohī’ti.

Evaṁ vutte, ānanda, rājā mahāsudassano subhaddaṁ deviṁ etadavoca:
When the queen had spoken, the king said to her,

‘Dīgharattaṁ kho maṁ tvaṁ, devi, iṭṭhehi kantehi piyehi manāpehi samudācarittha;
‘For a long time, my queen, you have spoken to me with loving, desirable, pleasant, and agreeable words.

atha ca pana maṁ tvaṁ pacchime kāle aniṭṭhehi akantehi appiyehi amanāpehi samudācarasī’ti.
And yet in my final hour, your words are undesirable, unpleasant, and disagreeable!’

‘Kathaṁ carahi taṁ, deva, samudācarāmī’ti?
‘Then how exactly, Your Majesty, am I to speak to you?’

‘Evaṁ kho maṁ tvaṁ, devi, samudācara:
‘Like this, my queen:

“sabbeheva, deva, piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, mā kho tvaṁ, deva, sāpekkho kālamakāsi, dukkhā sāpekkhassa kālaṅkiriyā, garahitā ca sāpekkhassa kālaṅkiriyā.
“Sire, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized.

Imāni te, deva, caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni.
Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Give up desire for these! Take no interest in life!”’

Imāni te, deva, caturāsīti pāsādasahassāni dhammapāsādappamukhāni.
And so on for all the king’s possessions.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti nāgasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti assasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti rathasahassāni sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti maṇisahassāni maṇiratanappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti itthisahassāni subhaddādevippamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti gahapatisahassāni gahapatiratanappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti khattiyasahassāni anuyantāni pariṇāyakaratanappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti dhenusahassāni duhasandanāni kaṁsūpadhāraṇāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti vatthakoṭisahassāni khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti thālipākasahassāni sāyaṁ pātaṁ bhattābhihāro abhihariyati.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsī”’ti.

Evaṁ vutte, ānanda, subhaddā devī parodi assūni pavattesi.
When the king had spoken, Queen Subhaddā cried and burst out in tears.

Atha kho, ānanda, subhaddā devī assūni puñchitvā rājānaṁ mahāsudassanaṁ etadavoca:
Wiping away her tears, the queen said to the king:

‘Sabbeheva, deva, piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, mā kho tvaṁ, deva, sāpekkho kālamakāsi, dukkhā sāpekkhassa kālaṅkiriyā, garahitā ca sāpekkhassa kālaṅkiriyā.
‘Sire, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized.

Imāni te, deva, caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni.
Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Give up desire for these! Take no interest in life!’

Imāni te, deva, caturāsīti pāsādasahassāni dhammapāsādappamukhāni.
And she continued, listing all the king’s possessions.

Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti nāgasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti assasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni.
Ettha, deva, chandaṁ pajaha, jīvite apekkhaṁ mākāsi.

Imāni te, deva, caturāsīti rathasahassāni sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti maṇisahassāni maṇiratanappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti itthisahassāni itthiratanappamukhāni.
Ettha, deva, chandaṁ pajaha, jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti gahapatisahassāni gahapatiratanappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti khattiyasahassāni anuyantāni pariṇāyakaratanappamukhāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti dhenusahassāni duhasandanāni kaṁsūpadhāraṇāni.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti vatthakoṭisahassāni khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsi.
Imāni te, deva, caturāsīti thālipākasahassāni sāyaṁ pātaṁ bhattābhihāro abhihariyati.
Ettha, deva, chandaṁ pajaha jīvite apekkhaṁ mākāsī’ti.

8. Brahmalokūpagama

8. Rebirth in the Brahmā Realm

Atha kho, ānanda, rājā mahāsudassano na cirasseva kālamakāsi.

Not long after that, King Mahāsudassana passed away.

Seyyathāpi, ānanda, gahapatissa vā gahapatiputtassa vā manuññaṁ bhojanaṁ bhuttāvissa bhattasammado hoti; evameva kho, ānanda, raññho mahāsudassanassa māraṇantikā vedanā ahosi.
And the feeling he had close to death was like a householder or their child falling asleep after eating a delectable meal.

Kālaṅkato ca, ānanda, rājā mahāsudassano sugatiṁ brahmalokaṁ upapajji.
When he passed away King Mahāsudassana was reborn in a good place, a Brahmā realm.

Rājā, ānanda, mahāsudassano caturāsīti vassasahassāni kumārakīḷaṁ kīḷi.
Ānanda, King Mahāsudassana played children's games for 84,000 years.

Caturāsīti vassasahassāni oparajjaṁ kāresi.
He ruled as viceroy for 84,000 years.

Caturāsīti vassasahassāni rajjaṁ kāresi.
He ruled as king for 84,000 years.

Caturāsīti vassasahassāni gihibhūto dhamme pāsāde brahmacariyaṁ cari.
He led the spiritual life as a layman in the Palace of Principle for 84,000 years.

So cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṁ maraṇā brahmalokūpago ahosi.
And having developed the four Brahmā meditations, when his body broke up, after death, he was reborn in a good place, a Brahmā realm.

Siyā kho panānanda, evamassa:
Now, Ānanda, you might think:

‘aññho nūna tena samayena rājā mahāsudassano ahosī’ti,
‘Surely King Mahāsudassana must have been someone else at that time?’

na kho panetaṁ, ānanda, evaṁ daṭṭhabbaṁ. Ahaṁ tena samayena rājā mahāsudassano ahosiṁ.
But you should not see it like that. I myself was King Mahāsudassana at that time.

Mama tāni caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni, mama tāni caturāsīti pāsādasahassāni dhammapāsādappamukhāni, mama tāni caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni, mama tāni caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni, mama tāni caturāsīti nāgasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni, mama tāni caturāsīti assasahassāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni, mama tāni caturāsīti rathasahassāni sīhacammaparivārāni byagghacammaparivārāni dīpicammaparivārāni paṇḍukambalaparivārāni sovaṇṇālaṅkārāni sovaṇṇadhajāni hemajālapaṭicchannāni vejayantarathappamukhāni, mama tāni caturāsīti maṇisahassāni maṇiratanappamukhāni, mama tāni caturāsīti itthisahassāni subhaddādevippamukhāni, mama tāni caturāsīti gahapatisahassāni gahapatiratanappamukhāni, mama tāni caturāsīti khattiyasahassāni anuyantāni pariṇāyakaratanappamukhāni, mama tāni caturāsīti dhenusahassāni duhasandanāni kaṁsūpadhāraṇāni, mama tāni caturāsīti vatthakoṭisahassāni khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ, mama tāni caturāsīti thālipākasahassāni sāyaṁ pātaṁ bhattābhihāro abhihariyittha.

Mine were the 84,000 cities, with the royal capital of Kusāvatī foremost. And mine were all the other possessions.

Tesaṁ kho panānanda, caturāsītinagarasahassānaṁ ekaññeva taṁ nagaraṁ hoti, yaṁ tena samayena ajjhāvasāmi yadidaṁ kusāvatī rājadhānī.
Of those 84,000 cities, I only stayed in one, the capital Kusāvatī.

Tesaṁ kho panānanda, caturāsīti pāsādasahassānaṁ ekoyeva so pāsādo hoti, yaṁ tena samayena ajjhāvasāmi yadidaṁ dhammo pāsādo.
Of those 84,000 mansions, I only dwelt in one, the Palace of Principle.

Tesaṁ kho panānanda, caturāsīti kūṭāgārasahassānaṁ ekaññeva taṁ kūṭāgāraṁ hoti, yaṁ tena samayena ajjhāvasāmi yadidaṁ mahāviyūhaṁ kūṭāgāraṁ.
Of those 84,000 chambers, I only dwelt in the great foyer.

Tesaṁ kho panānanda, caturāsīti pallaṅkasahassānaṁ ekoyeva so pallaṅko hoti, yaṁ tena samayena paribhuñjāmi yadidaṁ sovaṇṇamayo vā rūpiyamayo vā dantamayo vā sāramayo vā.
Of those 84,000 couches, I only used one, made of gold or silver or ivory or heartwood.

Tesaṁ kho panānanda, caturāsīti nāgasahassānaṁ ekoyeva so nāgo hoti, yaṁ tena samayena abhiruhāmi yadidaṁ uposatho nāgarājā.
Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath.

Tesaṁ kho panānanda, caturāsīti assasahassānaṁ ekoyeva so asso hoti, yaṁ tena samayena abhiruhāmi yadidaṁ valāhako assarājā.
Of those 84,000 horses, I only rode one, the royal horse named Thundercloud.

Tesaṁ kho panānanda, caturāsīti rathasahassānaṁ ekoyeva so ratho hoti, yaṁ tena samayena abhiruhāmi yadidaṁ vejayantaratho.
Of those 84,000 chariots, I only rode one, the chariot named Triumph.

Tesaṁ kho panānanda, caturāsīti itthisahassānaṁ ekāyeva sā itthī hoti, yā tena samayena paccupaṭṭhāti khattiyānī vā vessinī vā.
Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes.

Tesaṁ kho panānanda, caturāsīti vatthakoṭisahassānaṁ ekaṁyeva taṁ dussayugaṁ hoti, yaṁ tena samayena paridahāmi khomasukhumaṁ vā kappāsikasukhumaṁ vā koseyyasukhumaṁ vā kambalasukhumaṁ vā.
Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, cotton, silk, or wool.

Tesaṁ kho panānanda, caturāsīti thālipākasahassānaṁ ekoyeva so thālipāko hoti, yato nāḷikodanaparamaṁ bhuñjāmi tadupiyañca sūpeyyaṁ.
Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce.

Passānanda, sabbete saṅkhārā atītā niruddhā vipariṇatā.
See, Ānanda! All those conditioned phenomena have passed, ceased, and perished.

Evaṁ aniccā kho, ānanda, saṅkhārā;
So impermanent are conditions,

evaṁ addhuvā kho, ānanda, saṅkhārā;
so unstable are conditions,

evaṁ anassāsikā kho, ānanda, saṅkhārā.
so unreliable are conditions.

Yāvañcidaṁ, ānanda, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccituṁ.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Chakkhattuṁ kho panāhaṁ, ānanda, abhijānāmi imasmiṁ padese sarīraṁ nikkhipitaṁ, tañca kho rājāva samāno cakkavattī dhammiko

dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato, ayaṁ sattamo sarīranikkhepo.
Six times, Ānanda, I recall having laid down my body at this place. And the seventh time was as a wheel-turning monarch, a just and principled king, at which time my dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures.

Na kho panāhaṁ, ānanda, taṁ padesaṁ samanupassāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yattha tathāgato aṭṭhamaṁ sarīraṁ nikkhipeyyā”ti.
But Ānanda, I do not see any place in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans where the Realized One would lay down his body for the eighth time.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Aniccā vata saṅkhārā,
uppādavayadhammino;
Uppajjitvā nirujjhanti,
tesaṁ vūpasamo sukho”ti.

“Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.”

Mahāsudassanasuttaṁ niṭṭhitaṁ catutthaṁ.

18 Janavasabhasutta:
With Janavasabha

1. Nātikiyādibyākaraṇa
1. Declaring the Rebirths of People From Ñātika and Elsewhere

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Ñātika in the brick house.

Tena kho pana samayena bhagavā parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṁsesu kurupañcālesu majjhasūrasenesu:
Now at that time the Buddha was explaining the rebirths of devotees all over the nations; the Kāsis and Kosalans, Vajjis and Mallas, Cetīs and Vacchas, Kurus and Pañcālas, Macchas and Sūrasenas:

“asu amutra upapanno, asu amutra upapanno.
“This one was reborn here, while that one was reborn there.

Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

Over fifty devotees in Ñātika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
More than ninety devotees in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti.
In excess of five hundred devotees in Ñātika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening."

Assosuṁ kho nātikiyā paricārakā:
When the devotees of Ñātika heard about the Buddha's

"bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṁsesu kurupañcālesu majjhasūrasenesu:
'asu amutra upapanno, asu amutra upapanno.
Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.
Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'"ti.

Tena ca nātikiyā paricārakā attamanā ahesuṁ pamuditā pītisomanassajātā bhagavato pañhaveyyākaraṇaṁ sutvā.
answers to those questions, they became uplifted and overjoyed, full of rapture and happiness.

Assosi kho āyasmā ānando:
Venerable Ānanda heard of the Buddha's statements and the Ñātikans' happiness.

"bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṁsesu kurupañcālesu majjhasūrasenesu:
'asu amutra upapanno, asu amutra upapanno.
Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.
Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'ti.
Tena ca nātikiyā paricārakā attamanā ahesuṁ pamuditā pītisomanassajātā bhagavato pañhaveyyākaraṇaṁ sutvā"ti.

2. Ānandaparikathā
2. Ānanda's Suggestion

Atha kho āyasmato ānandassa etadahosi:
Then Venerable Ānanda thought,

"ime kho panāpi ahesuṁ māgadhakā paricārakā bahū ceva rattaññū ca abbhatītā kālaṅkatā.

“But there were also Magadhan devotees—many, and of long standing too—who have passed away.

Suññā maññe aṅgamagadhā aṅgamāgadhakehi paricārakehi abbhatītehi kālaṅkatehi.
You’d think that Aṅga and Magadha were empty of devotees who have passed away!

Te kho panāpi ahesuṁ buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārino.
But they too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled their ethics.

Te abbhatītā kālaṅkatā bhagavatā abyākatā;
The Buddha hasn’t declared their passing.

tesampissa sādhu veyyākaraṇaṁ, bahujano pasīdeyya, tato gaccheyya sugatiṁ.
It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

Ayaṁ kho panāpi ahosi rājā māgadho seniyo bimbisāro dhammiko dhammarājā hito brāhmaṇagahapatikānaṁ negamānañceva jānapadānañca.
That King Seniya Bimbisāra of Magadha was a just and principled king who benefited the brahmins and householders of town and country.

Apissudaṁ manussā kittayamānarūpā viharanti:

People still sing his praises:

‘evaṁ no so dhammiko dhammarājā sukhāpetvā kālaṅkato, evaṁ mayaṁ tassa dhammikassa dhammarañño vijite phāsu viharimhā’ti.
‘That just and principled king, who made us so happy, has passed away. Life was good under his dominion.’

So kho panāpi ahosi buddhe pasanno dhamme pasanno saṅghe pasanno sīlesu paripūrakārī.
He too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled his ethics.

Apissudaṁ manussā evamāhaṁsu:
People say:

‘yāva maraṇakālāpi rājā māgadho seniyo bimbisāro bhagavantaṁ kittayamānarūpo kālaṅkato’ti.
‘Until his dying day, King Bimbisāra sang the Buddha’s praises!’

So abbhatīto kālaṅkato bhagavatā abyākato.
The Buddha hasn’t declared his passing.

Tassapissa sādhu veyyākaraṇaṁ bahujano pasīdeyya, tato gaccheyya sugatiṁ.
It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

Bhagavato kho pana sambodhi magadhesu.
Besides, the Buddha was awakened in Magadha;

Yattha kho pana bhagavato sambodhi magadhesu, kathaṁ tatra bhagavā māgadhake paricārake abbhatīte kālaṅkate upapattīsu na byākareyya.
so why hasn’t he declared the rebirth of the Magadhan devotees?

Bhagavā ce kho pana māgadhake paricārake abbhatīte kālaṅkate upapattīsu na byākareyya, dīnamanā tenassu māgadhakā paricārakā;
If he fails to do so, they will be dejected.”

yena kho panassu dīnamanā māgadhakā paricārakā kathaṁ te bhagavā na byākareyyā”ti?

Idamāyasmā ānando māgadhake paricārake ārabbha eko raho anuvicintetvā rattiyā paccūsasamayaṁ paccuṭṭhāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:

After pondering the fate of the Magadhan devotees alone in private, Ānanda rose at the crack of dawn and went to see the Buddha. He bowed, sat down to one side, and told the Buddha of his concerns, finishing by saying,

“sutaṁ metaṁ, bhante:
‘bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṁsesu kurupañcālesu majjhasūrasenesu:
“asu amutra upapanno, asu amutra upapanno.
Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.
Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇāti.
Tena ca nātikiyā paricārakā attamanā ahesuṁ pamuditā pītisomanassajātā bhagavato pañhaveyyākaraṇaṁ sutvā”’ti.
Ime kho panāpi, bhante, ahesuṁ māgadhakā paricārakā bahū ceva rattaññū ca abbhatītā kālaṅkatā.
Suññā maññe aṅgamagadhā aṅgamāgadhakehi paricārakehi abbhatītehi kālaṅkatehi.
Te kho panāpi, bhante, ahesuṁ buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārino, te abbhatītā kālaṅkatā bhagavatā abyākatā.
Tesampissa sādhu veyyākaraṇaṁ, bahujano pasīdeyya, tato gaccheyya sugatiṁ.
Ayaṁ kho panāpi, bhante, ahosi rājā māgadho seniyo bimbisāro dhammiko dhammarājā hito brāhmaṇagahapatikānaṁ

negamānañceva jānapadānañca.
Apissudaṁ manussā kittayamānarūpā viharanti:
‘evaṁ no so dhammiko dhammarājā sukhāpetvā kālaṅkato.
Evaṁ mayaṁ tassa dhammikassa dhammaraññho vijite phāsu viharimhā’ti.
So kho panāpi, bhante, ahosi buddhe pasanno dhamme pasanno saṅghe pasanno sīlesu paripūrakārī.
Apissudaṁ manussā evamāhaṁsu:
‘yāva maraṇakālāpi rājā māgadho seniyo bimbisāro bhagavantaṁ kittayamānarūpo kālaṅkato’ti.
So abbhatīto kālaṅkato bhagavatā abyākato;
tassapissa sādhu veyyākaraṇaṁ, bahujano pasīdeyya, tato gaccheyya sugatiṁ.
Bhagavato kho pana, bhante, sambodhi magadhesu.
Yattha kho pana, bhante, bhagavato sambodhi magadhesu, kathaṁ tatra bhagavā māgadhake paricārake abbhatīte kālaṅkate upapattīsu na byākareyya?
Bhagavā ce kho pana, bhante, māgadhake paricārake abbhatīte kālaṅkate upapattīsu na byākareyya, dīnamanā tenassu māgadhakā paricārakā;
yena kho panassu dīnamanā māgadhakā paricārakā kathaṁ te bhagavā na byākareyyā”ti.
“Why hasn’t the Buddha declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected.”

Idamāyasmā ānando māgadhake paricārake ārabbha bhagavato sammukhā parikathaṁ katvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then Ānanda, after making this suggestion regarding the Magadhan devotees, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkante āyasmante ānande pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya nātikaṁ piṇḍāya pāvisi.

Soon after Ānanda had left, the Buddha robed up in the morning and, taking his bowl and robe, entered Ñātika for alms.

Nātike piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto pāde pakkhāletvā giñjakāvasathaṁ pavisitvā māgadhake paricārake ārabbha aṭṭhiṁ katvā manasikatvā sabbaṁ cetasā samannāharitvā paññatte āsane nisīdi:
He wandered for alms in Ñātika. After the meal, on his return from almsround, he washed his feet and entered the brick house. He paid heed, paid attention, and concentrated wholeheartedly on the fate of Magadhan devotees, and sat on the seat spread out, thinking,

“gatiṁ nesaṁ jānissāmi abhisamparāyaṁ, yaṅgatikā te bhavanto yaṁabhisamparāyā”ti.
“I shall know their destiny, where they are reborn in the next life.”

Addasā kho bhagavā māgadhake paricārake:
And he saw where they had been reborn.

“yaṅgatikā te bhavanto yaṁabhisamparāyā”ti.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito giñjakāvasathā nikkhamitvā vihārapacchāyāyaṁ paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat. Emerging from the brick house, he sat on the seat spread out in the shade of the porch.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

“upasantapadisso, bhante, bhagavā bhātiriva bhagavato mukhavaṇṇo vippasannattā indriyānaṁ.
“Sir, you look so serene; your face seems to shine owing to the clarity of your faculties.

Santena nūnajja, bhante, bhagavā vihārena vihāsī”ti?

Have you been abiding in a peaceful meditation today, sir?”

“Yadeva kho me tvaṁ, ānanda, māgadhake paricārake ārabbha sammukhā parikathaṁ katvā uṭṭhāyāsanā pakkanto, tadevāhaṁ nātike piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto pāde pakkhāletvā giñjakāvasathaṁ pavisitvā māgadhake paricārake ārabbha aṭṭhiṁ katvā manasikatvā sabbaṁ cetasā samannāharitvā paññatte āsane nisīdiṁ:
The Buddha then recounted what had happened since speaking to Ānanda, revealing that he had seen the destiny of the Magadhan devotees. He continued:

‘gatiṁ nesaṁ jānissāmi abhisamparāyaṁ, yaṅgatikā te bhavanto yaṁabhisamparāyā’ti.
Addasaṁ kho ahaṁ, ānanda, māgadhake paricārake ‘yaṅgatikā te bhavanto yaṁabhisamparāyā’ti.

3. Janavasabhayakkha

3. Janavasabha the Spirit

Atha kho, ānanda, antarahito yakkho saddamanussāvesi:
“Then, Ānanda an invisible spirit called out:

‘janavasabho ahaṁ, bhagavā;
‘I am Janavasabha, Blessed One!

janavasabho ahaṁ, sugatā’ti.
I am Janavasabha, Holy One!’

Abhijānāsi no tvaṁ, ānanda, ito pubbe evarūpaṁ nāmadheyyaṁ sutaṁ yadidaṁ janavasabho”ti?

Ānanda, do you recall having previously heard such a name as Janavasabha?”

“Na kho ahaṁ, bhante, abhijānāmi ito pubbe evarūpaṁ nāmadheyyaṁ sutaṁ yadidaṁ janavasabhoti, api ca me, bhante, lomāni haṭṭhāni ‘janavasabho’ti nāmadheyyaṁ sutvā.
“No, sir. But when I heard the word, I got goosebumps!

Tassa mayhaṁ, bhante, etadahosi:
I thought,

‘na hi nūna so orako yakkho bhavissati yadidaṁ evarūpaṁ nāmadheyyaṁ supaññattaṁ yadidaṁ janavasabho’”ti.
‘This must be no ordinary spirit to bear such an exalted name as Janavasabha.’”

“Anantarā kho, ānanda, saddapātubhāvā uḷāravaṇṇo me yakkho sammukhe pāturahosi.
“After making himself heard while invisible, Ānanda, a very beautiful spirit appeared in front of me.

Dutiyakampi saddamanussāvesi:
And for a second time he called out:

‘bimbisāro ahaṁ, bhagavā;
‘I am Bimbisāra, Blessed One!

bimbisāro ahaṁ, sugatāti.
I am Bimbisāra, Holy One!

Idaṁ sattamaṁ kho ahaṁ, bhante, vessavaṇassa mahārājassa sahabyataṁ upapajjāmi, so tato cuto manussarājā bhavituṁ pahomi.
This is the seventh time I have been reborn in the company of the Great King Vessavaṇa. After passing away from there, I am now able to become a king of non-humans.

Ito satta tato satta,

saṁsārāni catuddasa;
Nivāsamabhijānāmi,
yattha me vusitaṁ pure.

Seven from here, seven from there—
fourteen transmigrations in all.
That's how many past lives
I can recollect.

Dīgharattaṁ kho ahaṁ, bhante, avinipāto avinipātaṁ sañjānāmi, āsā ca pana me santiṭṭhati sakadāgāmitāyā'"ti.
For a long time I've known that I won't be reborn in the underworld, but that I still hope to become a once-returner.'

"Acchariyamidaṁ āyasmato janavasabhassa yakkhassa, abbhutamidaṁ āyasmato janavasabhassa yakkhassa.
'It's incredible and amazing that you, the venerable spirit Janavasabha, should say:

'Dīgharattaṁ kho ahaṁ, bhante, avinipāto avinipātaṁ sañjānāmī'ti ca vadesi, 'āsā ca pana me santiṭṭhati sakadāgāmitāyā'ti ca vadesi, kutonidānaṁ panāyasmā janavasabho yakkho evarūpaṁ uḷāraṁ visesādhigamaṁ sañjānātī"ti?
"For a long time I've been aware that I won't be reborn in the underworld" and also "But I still hope to become a once-returner." But from what source do you know that you've achieved such a high distinction?'

"'Na aññatra, bhagavā, tava sāsanā, na aññatra, sugata, tava sāsanā;
'None other than the Blessed One's instruction! None other than the Holy One's instruction!

yadagge ahaṁ, bhante, bhagavati ekantikato abhippasanno, tadagge ahaṁ, bhante, dīgharattaṁ avinipāto avinipātaṁ sañjānāmi, āsā ca pana me santiṭṭhati sakadāgāmitāya.
From the day I had absolute devotion to the Buddha I have known that I won't be reborn in the underworld, but that I still hope to become a once-

returner.

Idhāhaṁ, bhante, vessavaṇena mahārājena pesito virūḷhakassa mahārājassa santike kenacideva karaṇīyena addasaṁ bhagavantaṁ antarāmagge giñjakāvasathaṁ pavisitvā māgadhake paricārake ārabbha aṭṭhiṁ katvā manasikatvā sabbaṁ cetasā samannāharitvā nisinnaṁ:
Just now, sir, I had been sent out by the great king Vessavaṇa to the great king Virūḷhaka's presence on some business, and on the way I saw the Buddha giving his attention to the fate of the Magadhan devotees.

"gatiṁ nesaṁ jānissāmi abhisamparāyaṁ, yaṅgatikā te bhavanto yaṁabhisamparāyā"ti.
Anacchariyaṁ kho panetaṁ, bhante, yaṁ vessavaṇassa mahārājassa tassaṁ parisāyaṁ bhāsato sammukhā sutaṁ sammukhā paṭiggahitaṁ:
But it comes as no surprise that I have heard and learned the fate of the Magadhan devotees in the presence of the great king Vessavaṇa as he was speaking to his assembly.

"yaṅgatikā te bhavanto yaṁabhisamparāyā"ti.
Tassa mayhaṁ, bhante, etadahosi:
It occurred to me,

"bhagavantañca dakkhāmi, idañca bhagavato ārocessāmī"ti.
"I shall see the Buddha and inform him of this."

Ime kho me, bhante, dvepaccayā bhagavantaṁ dassanāya upasaṅkamituṁ.
These are the two reasons I've come to see the Buddha.

4. Devasabhā

4. The Council of the Gods

Purimāni, bhante, divasāni purimatarāni tadahuposathe pannarase vassūpanāyikāya puṇṇāya puṇṇamāya rattiyā kevalakappā ca devā

tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā.
Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the entry to the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice.

Mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti.
A large assembly of gods was sitting all around, and the Four Great Kings were seated at the four quarters.

Puratthimāya disāya dhataraṭṭho mahārājā pacchimābhimukho nisinno hoti deve purakkhatvā;
The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods.

dakkhiṇāya disāya virūḷhako mahārājā uttarābhimukho nisinno hoti deve purakkhatvā;
The Great King Virūḷhaka was seated to the south, facing north, in front of his gods.

pacchimāya disāya virūpakkho mahārājā puratthābhimukho nisinno hoti deve purakkhatvā;
The Great King Virūpakkha was seated to the west, facing east, in front of his gods.

uttarāya disāya vessavaṇo mahārājā dakkhiṇābhimukho nisinno hoti deve purakkhatvā.
The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.

Yadā, bhante, kevalakappā ca devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā, mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti. Idaṁ nesaṁ hoti āsanasmiṁ;
When the gods of the Thirty-Three have a gathering like this, that is how they are seated.

atha pacchā amhākaṁ āsanaṁ hoti.
After that come our seats.

Ye te, bhante, devā bhagavati brahmacariyaṁ caritvā adhunūpapannā tāvatiṁsakāyaṁ, te aññe deve atirocanti vaṇṇena ceva yasasā ca.
Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshone the other gods in beauty and glory.

Tena sudaṁ, bhante, devā tāvatiṁsā attamanā honti pamuditā pītisomanassajātā:
The gods of the Thirty-Three became uplifted and overjoyed at that, full of rapture and happiness, saying,

“dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā”ti.
“The heavenly hosts swell, while the demon hosts dwindle!”

Atha kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā imāhi gāthāhi anumodi:
Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

“Modanti vata bho devā,
tāvatiṁsā sahindakā;
Tathāgataṁ namassantā,
dhammassa ca sudhammataṁ.

“The gods rejoice—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;

Nave deve ca passantā,
vaṇṇavante yasassine;
Sugatasmiṁ brahmacariyaṁ,
caritvāna idhāgate.

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

Te aññe atirocanti,
vaṇṇena yasasāyunā;
Sāvakā bhūripaññassa,
visesūpagatā idha.

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Idaṁ disvāna nandanti,
tāvatiṁsā sahindakā;
Tathāgataṁ namassantā,
dhammassa ca sudhammatan”ti.

Seeing this, they delight—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching.”

Tena sudaṁ, bhante, devā tāvatiṁsā bhiyyoso mattāya attamanā honti pamuditā pītisomanassajātā
The gods of the Thirty-Three became even more uplifted and overjoyed at that, saying:

“dibbā vata, bho, kāyā paripūrenti, hāyanti asurakāyā”ti.
“The heavenly hosts swell, while the demon hosts dwindle!”

Atha kho, bhante, yenatthena devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā, taṁ atthaṁ cintayitvā taṁ atthaṁ mantayitvā vuttavacanāpi taṁ cattāro mahārājāno tasmiṁ atthe honti. Paccānusiṭṭhavacanāpi taṁ cattāro mahārājāno tasmiṁ atthe honti,
Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject.

sakesu sakesu āsanesu ṭhitā avipakkantā.
And each stood at his own seat without departing.

Te vuttavākyā rājāno,
paṭiggayhānusāsaniṁ;
Vippasannamanā santā,
aṭṭhaṁsu samhi āsaneti.

The Kings were instructed,
and heeded good advice.
With clear and peaceful minds,
they stood by their own seats.

Atha kho, bhante, uttarāya disāya uḷāro āloko sañjāyi, obhāso pāturahosi atikkammeva devānaṁ devānubhāvaṁ.
Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods.

Atha kho, bhante, sakko devānamindo deve tāvatiṁse āmantesi:
Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

“yathā kho, mārisā, nimittāni dissanti, uḷāro āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati. Brahmuno hetaṁ pubbanimittaṁ pātubhāvāya yadidaṁ āloko sañjāyati obhāso pātubhavatī”ti.
“As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.”

Yathā nimittā dissanti,
brahmā pātubhavissati;
Brahmuno hetaṁ nimittaṁ,
obhāso vipulo mahāti.

As indicated by the signs,
Brahmā will appear.
For this is the sign of Brahmā:
a light vast and great.

5. Sanaṅkumārakathā

5. On Sanaṅkumāra

Atha kho, bhante, devā tāvatiṁsā yathāsakesu āsanesu nisīdiṁsu:
Then the gods of the Thirty-Three sat in their own seats, saying,

“obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā”ti.
“We shall find out what has caused that light, and only when we have realized it shall we go to it.”

Cattāropi mahārājāno yathāsakesu āsanesu nisīdiṁsu:
And the Four Great Kings did likewise.

“obhāsametaṁ ñassāma yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā”ti.

Idaṁ sutvā devā tāvatiṁsā ekaggā samāpajjiṁsu:

Hearing that, the gods of the Thirty-Three agreed in unison,

“obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā”ti.
“We shall find out what has caused that light, and only when we have realized it shall we go to it.”

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, oḷārikaṁ attabhāvaṁ abhinimminitvā pātubhavati.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form.

Yo kho pana, bhante, brahmuno pakativaṇṇo anabhisambhavanīyo so devānaṁ tāvatiṁsānaṁ cakkhupathasmiṁ.
For the gods of the Thirty-Three aren’t able to see a Brahmā’s normal appearance.

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory,

Seyyathāpi, bhante, sovaṇṇo viggaho mānusaṁ viggahaṁ atirocati;
as a golden statue outshines the human form.

evameva kho, bhante, yadā brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, na tassaṁ parisāyaṁ koci devo abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat.

Sabbeva tuṇhībhūtā pañjalikā pallaṅkena nisīdanti:
They all sit silently on their couches with their joined palms raised, thinking,

“yassadāni devassa pallaṅkaṁ icchissati brahmā sanaṅkumāro, tassa devassa pallaṅke nisīdissatī”ti.
“Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses.”

Yassa kho pana, bhante, devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṁ so labhati devo vedapaṭilābhaṁ; uḷāraṁ so labhati devo somanassapaṭilābhaṁ.
And the god on whose couch Brahmā sits is overjoyed and brimming with happiness,

Seyyathāpi, bhante, rājā khattiyo muddhāvasitto adhunābhisitto rajjena, uḷāraṁ so labhati vedapaṭilābhaṁ, uḷāraṁ so labhati somanassapaṭilābhaṁ;
like a king on the day of his coronation.

evameva kho, bhante, yassa devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṁ so labhati devo vedapaṭilābhaṁ, uḷāraṁ so labhati devo somanassapaṭilābhaṁ.

Atha, bhante, brahmā sanaṅkumāro oḷārikaṁ attabhāvaṁ abhinimminitvā kumāravaṇṇī hutvā pañcasikho devānaṁ tāvatiṁsānaṁ pāturahosi.
Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three.

So vehāsaṁ abbhuggantvā ākāse antalikkhe pallaṅkena nisīdi.
Rising into the air, he sat cross-legged in the sky,

Seyyathāpi, bhante, balavā puriso supaccatthate vā pallaṅke same vā bhūmibhāge pallaṅkena nisīdeyya;
like a strong man might sit cross-legged on a well-appointed couch or on level ground.

evameva kho, bhante, brahmā sanaṅkumāro vehāsaṁ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā imāhi gāthāhi anumodi:

Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:

“Modanti vata bho devā,
tāvatiṁsā sahindakā;
Tathāgataṁ namassantā,
dhammassa ca sudhammataṁ.

“The gods rejoice—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;
Nave deve ca passantā,
vaṇṇavante yasassine;
Sugatasmiṁ brahmacariyaṁ,
caritvāna idhāgate.

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

Te aññe atirocanti,
vaṇṇena yasasāyunā;
Sāvakā bhūripaññassa,
visesūpagatā idha.

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Idaṁ disvāna nandanti,
tāvatiṁsā sahindakā;
Tathāgataṁ namassantā,
dhammassa ca sudhammatan”ti.

Seeing this, they delight—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching!”

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha;
That is the topic on which Brahmā Sanaṅkumāra spoke.

imamatthaṁ, bhante, brahmuno sanaṅkumārassa bhāsato aṭṭhaṅgasamannāgato saro hoti vissaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisārī ca gambhīro ca ninnādī ca.
And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant.

Yathāparisaṁ kho pana, bhante, brahmā sanaṅkumāro sarena viññāpeti; na cassa bahiddhā parisāya ghoso niccharati.
He makes sure his voice is intelligible as far as the assembly goes, but it doesn’t extend outside the assembly.

Yassa kho pana, bhante, evaṁ aṭṭhaṅgasamannāgato saro hoti, so vuccati “brahmassaro”ti.
When someone has a voice like this, they’re said to have the voice of Brahmā.

Atha kho, bhante, brahmā sanaṅkumāro tettiṁse attabhāve abhinimminitvā devānaṁ tāvatiṁsānaṁ paccekapallaṅkesu pallaṅkena nisīditvā deve tāvatiṁse āmantesi:
Then Brahmā Sanaṅkumāra, having manifested thirty-three corporeal forms, sat down on the couches of each of the gods of the Thirty-Three and addressed them,

“taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāvañca so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
“What do the good gods of the Thirty-Three think about how much the Buddha has acted for the welfare and happiness of the people, out of

compassion for the world, for the benefit, welfare, and happiness of gods and humans?

Ye hi keci, bho, buddhaṁ saraṇaṁ gatā dhammaṁ saraṇaṁ gatā saṅghaṁ saraṇaṁ gatā sīlesu paripūrakārino te kāyassa bhedā paraṁ maraṇā appekacce paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjanti, appekacce nimmānaratīnaṁ devānaṁ sahabyataṁ upapajjanti, appekacce tusitānaṁ devānaṁ sahabyataṁ upapajjanti, appekacce yāmānaṁ devānaṁ sahabyataṁ upapajjanti, appekacce tāvatiṁsānaṁ devānaṁ sahabyataṁ upapajjanti, appekacce cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjanti.
For consider those who have gone for refuge to the Buddha, the teaching, and the Saṅgha, and have fulfilled their ethics. When their bodies break up, after death, some are reborn in the company of the Gods Who Control the Creations of Others, some with the Gods Who Love to Create, some with the Joyful Gods, some with the Gods of Yama, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings.

Ye sabbanihīnaṁ kāyaṁ paripūrenti, te gandhabbakāyaṁ paripūrentī”ti.
And at the very least they swell the hosts of the fairies.”

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha;
That is the topic on which Brahmā Sanaṅkumāra spoke.

imamatthaṁ, bhante, brahmuno sanaṅkumārassa bhāsato ghosoyeva devā maññanti:
And while he was speaking on that topic, each of the gods fancied,

“yvāyaṁ mama pallaṅke svāyaṁ ekova bhāsatī”ti.
“The one sitting on my couch is the only one speaking.”

Ekasmiṁ bhāsamānasmiṁ,
sabbe bhāsanti nimmitā;
Ekasmiṁ tuṇhimāsīne,
sabbe tuṇhī bhavanti te.

When one is speaking,

all the forms speak.
When one sits in silence,
they all remain silent.

Tadāsu devā maññanti,
tāvatiṁsā sahindakā;
Yvāyaṁ mama pallaṅkasmiṁ,
svāyaṁ ekova bhāsatīti.

But those gods imagine—
the Thirty-Three with their Lord—
that the one on their seat
is the only one to speak.

Atha kho, bhante, brahmā sanaṅkumāro ekattena attānaṁ upasaṁharati, ekattena attānaṁ upasaṁharitvā sakkassa devānamindassa pallaṅke pallaṅkena nisīditvā deve tāvatiṁse āmantesi:
The Brahmā Sanaṅkumāra merged into one corporeal form. Then he sat on the couch of Sakka, lord of gods, and addressed the gods of the Thirty-Three:

6. Bhāvitaiddhipāda
6. Developing the Bases of Psychic Power

“Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāva supaññattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro iddhipādā paññattā iddhipahutāya iddhivisavitāya iddhivikubbanatāya.
“What do the good gods of the Thirty-Three think about how much the four bases of psychic power have been clearly described by the Blessed One—the one who knows and sees, the perfected one, the fully awakened Buddha—for the multiplication, generation, and transformation of corporeal forms through psychic power?

Katame cattāro?
What four?

Idha bho bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

Vīriyasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to energy, and active effort.

Cittasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to mental development, and active effort.

Vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro iddhipādā paññattā iddhipahutāya iddhivisavitāya iddhivikubbanatāya.
These are the four bases of psychic power that have been clearly described by the Buddha, for the multiplication, generation, and transformation of corporeal forms through psychic power.

Ye hi keci bho atītamaddhānaṁ samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhosuṁ, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the past,

Yepi hi keci bho anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhossanti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
future,

Yepi hi keci bho etarahi samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhonti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.

or present who wield the many kinds of psychic power do so by developing and cultivating these four bases of psychic power.

Passanti no, bhonto devā tāvatiṁsā, mamapimaṁ evarūpaṁ iddhānubhāvan”ti?
Gentlemen, do you see such psychic might and power in me?”

“Evaṁ, mahābrahme”ti.
“Yes, Great Brahmā.”

“Ahampi kho bho imesaṁyeva catunnañca iddhipādānaṁ bhāvitattā bahulīkatattā evaṁ mahiddhiko evaṁmahānubhāvo”ti.
“I too became so mighty and powerful by developing and cultivating these four bases of psychic power.”

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha.
That is the topic on which Brahmā Sanaṅkumāra spoke.

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsitvā deve tāvatiṁse āmantesi:
And having spoken about that, he addressed the gods of the Thirty-Three:

7. Tividhaokāsādhigama
7. The Three Openings

“Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāvañcidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo okāsādhigamā anubuddhā sukhassādhigamāya.
“What do the good gods of the Thirty-Three think about how much the Buddha has understood the three opportunities for achieving happiness?

Katame tayo?
What three?

Idha bho ekacco saṁsaṭṭho viharati kāmehi saṁsaṭṭho akusalehi dhammehi.

First, take someone who lives mixed up with sensual pleasures and unskillful qualities.

So aparena samayena ariyadhammaṁ suṇāti, yoniso manasi karoti, dhammānudhammaṁ paṭipajjati.
After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice accordingly.

So ariyadhammassavanaṁ āgamma yonisomanasikāraṁ dhammānudhammappaṭipattiṁ asaṁsaṭṭho viharati kāmehi asaṁsaṭṭho akusalehi dhammehi.
They live aloof from sensual pleasures and unskillful qualities.

Tassa asaṁsaṭṭhassa kāmehi asaṁsaṭṭhassa akusalehi dhammehi uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.
That gives rise to pleasure, and more than pleasure, happiness,

Seyyathāpi, bho, pamudā pāmojjaṁ jāyetha;
like the joy that’s born from gladness.

evameva kho, bho, asaṁsaṭṭhassa kāmehi asaṁsaṭṭhassa akusalehi dhammehi uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.
Ayaṁ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo okāsādhigamo anubuddho sukhassādhigamāya.
This is the first opportunity for achieving happiness.

Puna caparaṁ, bho, idhekaccassa oḷārikā kāyasaṅkhārā appaṭippassaddhā honti, oḷārikā vacīsaṅkhārā appaṭippassaddhā honti, oḷārikā cittasaṅkhārā appaṭippassaddhā honti.
Next, take someone whose coarse physical, verbal, and mental processes have not died down.

So aparena samayena ariyadhammaṁ suṇāti, yoniso manasi karoti, dhammānudhammaṁ paṭipajjati.
After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice accordingly.

Tassa ariyadhammassavanaṁ āgamma yonisomanasikāraṁ dhammānudhammappaṭipattiṁ oḷārikā kāyasaṅkhārā paṭippassambhanti, oḷārikā vacīsaṅkhārā paṭippassambhanti, oḷārikā cittasaṅkhārā paṭippassambhanti.
Their coarse physical, verbal, and mental processes die down.

Tassa oḷārikānaṁ kāyasaṅkhārānaṁ paṭippassaddhiyā oḷārikānaṁ vacīsaṅkhārānaṁ paṭippassaddhiyā oḷārikānaṁ cittasaṅkhārānaṁ paṭippassaddhiyā uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.
That gives rise to pleasure, and more than pleasure, happiness,

Seyyathāpi, bho, pamudā pāmojjaṁ jāyetha;
like the joy that's born from gladness.

evameva kho bho oḷārikānaṁ kāyasaṅkhārānaṁ paṭippassaddhiyā oḷārikānaṁ vacīsaṅkhārānaṁ paṭippassaddhiyā oḷārikānaṁ cittasaṅkhārānaṁ paṭippassaddhiyā uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.
Ayaṁ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo okāsādhigamo anubuddho sukhassādhigamāya.
This is the second opportunity for achieving happiness.

Puna caparaṁ, bho, idhekacco 'idaṁ kusalan'ti yathābhūtaṁ nappajānāti, 'idaṁ akusalan'ti yathābhūtaṁ nappajānāti.
Next, take someone who doesn't truly understand what is skillful and what is unskillful,

'Idaṁ sāvajjaṁ idaṁ anavajjaṁ, idaṁ sevitabbaṁ idaṁ na sevitabbaṁ, idaṁ hīnaṁ idaṁ paṇītaṁ, idaṁ kaṇhasukkasappaṭibhāgan'ti yathābhūtaṁ nappajānāti.
what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright.

So aparena samayena ariyadhammaṁ suṇāti, yoniso manasi karoti, dhammānudhammaṁ paṭipajjati.

After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice accordingly.

So ariyadhammassavanaṁ āgamma yonisomanasikāraṁ dhammānudhammappaṭipattiṁ, ‘idaṁ kusalan’ti yathābhūtaṁ pajānāti, ‘idaṁ akusalan’ti yathābhūtaṁ pajānāti.
They truly understand what is skillful and what is unskillful, and so on.

‘Idaṁ sāvajjaṁ idaṁ anavajjaṁ, idaṁ sevitabbaṁ idaṁ na sevitabbaṁ, idaṁ hīnaṁ idaṁ paṇītaṁ, idaṁ kaṇhasukkasappaṭibhāgan’ti yathābhūtaṁ pajānāti.
Tassa evaṁ jānato evaṁ passato avijjā pahīyati, vijjā uppajjati.
Knowing and seeing like this, ignorance is given up and knowledge arises.

Tassa avijjāvirāgā vijjuppādā uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.
That gives rise to pleasure, and more than pleasure, happiness,

Seyyathāpi, bho, pamudā pāmojjaṁ jāyetha;
like the joy that’s born from gladness.

evameva kho, bho, avijjāvirāgā vijjuppādā uppajjati sukhaṁ, sukhā bhiyyo somanassaṁ.
Ayaṁ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo okāsādhigamo anubuddho sukhassādhigamāya.
This is the third opportunity for achieving happiness.

Ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo okāsādhigamā anubuddhā sukhassādhigamāyā”ti.
These are the three opportunities for achieving happiness that have been understood by the Buddha.”

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha,
That is the topic on which Brahmā Sanaṅkumāra spoke.

imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsitvā deve tāvatiṁse āmantesi:

And having spoken about that, he addressed the gods of the Thirty-Three:

8. Catusatipaṭṭhāna
8. Mindfulness Meditation

“Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāva supaññattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro satipaṭṭhānā paññattā kusalassādhigamāya.
“What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the four kinds of mindfulness meditation for achieving what is skillful?

Katame cattāro?
What four?

Idha, bho, bhikkhu ajjhattaṁ kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṁ kāye kāyānupassī viharanto tattha sammā samādhiyati, sammā vippasīdati.
As they meditate in this way, they become rightly immersed in that, and rightly serene.

So tattha sammā samāhito sammā vippasanno bahiddhā parakāye ñāṇadassanaṁ abhinibbatteti.
Then they give rise to knowledge and vision of other people’s bodies externally.

Ajjhattaṁ vedanāsu vedanānupassī viharati …pe…
They meditate observing an aspect of feelings internally …

bahiddhā paravedanāsu ñāṇadassanaṁ abhinibbatteti.
Then they give rise to knowledge and vision of other people’s feelings externally.

Ajjhattaṁ citte cittānupassī viharati …pe…
They meditate observing an aspect of the mind internally …

bahiddhā paracitte ñāṇadassanaṁ abhinibbatteti.
Then they give rise to knowledge and vision of other people's minds externally.

Ajjhattaṁ dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles internally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṁ dhammesu dhammānupassī viharanto tattha sammā samādhiyati, sammā vippasīdati.
As they meditate in this way, they become rightly immersed in that, and rightly serene.

So tattha sammā samāhito sammā vippasanno bahiddhā paradhammesu ñāṇadassanaṁ abhinibbatteti.
Then they give rise to knowledge and vision of other people's principles externally.

Ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro satipaṭṭhānā paññattā kusalassādhigamāyā"ti.
These are the four kinds of mindfulness meditation that the Buddha has clearly described for achieving what is skillful."

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha.
That is the topic on which Brahmā Sanaṅkumāra spoke.

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsitvā deve tāvatiṁse āmantesi:
And having spoken about that, he addressed the gods of the Thirty-Three:

9. Sattasamādhiparikkhāra
9. Seven Prerequisites of Immersion

“Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāva supaññattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta samādhiparikkhārā sammāsamādhissa paribhāvanāya sammāsamādhissa pāripūriyā.
“What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the seven prerequisites of immersion for the development and fulfillment of right immersion?

Katame satta?
What seven?

Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati.
Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Yā kho, bho, imehi sattahaṅgehi cittassa ekaggatā parikkhatā, ayaṁ vuccati, bho, ariyo sammāsamādhi saupaniso itipi saparikkhāro itipi.
Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.

Sammādiṭṭhissa, bho, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti. Sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṁ pahoti, sammāñāṇassa sammāvimutti pahoti.
Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

Yañhi taṁ, bho, sammā vadamāno vadeyya:
If anything should be rightly described as

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi apārutā amatassa dvārā’ti idameva taṁ sammā vadamāno vadeyya.
‘a teaching that’s well explained by the Buddha, apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves; and the doors to the deathless are flung open,’ it’s this.

Svākkhāto hi, bho, bhagavatā dhammo sandiṭṭhiko, akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi apārutā amatassa dvārā.
For the teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves—and the doors of the deathless are flung open.

Ye hi keci, bho, buddhe aveccappasādena samannāgatā, dhamme aveccappasādena samannāgatā, saṅghe aveccappasādena samannāgatā, ariyakantehi sīlehi samannāgatā, ye cime opapātikā dhammavinītā sātirekāni catuvīsatisatasahassāni māgadhakā paricārakā abbhatītā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
Whoever has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethical conduct loved by the noble ones; and whoever is spontaneously reborn, and is trained in the teaching; in excess of 2,400,000 such Magadhan devotees have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, bound for awakening.

Atthi cevettha sakadāgāmino.
And there are once-returners here, too.

Atthāyaṁ itarā pajā,
puññābhāgāti me mano;
Saṅkhātuṁ nopi sakkomi,
musāvādassa ottappan”ti.

And as for other people
who I think have shared in merit—
I couldn't even number them,
for fear of speaking falsely."

Imamatthaṁ, bhante, brahmā sanaṅkumāro bhāsittha, imamatthaṁ, bhante, brahmuno sanaṅkumārassa bhāsato vessavaṇassa mahārājassa evaṁ cetaso parivitakko udapādi:
That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, this thought came to the great king Vessavaṇa,

"acchariyaṁ vata bho, abbhutaṁ vata bho, evarūpopi nāma uḷāro satthā bhavissati, evarūpaṁ uḷāraṁ dhammakkhānaṁ, evarūpā uḷārā visesādhigamā paññāyissantī"ti.
"It's incredible, it's amazing! That there should be such a magnificent Teacher, and such a magnificent exposition of the teaching! And that such achievements of high distinction should be made known!"

Atha, bhante, brahmā sanaṅkumāro vessavaṇassa mahārājassa cetasā cetoparivitakkamaññāya vessavaṇaṁ mahārājānaṁ etadavoca:
And then Brahmā Sanaṅkumāra, knowing what the great king Vessavaṇa was thinking, said to him,

"taṁ kiṁ maññati bhavaṁ vessavaṇo mahārājā atītampi addhānaṁ evarūpo uḷāro satthā ahosi, evarūpaṁ uḷāraṁ dhammakkhānaṁ, evarūpā uḷārā visesādhigamā paññāyiṁsu.
"What does Great King Vessavaṇa think? In the past, too, there was such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction were made known!

Anāgatampi addhānaṁ evarūpo uḷāro satthā bhavissati, evarūpaṁ uḷāraṁ dhammakkhānaṁ, evarūpā uḷārā visesādhigamā paññāyissantī"ti.
In the future, too, there will be such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction will be made known!"

Imamatthaṁ, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ abhāsi, imamatthaṁ vessavaṇo mahārājā brahmuno sanaṅkumārassa devānaṁ tāvatiṁsānaṁ bhāsato sammukhā sutaṁ sammukhā paṭiggahitaṁ sayaṁ parisāyaṁ ārocesi'".
That, sir, is the topic on which Brahmā Sanaṅkumāra spoke to the gods of the Thirty-Three. And the great king Vessavaṇa, having heard and learned it in the presence of Brahmā as he was speaking on that topic, informed his own assembly.'"

Imamatthaṁ janavasabho yakkho vessavaṇassa mahārājassa sayaṁ parisāyaṁ bhāsato sammukhā sutaṁ sammukhā paṭiggahitaṁ bhagavato ārocesi.
And the spirit Janavasabha, having heard and learned it in the presence of the great king Vessavaṇa as he was speaking on that topic to his own assembly, informed the Buddha.

Imamatthaṁ bhagavā janavasabhassa yakkhassa sammukhā sutvā sammukhā paṭiggahetvā sāmañca abhiññāya āyasmato ānandassa ārocesi, imamatthamāyasmā ānando bhagavato sammukhā sutvā sammukhā paṭiggahetvā ārocesi bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
And the Buddha, having heard and learned it in the presence of the spirit Janavasabha, and also from his own direct knowledge, informed Venerable Ānanda. And Venerable Ānanda, having heard and learned it in the presence of the Buddha, informed the monks, nuns, laymen, and laywomen.

Tayidaṁ brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitanti.
And that's how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Janavasabhasuttaṁ niṭṭhitaṁ pañcamaṁ.

19 Mahāgovindasutta:
The Great Steward

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho pañcasikho gandhabbaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ gijjhakūṭaṁ pabbataṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho pañcasikho gandhabbaputto bhagavantaṁ etadavoca:
Then, late at night, the fairy Pañcasikha, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and said to him,

"yaṁ kho me, bhante, devānaṁ tāvatiṁsānaṁ sammukhā sutaṁ sammukhā paṭiggahitaṁ, ārocemi taṁ bhagavato"ti.
"Sir, I would tell you of what I heard and learned directly from the gods of the Thirty-Three."

"Ārocehi me tvaṁ, pañcasikhā"ti bhagavā avoca.
"Tell me, Pañcasikha," said the Buddha.

1. Devasabhā
1. The Council of the Gods

"Purimāni, bhante, divasāni purimatarāni tadahuposathe pannarase pavāraṇāya puṇṇāya

puṇṇamāya rattiyā kevalakappā ca devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā;
“Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the invitation to admonish held at the end of the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice.

mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti;
A large assembly of gods was sitting all around, and the Four Great Kings were seated at the four quarters.

puratthimāya disāya dhataraṭṭho mahārājā pacchimābhimukho nisinno hoti deve purakkhatvā;
The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods.

dakkhiṇāya disāya virūḷhako mahārājā uttarābhimukho nisinno hoti deve purakkhatvā;
The Great King Virūḷhaka was seated to the south, facing north, in front of his gods.

pacchimāya disāya virūpakkho mahārājā puratthābhimukho nisinno hoti deve purakkhatvā;
The Great King Virūpakkha was seated to the west, facing east, in front of his gods.

uttarāya disāya vessavaṇo mahārājā dakkhiṇābhimukho nisinno hoti deve purakkhatvā.

The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.

Yadā, bhante, kevalakappā ca devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā, mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti, idaṁ nesaṁ hoti āsanasmiṁ;
When the gods of the Thirty-Three have a gathering like this, that is how they are seated.

atha pacchā amhākaṁ āsanaṁ hoti.
After that come our seats.

Ye te, bhante, devā bhagavati brahmacariyaṁ caritvā adhunūpapannā tāvatiṁsakāyaṁ, te aññe deve atirocanti vaṇṇena ceva yasasā ca.
Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshine the other gods in beauty and glory.

Tena sudaṁ, bhante, devā tāvatiṁsā attamanā honti pamuditā pītisomanassajātā;
The gods of the Thirty-Three became uplifted and overjoyed at that, full of rapture and happiness, saying,

‘dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā’ti.
‘The heavenly hosts swell, while the demon hosts dwindle!’

Atha kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā imāhi gāthāhi anumodi:
Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

‘Modanti vata bho devā,
tāvatiṁsā sahindakā;
Tathāgataṁ namassantā,
dhammassa ca sudhammataṁ.

‘The gods rejoice—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;
Nave deve ca passantā,
vaṇṇavante yasassine;
Sugatasmiṁ brahmacariyaṁ,
caritvāna idhāgate.

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

Te aññe atirocanti,
vaṇṇena yasasāyunā;
Sāvakā bhūripaññassa,
visesūpagatā idha.

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Idaṁ disvāna nandanti,
tāvatiṁsā sahindakā;
Tathāgataṁ namassantā,
dhammassa ca sudhammatan’ti.

Seeing this, they delight—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching!’

Tena sudaṁ, bhante, devā tāvatiṁsā bhiyyoso mattāya attamanā honti pamuditā pītisomanassajātā;

The gods of the Thirty-Three became even more uplifted and overjoyed at that, full of rapture and happiness, saying,

‘dibbā vata bho, kāyā paripūrenti, hāyanti asurakāyā’ti.
‘The heavenly hosts swell, while the demon hosts dwindle!’

2. Aṭṭhayathābhuccavaṇṇa

2. Eight Genuine Praises

Atha kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā deve tāvatiṁse āmantesi:
Seeing the joy of those gods, Sakka, lord of gods, addressed them,

‘iccheyyātha no tumhe, mārisā, tassa bhagavato aṭṭha yathābhucce vaṇṇe sotun’ti?
‘Gentlemen, would you like to hear eight genuine praises of the Buddha?’

‘Icchāma mayaṁ, mārisa, tassa bhagavato aṭṭha yathābhucce vaṇṇe sotun’ti.
‘Indeed we would, sir.’

Atha kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi:
Then Sakka proffered these eight genuine praises of the Buddha:

‘Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā?
‘What do the good gods of the Thirty-Three think

Yāvañca so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
about how much the Buddha has acted for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans?

Evaṁ bahujanahitāya paṭipannaṁ bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.
I don't see any Teacher, past or present, who has such compassion for the world, apart from the Buddha.

Svākkhāto kho pana tena bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi.
Also, the Buddha has explained the teaching well—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Evaṁ opaneyyikassa dhammassa desetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.
I don't see any Teacher, past or present, who explains such a relevant teaching, apart from the Buddha.

"Idaṁ kusalan"ti kho pana tena bhagavatā supaññattaṁ, "idaṁ akusalan"ti supaññattaṁ.
Also, the Buddha has clearly described what is skillful and what is unskillful,

"Idaṁ sāvajjaṁ idaṁ anavajjaṁ, idaṁ sevitabbaṁ idaṁ na sevitabbaṁ, idaṁ hīnaṁ idaṁ paṇītaṁ, idaṁ kaṇhasukkasappaṭibhāgan"ti supaññattaṁ.
what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright.

Evaṁ kusalākusalasāvajjānavajjasevitabbāsevitabbahīnapaṇītakaṇhasukkas appaṭibhāgānaṁ dhammānaṁ paññāpetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.
I don't see any Teacher, past or present, who so clearly describes all these things, apart from the Buddha.

Supaññattā kho pana tena bhagavatā sāvakānaṁ nibbānagāminī paṭipadā, saṁsandati nibbānañca paṭipadā ca.
Also, the Buddha has clearly described the practice that leads to extinguishment for his disciples. And extinguishment and the practice come together,

Seyyathāpi nāma gaṅgodakaṁ yamunodakena saṁsandati sameti;
as the waters of the Ganges come together and converge with the waters of the Yamuna.

evameva supaññattā tena bhagavatā sāvakānaṁ nibbānagāminī paṭipadā, saṁsandati nibbānañca paṭipadā ca.
Evaṁ nibbānagāminiyā paṭipadāya paññāpetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.
I don't see any Teacher, past or present, who so clearly describes the practice that leads to extinguishment for his disciples, apart from the Buddha.

Abhinipphanno kho pana tassa bhagavato lābho abhinipphanno siloko, yāva maññe khattiyā sampiyāyamānarūpā viharanti, vigatamado kho pana so bhagavā āhāraṁ āhāreti.
Also, possessions and popularity have accrued to the Buddha, so much that you'd think it would thrill even the aristocrats. But he takes his food free of vanity.

Evaṁ vigatamadaṁ āhāraṁ āharayamānaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.

I don’t see any Teacher, past or present, who takes their food so free of vanity, apart from the Buddha.

Laddhasahāyo kho pana so bhagavā sekhānañceva paṭipannānaṁ khīṇāsavānañca vusitavataṁ.
Also, the Buddha has gained companions, both trainees who are practicing, and those with defilements ended who have completed their journey.

Te bhagavā apanujja ekārāmataṁ anuyutto viharati.
The Buddha is committed to the joy of solitude, but doesn’t send them away.

Evaṁ ekārāmataṁ anuyuttaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.
I don’t see any Teacher, past or present, so committed to the joy of solitude, apart from the Buddha.

Yathāvādī kho pana so bhagavā tathākārī, yathākārī tathāvādī, iti yathāvādī tathākārī, yathākārī tathāvādī.
Also, the Buddha does as he says, and says as he does, thus: he does as he says, and says as he does.

Evaṁ dhammānudhammappaṭipannaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.
I don’t see any Teacher, past or present, who so practices in line with the teaching, apart from the Buddha.

Tiṇṇavicikiccho kho pana so bhagavā vigatakathaṅkatho pariyositasaṅkappo ajjhāsayaṁ ādibrahmacariyaṁ.
Also, the Buddha has gone beyond doubt and got rid of indecision. He has achieved all he wished for regarding the fundamental purpose of the spiritual life.

Evaṁ tiṇṇavicikicchaṁ vigatakathaṅkathaṁ pariyositasaṅkappaṁ ajjhāsayaṁ ādibrahmacariyaṁ imināpaṅgena samannāgataṁ

satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā'ti.
I don't see any Teacher, past or present, who has achieved these things, apart from the Buddha.'

Ime kho, bhante, sakko devānamindo devānaṁ tāvatiṁsānaṁ bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi.
These are the eight genuine praises of the Buddha proffered by Sakka.

Tena sudaṁ, bhante, devā tāvatiṁsā bhiyyoso mattāya attamanā honti pamuditā pītisomanassajātā bhagavato aṭṭha yathābhucce vaṇṇe sutvā.
Hearing them, the gods of the Thirty-Three became even more uplifted and overjoyed.

Tatra, bhante, ekacce devā evamāhaṁsu:
Then some gods thought,

'aho vata, mārisā, cattāro sammāsambuddhā loke uppajjeyyuṁ dhammañca deseyyuṁ yathariva bhagavā.
'If only four fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One!

Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan'ti.
That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!'

Ekacce devā evamāhaṁsu:
Other gods thought,

'tiṭṭhantu, mārisā, cattāro sammāsambuddhā, aho vata, mārisā, tayo sammāsambuddhā loke uppajjeyyuṁ dhammañca deseyyuṁ yathariva bhagavā.
'Let alone four fully awakened Buddhas; if only three fully awakened Buddhas,

Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
Ekacce devā evamāhaṁsu:
‘tiṭṭhantu, mārisā, tayo sammāsambuddhā, aho vata, mārisā, dve sammāsambuddhā loke uppajjeyyuṁ dhammañca deseyyuṁ yathariva bhagavā.
or two fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One!

Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!’

Evaṁ vutte, bhante, sakko devānamindo deve tāvatiṁse etadavoca:
When they said this, Sakka said,

‘aṭṭhānaṁ kho etaṁ, mārisā, anavakāso, yaṁ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṁ acarimaṁ uppajjeyyuṁ, netaṁ ṭhānaṁ vijjati.
‘It’s impossible, gentlemen, for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.

Aho vata, mārisā, so bhagavā appābādho appātaṅko ciraṁ dīghamaddhānaṁ tiṭṭheyya.
May that Blessed One be healthy and well, and remain with us for a long time!

Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!’

Atha kho, bhante, yenatthena devā tāvatiṁsā sudhammāyaṁ sabhāyaṁ sannisinnā honti sannipatitā, taṁ atthaṁ cintayitvā taṁ

atthaṁ mantayitvā vuttavacanāpi taṁ cattāro mahārājāno tasmiṁ atthe honti.
Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject.

Paccānusiṭṭhavacanāpi taṁ cattāro mahārājāno tasmiṁ atthe honti, sakesu sakesu āsanesu ṭhitā avipakkantā.
And each stood at their own seat without departing.

Te vuttavākyā rājāno,
paṭiggayhānusāsaniṁ;
Vippasannamanā santā,
aṭṭhaṁsu samhi āsaneti.

The Kings were instructed,
and heeded good advice.
With clear and peaceful minds,
they stood by their own seats.

Atha kho, bhante, uttarāya disāya uḷāro āloko sañjāyi, obhāso pāturahosi atikkammeva devānaṁ devānubhāvaṁ.
Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods.

Atha kho, bhante, sakko devānamindo deve tāvatiṁse āmantesi:
Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘yathā kho, mārisā, nimittāni dissanti, uḷāro āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati;
‘As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.’

brahmuno hetaṁ pubbanimittaṁ pātubhāvāya, yadidaṁ āloko sañjāyati obhāso pātubhavatīti.

Yathā nimittā dissanti,

brahmā pātubhavissati;
Brahmuno hetaṁ nimittaṁ,
obhāso vipulo mahā’ti.

As indicated by the signs,
Brahmā will appear.
For this is the sign of Brahmā:
a light vast and great.

3. Sanaṅkumārakathā

3. On Sanaṅkumāra

Atha kho, bhante, devā tāvatiṁsā yathāsakesu āsanesu nisīdiṁsu:
Then the gods of the Thirty-Three sat in their own seats, saying,

‘obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā’ti.
‘We shall find out what has caused that light, and only when we have realized it shall we go to it.’

Cattāropi mahārājāno yathāsakesu āsanesu nisīdiṁsu:
And the Four Great Kings did likewise.

‘obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā’ti.
Idaṁ sutvā devā tāvatiṁsā ekaggā samāpajjiṁsu:

Hearing that, the gods of the Thirty-Three agreed in unison,

‘obhāsametaṁ ñassāma, yaṁvipāko bhavissati, sacchikatvāva naṁ gamissāmā’ti.
‘We shall find out what has caused that light, and only when we have realized it shall we go to it.’

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, oḷārikaṁ attabhāvaṁ abhinimminitvā pātubhavati.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form,

Yo kho pana, bhante, brahmuno pakativaṇṇo, anabhisambhavanīyo so devānaṁ tāvatiṁsānaṁ cakkhupathasmiṁ.
for the gods of the Thirty-Three aren’t able to see a Brahmā’s normal appearance.

Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory,

Seyyathāpi, bhante, so vaṇṇo viggaho mānusaṁ viggahaṁ atirocati;
as a golden statue outshines the human form.

evameva kho, bhante, yadā brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.
Yadā, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ pātubhavati, na tassaṁ parisāyaṁ koci devo abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.
When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat.

Sabbeva tuṇhībhūtā pañjalikā pallaṅkena nisīdanti:
They all sit silently on their couches with their joined palms raised, thinking,

‘yassadāni devassa pallaṅkaṁ icchissati brahmā sanaṅkumāro, tassa devassa pallaṅke nisīdissatī’ti.
‘Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses.’

Yassa kho pana, bhante, devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṁ so labhati devo vedapaṭilābhaṁ, uḷāraṁ so labhati devo somanassapaṭilābhaṁ.
And the god on whose couch Brahmā sits is overjoyed and brimming with happiness,

Seyyathāpi, bhante, rājā khattiyo muddhāvasitto adhunābhisitto rajjena, uḷāraṁ so labhati vedapaṭilābhaṁ, uḷāraṁ so labhati somanassapaṭilābhaṁ;
like a king on the day of his coronation.

evameva kho, bhante, yassa devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṁ so labhati devo vedapaṭilābhaṁ, uḷāraṁ so labhati devo somanassapaṭilābhaṁ.

Atha, bhante, brahmā sanaṅkumāro devānaṁ tāvatiṁsānaṁ sampasādaṁ viditvā antarahito imāhi gāthāhi anumodi:
Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:

‘Modanti vata bho devā,
tāvatiṁsā sahindakā;
Tathāgataṁ namassantā,
dhammassa ca sudhammataṁ.

‘The gods rejoice—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;
Nave deve ca passantā,

vaṇṇavante yasassine;
Sugatasmiṁ brahmacariyaṁ,
caritvāna idhāgate.

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

Te aññe atirocanti,
vaṇṇena yasasāyunā;
Sāvakā bhūripaññassa,
visesūpagatā idha.

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Idaṁ disvāna nandanti,
tāvatiṁsā sahindakā;
Tathāgataṁ namassantā,
dhammassa ca sudhammatan'ti.

Seeing this, they delight—
the Thirty-Three with their Lord—
revering the Realized One,
and the natural excellence of the teaching!'

Imamatthaṁ, bhante, brahmā sanaṅkumāro abhāsittha.
That is the topic on which Brahmā Sanaṅkumāra spoke.

Imamatthaṁ, bhante, brahmuno sanaṅkumārassa bhāsato aṭṭhaṅgasamannāgato saro hoti vissaṭṭho ca viññeyyo ca mañju ca savanīyo ca bindu ca avisārī ca gambhīro ca ninnādī ca.
And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, lucid, undistorted, deep, and

resonant.

Yathāparisaṁ kho pana, bhante, brahmā sanaṅkumāro sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati.
He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly.

Yassa kho pana, bhante, evaṁ aṭṭhaṅgasamannāgato saro hoti, so vuccati 'brahmassaro'ti.
When someone has a voice like this, they're said to have the voice of Brahmā.

Atha kho, bhante, devā tāvatiṁsā brahmānaṁ sanaṅkumāraṁ etadavocuṁ:
Then the gods of the Thirty-Three said to Brahmā Sanaṅkumāra,

'sādhu, mahābrahme, etadeva mayaṁ saṅkhāya modāma;
'Good, Great Brahmā! Having assessed this, we rejoice.

atthi ca sakkena devānamindena tassa bhagavato aṭṭha yathābhuccā vaṇṇā bhāsitā;
And there are the eight genuine praises of the Buddha spoken by Sakka—

te ca mayaṁ saṅkhāya modāmā'ti.
having assessed them, too, we rejoice.'

4. Aṭṭhayathābhuccavaṇṇa

4. Eight Genuine Praises

Atha, bhante, brahmā sanaṅkumāro sakkaṁ devānamindaṁ etadavoca:

Then Brahmā said to Sakka,

'sādhu, devānaminda, mayampi tassa bhagavato aṭṭha yathābhucce vaṇṇe suṇeyyāmā'ti.

‘It would be good, lord of gods, if I could also hear the eight genuine praises of the Buddha.’

‘Evaṁ, mahābrahme’ti kho, bhante, sakko devānamindo brahmuno sanaṅkumārassa bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi. Saying, ‘Yes, Great Brahmā,’ Sakka repeated the eight genuine praises for him.

‘Taṁ kiṁ maññati, bhavaṁ mahābrahmā?
Yāvañca so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
Evaṁ bahujanahitāya paṭipannaṁ bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.

Svākkhāto kho pana tena bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi.
Evaṁ opaneyyikassa dhammassa desetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.

“Idaṁ kusalan”ti kho pana tena bhagavatā supaññattaṁ, “idaṁ akusalan”ti supaññattaṁ, “idaṁ sāvajjaṁ idaṁ anavajjaṁ, idaṁ sevitabbaṁ idaṁ na sevitabbaṁ, idaṁ hīnaṁ idaṁ paṇītaṁ, idaṁ kaṇhasukkasappaṭibhāgan”ti supaññattaṁ.
Evaṁ kusalākusalasāvajjānavajjasevitabbāsevitabbahīnapaṇītakaṇhasukkas appaṭibhāgānaṁ dhammānaṁ paññāpetāraṁ.
Imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.

Supaññattā kho pana tena bhagavatā sāvakānaṁ nibbānagāminī paṭipadā saṁsandati nibbānañca paṭipadā ca.

Seyyathāpi nāma gaṅgodakaṁ yamunodakena saṁsandati sameti; evameva supaññattā tena bhagavatā sāvakānaṁ nibbānagāminī paṭipadā saṁsandati nibbānañca paṭipadā ca.
Evaṁ nibbānagāminiyā paṭipadāya paññāpetāraṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.

Abhinipphanno kho pana tassa bhagavato lābho abhinipphanno siloko, yāva maññe khattiyā sampiyāyamānarūpā viharanti.
Vigatamado kho pana so bhagavā āhāraṁ āhāreti.
Evaṁ vigatamadaṁ āhāraṁ āharayamānaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.

Laddhasahāyo kho pana so bhagavā sekhānañceva paṭipannānaṁ khīṇāsavānañca vusitavataṁ, te bhagavā apanujja ekārāmataṁ anuyutto viharati.
Evaṁ ekārāmataṁ anuyuttaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.

Yathāvādī kho pana so bhagavā tathākārī, yathākārī tathāvādī; iti yathāvādī tathākārī, yathākārī tathāvādī.
Evaṁ dhammānudhammappaṭippannaṁ imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā.

Tiṇṇavicikiccho kho pana so bhagavā vigatakathaṅkatho pariyositasaṅkappo ajjhāsayaṁ ādibrahmacariyaṁ.
Evaṁ tiṇṇavicikicchaṁ vigatakathaṅkathaṁ pariyositasaṅkappaṁ ajjhāsayaṁ ādibrahmacariyaṁ.
Imināpaṅgena samannāgataṁ satthāraṁ neva atītaṁse samanupassāma, na panetarahi, aññatra tena bhagavatā’ti.

Ime kho, bhante, sakko devānamindo brahmuno sanaṅkumārassa bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi.

Tena sudaṁ, bhante, brahmā sanaṅkumāro attamano hoti pamudito pītisomanassajāto bhagavato aṭṭha yathābhucce vaṇṇe sutvā.
Hearing them, Brahmā Sanaṅkumāra was uplifted and overjoyed, full of rapture and happiness.

Atha, bhante, brahmā sanaṅkumāro oḷārikaṁ attabhāvaṁ abhinimminitvā kumāravaṇṇī hutvā pañcasikho devānaṁ tāvatiṁsānaṁ pāturahosi.
Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three.

So vehāsaṁ abbhuggantvā ākāse antalikkhe pallaṅkena nisīdi.
Rising into the air, he sat cross-legged in the sky,

Seyyathāpi, bhante, balavā puriso supaccatthate vā pallaṅke same vā bhūmibhāge pallaṅkena nisīdeyya;
like a strong man might sit cross-legged on a well-appointed couch or on level ground.

evameva kho, bhante, brahmā sanaṅkumāro vehāsaṁ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā deve tāvatiṁse āmantesi:
There he addressed the gods of the Thirty-Three:

5. Govindabrāhmaṇavatthu
5. The Story of the Steward

‘Taṁ kiṁ maññanti, bhonto devā tāvatiṁsā, yāva dīgharattaṁ mahāpaññova so bhagavā ahosi.
‘What do the gods of the Thirty-Three think about the extent of the Buddha’s great wisdom?

Bhūtapubbaṁ, bho, rājā disampati nāma ahosi.
Once upon a time, there was a king named Disampati.

Disampatissa raññho govindo nāma brāhmaṇo purohito ahosi.
He had a brahmin high priest named the Steward.

Disampatissa raññho reṇu nāma kumāro putto ahosi.
Disampati’s son was the prince named Reṇu,

Govindassa brāhmaṇassa jotipālo nāma māṇavo putto ahosi.
while the Steward's son was the student named Jotipāla.

Iti reṇu ca rājaputto jotipālo ca māṇavo aññe ca cha khattiyā iccete aṭṭha sahāyā ahesuṁ.
There were Reṇu the prince, Jotipāla the student, and six other aristocrats; these eight became friends.

Atha kho, bho, ahorattānaṁ accayena govindo brāhmaṇo kālamakāsi.
In due course the brahmin Steward passed away.

Govinde brāhmaṇe kālaṅkate rājā disampati paridevesi:
At his passing, King Disampati lamented,

"yasmiṁ vata, bho, mayaṁ samaye govinde brāhmaṇe sabbakiccāni sammā vossajjitvā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārema, tasmiṁ no samaye govindo brāhmaṇo kālaṅkato"ti.
"At a time when I have relinquished all my duties to the brahmin Steward and amuse myself, supplied and provided with the five kinds of sensual stimulation, he passes away!"

Evaṁ vutte, bho, reṇu rājaputto rājānaṁ disampatiṁ etadavoca:
When he said this, Prince Reṇu said to him,

"mā kho tvaṁ, deva, govinde brāhmaṇe kālaṅkate atibāḷhaṁ paridevesi.
"Sire, don't lament too much at the Steward's passing.

Atthi, deva, govindassa brāhmaṇassa jotipālo nāma māṇavo putto paṇḍitataro ceva pitarā, alamatthadasataro ceva pitarā;
He has a son named Jotipāla, who is even more astute and expert than his father.

yepissa pitā atthe anusāsi, tepi jotipālasseva māṇavassa anusāsaniyā"ti.
He should manage the affairs that were managed by his father."

"Evaṁ, kumārā"ti?
"Is that so, my prince?"

“Evaṁ, devā”ti.
“Yes, sire.”

6. Mahāgovindavatthu

6. The Story of the Great Steward

Atha kho, bho, rājā disampati aññataraṁ purisaṁ āmantesi:
So King Disampati addressed one of his men,

“ehi tvaṁ, ambho purisa, yena jotipālo māṇavo tenupasaṅkama; upasaṅkamitvā jotipālaṁ māṇavaṁ evaṁ vadehi:
“Please, mister, go to the student Jotipāla, and say to him,

‘bhavamatthu bhavantaṁ jotipālaṁ, rājā disampati bhavantaṁ jotipālaṁ māṇavaṁ āmantayati, rājā disampati bhoto jotipālassa māṇavassa dassanakāmo’”ti.
‘Best wishes, Jotipāla! You are summoned by King Disampati; he wants to see you.’”

“Evaṁ, devā”ti kho, bho, so puriso disampatissa rañño paṭissutvā yena jotipālo māṇavo tenupasaṅkami; upasaṅkamitvā jotipālaṁ māṇavaṁ etadavoca:
“Yes, Your Majesty,” replied that man, and did as he was asked.

“bhavamatthu bhavantaṁ jotipālaṁ, rājā disampati bhavantaṁ jotipālaṁ māṇavaṁ āmantayati, rājā disampati bhoto jotipālassa māṇavassa dassanakāmo”ti.
“Evaṁ, bho”ti kho, bho, jotipālo māṇavo tassa purisassa paṭissutvā yena rājā disampati tenupasaṅkami; upasaṅkamitvā disampatinā raññā saddhiṁ sammodi;
Then Jotipāla went to the king and exchanged greetings with him.

sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho, bho, jotipālaṁ māṇavaṁ rājā disampati etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and the king said to him,

“anusāsatu no bhavaṁ jotipālo, mā no bhavaṁ jotipālo anusāsaniyā paccabyāhāsi.
“May you, Jotipāla, manage my affairs—please don’t turn me down!

Pettike taṁ ṭhāne ṭhapessāmi, govindiye abhisiñcissāmī”ti.
I shall appoint you to your father’s position, and anoint you as Steward.”

“Evaṁ, bho”ti kho, bho, so jotipālo māṇavo disampatissa raññho paccassosi.
“Yes, sir,” replied Jotipāla.

Atha kho, bho, rājā disampati jotipālaṁ māṇavaṁ govindiye abhisiñci, taṁ pettike ṭhāne ṭhapesi.
So the king anointed him as Steward and appointed him to his father’s position.

Abhisitto jotipālo māṇavo govindiye pettike ṭhāne ṭhapito yepissa pitā atthe anusāsi tepi atthe anusāsati, yepissa pitā atthe nānusāsi tepi atthe anusāsati;
After his appointment, the Steward Jotipāla managed both the affairs that his father had managed, and other affairs that his father had not managed.

yepissa pitā kammante abhisambhosi tepi kammante abhisambhoti, yepissa pitā kammante nābhisambhosi tepi kammante abhisambhoti.
He organized both the works that his father had organized, and other works that his father had not organized.

Tamenaṁ manussā evamāhaṁsu:
When people noticed this they said,

“govindo vata, bho, brāhmaṇo, mahāgovindo vata, bho, brāhmaṇo”ti.
“The brahmin is indeed a Steward, a Great Steward!”

Iminā kho evaṁ, bho, pariyāyena jotipālassa māṇavassa govindo mahāgovindotveva samaññā udapādi.
And that’s how the student Jotipāla came to be known as the Great Steward.

6.1. Rajjasaṁvibhajana
6.1. Dividing the Realm

Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:
Then the Great Steward went to the six aristocrats and said,

“disampati kho, bho, rājā jiṇṇo vuddho mahallako addhagato vayoanuppatto, ko nu kho pana, bho, jānāti jīvitaṁ?
“King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live?

Ṭhānaṁ kho panetaṁ vijjati, yaṁ disampatimhi raññe kālaṅkate rājakattāro reṇuṁ rājaputtaṁ rajje abhisiñceyyuṁ.
It’s likely that when he passes away the king-makers will anoint Prince Reṇu as king.

Āyantu, bhonto, yena reṇu rājaputto tenupasaṅkamatha; upasaṅkamitvā reṇuṁ rājaputtaṁ evaṁ vadetha:
Come, sirs, go to Prince Reṇu and say,

‘mayaṁ kho bhoto reṇussa sahāyā piyā manāpā appaṭikūlā, yaṁsukho bhavaṁ taṁsukhā mayaṁ, yaṁdukkho bhavaṁ taṁdukkhā mayaṁ.
‘Prince Reṇu, we are your friends, dear, beloved, and cherished. We have shared your joys and sorrows.

Disampati kho, bho, rājā jiṇṇo vuddho mahallako addhagato vayoanuppatto, ko nu kho pana, bho, jānāti jīvitaṁ?
King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live?

Ṭhānaṁ kho panetaṁ vijjati, yaṁ disampatimhi raññe kālaṅkate rājakattāro bhavantaṁ reṇuṁ rajje abhisiñceyyuṁ.
It’s likely that when he passes away the king-makers will anoint you as king.

Sace bhavaṁ reṇu rajjaṁ labhetha, saṁvibhajetha no rajjenā’”ti.
If you should gain kingship, share it with us.’”

“Evaṁ, bho”ti kho, bho, te cha khattiyā mahāgovindassa brāhmaṇassa paṭissutvā yena reṇu rājaputto tenupasaṅkamiṁsu; upasaṅkamitvā reṇuṁ rājaputtaṁ etadavocuṁ:
“Yes, sir,” replied the six aristocrats. They went to Prince Reṇu and put the proposal to him.

“mayaṁ kho bhoto reṇussa sahāyā piyā manāpā appaṭikūlā; yaṁsukho bhavaṁ taṁsukhā mayaṁ, yaṁdukkho bhavaṁ taṁdukkhā mayaṁ.
Disampati kho, bho, rājā jiṇṇo vuddho mahallako addhagato vayoanuppatto, ko nu kho pana bho jānāti jīvitaṁ?
Ṭhānaṁ kho panetaṁ vijjati, yaṁ disampatimhi raññe kālaṅkate rājakattāro bhavantaṁ reṇuṁ rajje abhisiñceyyuṁ.
Sace bhavaṁ reṇu rajjaṁ labhetha, saṁvibhajetha no rajjenā”ti.

“Ko nu kho, bho, añño mama vijite sukho bhavetha, aññatra bhavantebhi?
The prince replied, “Who else, sirs, in my realm ought to prosper if not you?

Sacāhaṁ, bho, rajjaṁ labhissāmi, saṁvibhajissāmi vo rajjenā”ti.
If I gain kingship, I will share it with you all.”

Atha kho, bho, ahorattānaṁ accayena rājā disampati kālamakāsi.
In due course King Disampati passed away.

Disampatimhi raññe kālaṅkate rājakattāro reṇuṁ rājaputtaṁ rajje abhisiñciṁsu.
At his passing, the king-makers anointed Prince Reṇu as king.

Abhisitto reṇu rajjena pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:
Then the Great Steward went to the six aristocrats and said,

“disampati kho, bho, rājā kālaṅkato.
“King Disampati has passed away.

Abhisitto reṇu rajjena pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

Ko nu kho pana, bho, jānāti, madanīyā kāmā?
Who knows the intoxicating power of sensual pleasures?

Āyantu, bhonto, yena reṇu rājā tenupasaṅkamatha; upasaṅkamitvā reṇuṁ rājānaṁ evaṁ vadetha:
Come, sirs, go to Prince Reṇu and say,

‘disampati kho, bho, rājā kālaṅkato, abhisitto bhavaṁ reṇu rajjena, sarati bhavaṁ taṁ vacanan’”ti?
‘Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?’”

“Evaṁ, bho”ti kho, bho, te cha khattiyā mahāgovindassa brāhmaṇassa paṭissutvā yena reṇu rājā tenupasaṅkamiṁsu; upasaṅkamitvā reṇuṁ rājānaṁ etadavocuṁ:
“Yes, sir,” replied the six aristocrats. They went to King Reṇu and said,

“disampati kho, bho, rājā kālaṅkato, abhisitto bhavaṁ reṇu rajjena, sarati bhavaṁ taṁ vacanan”ti?
“Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?”

“Sarāmahaṁ, bho, taṁ vacanaṁ.
“I remember, sirs.

Ko nu kho, bho, pahoti imaṁ mahāpathaviṁ uttarena āyataṁ dakkhiṇena sakaṭamukhaṁ sattadhā samaṁ suvibhattaṁ vibhajitun”ti?
Who is able to neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south?”

“Ko nu kho, bho, añño pahoti, aññatra mahāgovindena brāhmaṇenā”ti?
“Who else, sir, if not the Great Steward?”

Atha kho, bho, reṇu rājā aññataraṁ purisaṁ āmantesi:
So King Reṇu addressed one of his men,

“ehi tvaṁ, ambho purisa, yena mahāgovindo brāhmaṇo tenupasaṅkama; upasaṅkamitvā mahāgovindaṁ brāhmaṇaṁ evaṁ vadehi:
“Please, mister, go to the brahmin Great Steward and say that

‘rājā taṁ, bhante, reṇu āmantetī’”ti.

King Reṇu summons him.”

“Evaṁ, devā”ti kho, bho, so puriso reṇussa rañño paṭissutvā yena mahāgovindo brāhmaṇo tenupasaṅkami; upasaṅkamitvā mahāgovindaṁ brāhmaṇaṁ etadavoca:
“Yes, Your Majesty,” replied that man, and did as he was asked.

“rājā taṁ, bhante, reṇu āmantetī”ti.
“Evaṁ, bho”ti kho, bho, mahāgovindo brāhmaṇo tassa purisassa paṭissutvā yena reṇu rājā tenupasaṅkami; upasaṅkamitvā reṇunā rañña saddhiṁ sammodi.
Then the Great Steward went to the king and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho, bho, mahāgovindaṁ brāhmaṇaṁ reṇu rājā etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and the king said to him,

“etu, bhavaṁ govindo imaṁ mahāpathaviṁ uttarena āyataṁ dakkhiṇena sakaṭamukhaṁ sattadhā samaṁ suvibhattaṁ vibhajatū”ti.
“Come, let the good Steward neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south.”

“Evaṁ, bho”ti kho bho mahāgovindo brāhmaṇo reṇussa rañño paṭissutvā imaṁ mahāpathaviṁ uttarena āyataṁ dakkhiṇena sakaṭamukhaṁ sattadhā samaṁ suvibhattaṁ vibhaji.
“Yes, sir,” replied the Great Steward, and did as he was asked.

Sabbāni sakaṭamukhāni paṭṭhapesi.
All were set up like the fronts of carts,

Tatra sudaṁ majjhe reṇussa rañño janapado hoti.
with King Reṇu’s nation in the center.

Dantapuraṁ kaliṅgānaṁ,
assakānañca potanaṁ;

Mahesayaṁ avantīnaṁ,
sovīrānañca rorukaṁ.

Dantapura for the Kaliṅgas;
Potana for the Assakas;
Māhissatī for the Avantis;
Roruka for the Sovīras;
Mithilā ca videhānaṁ,
campā aṅgesu māpitā;
Bārāṇasī ca kāsīnaṁ,
ete govindamāpitāti.

Mithilā for the Videhas;
Campā was made for the Aṅgas;
and Benares for the Kāsis:
these were laid out by the Steward.

Atha kho, bho, te cha khattiyā yathāsakena lābhena attamanā ahesuṁ paripuṇṇasaṅkappā:
Then those six aristocrats were delighted with their respective gains, having achieved all they wished for,

“yaṁ vata no ahosi icchitaṁ, yaṁ ākaṅkhitaṁ, yaṁ adhippetaṁ, yaṁ abhipatthitaṁ, taṁ no laddhan”ti.
“We have received exactly what we wanted, what we wished for, what we desired, what we yearned for.”

Sattabhū brahmadatto ca,
vessabhū bharato saha;
Reṇu dve dhataraṭṭhā ca,
tadāsuṁ satta bhāradhāti.

Sattabhū and Brahmadatta,
Vessabhū and Bharata,
Reṇu and the two Dhataraṭṭhas:
these are the seven Bhāratas.

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

6.2. Kittisaddaabbhuggamana
6.2. A Good Reputation

Atha kho, bho, te cha khattiyā yena mahāgovindo brāhmaṇo tenupasaṅkamiṁsu; upasaṅkamitvā mahāgovindaṁ brāhmaṇaṁ etadavocuṁ:
Then the six aristocrats approached the Great Steward and said,

“yathā kho bhavaṁ govindo reṇussa raññho sahāyo piyo manāpo appaṭikūlo.
“Steward, just as you are King Reṇu’s friend, dear, beloved, and cherished,

Evameva kho bhavaṁ govindo amhākampi sahāyo piyo manāpo appaṭikūlo, anusāsatu no bhavaṁ govindo;
you are also our friend.

mā no bhavaṁ govindo anusāsaniyā paccabyāhāsī”ti.
Would you manage our affairs? Please don’t turn us down!”

“Evaṁ, bho”ti kho mahāgovindo brāhmaṇo tesaṁ channaṁ khattiyānaṁ paccassosi.
“Yes, sirs,” replied the Great Steward.

Atha kho, bho, mahāgovindo brāhmaṇo satta ca rājāno khattiye muddhāvasitte rajje anusāsi, satta ca brāhmaṇamahāsāle satta ca nhātakasatāni mante vācesi.
Then the Great Steward managed the realms of the seven kings. And he taught seven well-to-do brahmins, and seven hundred bathed initiates to recite the hymns.

Atha kho, bho, mahāgovindassa brāhmaṇassa aparena samayena evaṁ kalyāṇo kittisaddo abbhuggacchi:
After some time he got this good reputation,

“sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī”ti.
“The Great Steward sees Brahmā in person! The Great Steward discusses, converses, and consults with Brahmā in person!”

Atha kho, bho, mahāgovindassa brāhmaṇassa etadahosi:
The Great Steward thought,

“mayhaṁ kho evaṁ kalyāṇo kittisaddo abbhuggato:
“I have the reputation

‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.
of seeing Brahmā in person, and discussing with him in person.

Na kho panāhaṁ brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.
But I don’t.

Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati brahmunā sākaccheti brahmunā sallapati brahmunā mantetī’ti.
‘Whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him.’

Yannūnāhaṁ vassike cattāro māse paṭisallīyeyyaṁ, karuṇaṁ jhānaṁ jhāyeyyan”ti.
Why don’t I do that?”

Atha kho, bho, mahāgovindo brāhmaṇo yena reṇu rājā tenupasaṅkami; upasaṅkamitvā reṇuṁ rājānaṁ etadavoca:
So the Great Steward went to King Reṇu and told him of the situation, saying,

“mayhaṁ kho, bho, evaṁ kalyāṇo kittisaddo abbhuggato: ‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.
Na kho panāhaṁ, bho, brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.
Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati, brahmunā sākaccheti brahmunā sallapati brahmunā mantetī’ti.
Icchāmahaṁ, bho, vassike cattāro māse paṭisallīyituṁ, karuṇaṁ jhānaṁ jhāyituṁ;
“Sir, I wish to go on retreat for the four months of the rainy season and practice the absorption on compassion.

namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.
No one should approach me, except for the one who brings my meal.”

“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.
“Please do so, Steward, at your convenience.”

Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:
Then the Great Steward went to the six aristocrats to put the same proposal, and received the same reply.

“mayhaṁ kho, bho, evaṁ kalyāṇo kittisaddo abbhuggato: ‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.
Na kho panāhaṁ, bho, brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.

Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ,
‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati brahmunā sākaccheti brahmunā sallapati brahmunā mantetī’ti.
Icchāmahaṁ, bho, vassike cattāro māse paṭisallīyituṁ, karuṇaṁ jhānaṁ jhāyituṁ;
namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.
“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.

Atha kho, bho, mahāgovindo brāhmaṇo yena te satta ca brāhmaṇamahāsālā satta ca nhātakasatāni tenupasaṅkami; upasaṅkamitvā te satta ca brāhmaṇamahāsāle satta ca nhātakasatāni etadavoca:
He also went to the seven well-to-do brahmins and seven hundred bathed initiates and put to them the same proposal, adding,

“mayhaṁ kho, bho, evaṁ kalyāṇo kittisaddo abbhuggato:
‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.
Na kho panāhaṁ, bho, brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.
Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati, brahmunā sākaccheti, brahmunā sallapati, brahmunā mantetī’ti.
Tena hi, bho, yathāsute yathāpariyatte mante vitthārena sajjhāyaṁ karotha, aññamaññañca mante vācetha;
“Sirs, recite the hymns in detail as you have learned and memorized them, and teach each other how to recite.”

icchāmahaṁ, bho, vassike cattāro māse paṭisallīyituṁ, karuṇaṁ jhānaṁ jhāyituṁ;
namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.
And they too said,

“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.
“Please do so, Steward, at your convenience.”

Atha kho, bho, mahāgovindo brāhmaṇo yena cattārīsā bhariyā sādisiyo tenupasaṅkami; upasaṅkamitvā cattārīsā bhariyā sādisiyo etadavoca:
Then the Great Steward went to his forty equal wives to put the same proposal to them, and received the same reply.

“mayhaṁ kho, bhotī, evaṁ kalyāṇo kittisaddo abbhuggato:
‘sakkhi mahāgovindo brāhmaṇo brahmānaṁ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.
Na kho panāhaṁ, bhotī, brahmānaṁ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.
Sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ
‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati, brahmunā sākaccheti, brahmunā sallapati, brahmunā mantetī’ti,
icchāmahaṁ, bhotī, vassike cattāro māse paṭisallīyituṁ, karuṇaṁ jhānaṁ jhāyituṁ;
namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.
“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.

Atha kho, bho, mahāgovindo brāhmaṇo puratthimena nagarassa navaṁ sandhāgāraṁ kārāpetvā vassike cattāro māse paṭisallīyi, karuṇaṁ jhānaṁ jhāyi;
Then the Great Steward had a new meeting hall built to the east of his citadel, where he went on retreat for the four months of the rainy season and practiced the absorption on compassion.

nāssudha koci upasaṅkamati aññatra ekena bhattābhihārena.
And no one approached him except the one who brought him meals.

Atha kho, bho, mahāgovindassa brāhmaṇassa catunnaṁ māsānaṁ accayena ahudeva ukkaṇṭhanā ahu paritassanā:

But then, when the four months had passed, the Great Steward became dissatisfied and anxious,

“sutaṁ kho pana metaṁ brāhmaṇānaṁ vuddhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
“I have heard that brahmins of the past said that

‘yo vassike cattāro māse paṭisallīyati, karuṇaṁ jhānaṁ jhāyati, so brahmānaṁ passati, brahmunā sākaccheti brahmunā sallapati brahmunā mantetī’ti.
whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him.

Na kho panāhaṁ brahmānaṁ passāmi, na brahmunā sākacchemi na brahmunā sallapāmi na brahmunā mantemī”ti.
But I neither see Brahmā nor discuss with him.”

6.3. Brahmunāsākacchā
6.3. A Discussion With Brahmā

Atha kho, bho, brahmā sanaṅkumāro mahāgovindassa brāhmaṇassa cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito mahāgovindassa brāhmaṇassa sammukhe pāturahosi.
And then Brahmā Sanaṅkumāra, knowing what the Great Steward was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in the Great Steward’s presence.

Atha kho, bho, mahāgovindassa brāhmaṇassa ahudeva bhayaṁ ahu chambhitattaṁ ahu lomahaṁso yathā taṁ adiṭṭhapubbaṁ rūpaṁ disvā.
At that, the Great Steward became frightened, scared, his hair standing on end, as he had never seen such a sight before.

Atha kho, bho, mahāgovindo brāhmaṇo bhīto saṁviggo lomahaṭṭhajāto brahmānaṁ sanaṅkumāraṁ gāthāya ajjhabhāsi:
So he addressed Brahmā Sanaṅkumāra in verse:

“Vaṇṇavā yasavā sirimā,
ko nu tvamasi mārisa;
Ajānantā taṁ pucchāma,
kathaṁ jānemu taṁ mayan”ti.

“Who might you be, sir,
so beautiful, glorious, majestic?
Not knowing, I ask—
how am I to know who you are?”

“Maṁ ve kumāraṁ jānanti,
brahmaloke sanantanaṁ;
Sabbe jānanti maṁ devā,
evaṁ govinda jānahi”.

“In the Brahmā realm they know me
as ‘The Eternal Youth’.
All the gods know me thus,
and so you should know me, Steward.”

“Āsanaṁ udakaṁ pajjaṁ,
madhusākañca brahmuno;
Agghe bhavantaṁ pucchāma,
agghaṁ kurutu no bhavaṁ”.

“A Brahmā deserves a seat and water,
foot-salve, and sweet cakes.
Sir, I ask you to please accept
these gifts of hospitality.”

“Paṭiggaṇhāma te agghaṁ,
yaṁ tvaṁ govinda bhāsasi;
Diṭṭhadhammahitatthāya,

samparāya sukhāya ca;
Katāvakāso pucchassu,
yaṁ kiñci abhipatthitan”ti.

“I accept the gifts of hospitality
of which you speak.
I grant you the opportunity
to ask whatever you desire—
about welfare and benefit in this life,
or happiness in lives to come.”

Atha kho, bho, mahāgovindassa brāhmaṇassa etadahosi:
Then the Great Steward thought,

“katāvakāso khomhi brahmunā sanaṅkumārena.
“Brahmā Sanaṅkumāra has granted me an opportunity.

Kiṁ nu kho ahaṁ brahmānaṁ sanaṅkumāraṁ puccheyyaṁ diṭṭhadhammikaṁ vā atthaṁ samparāyikaṁ vā”ti?
Should I ask him about what is beneficial for this life or lives to come?”

Atha kho, bho, mahāgovindassa brāhmaṇassa etadahosi:
Then he thought,

“kusalo kho ahaṁ diṭṭhadhammikānaṁ atthānaṁ, aññepi maṁ diṭṭhadhammikaṁ atthaṁ pucchanti.
“I’m a skilled in what is beneficial for this life, and others even ask me about it.

Yannūnāhaṁ brahmānaṁ sanaṅkumāraṁ samparāyikaññeva atthaṁ puccheyyan”ti.
Why don’t I ask Brahmā about the benefit that specifically applies to lives to come?”

Atha kho, bho, mahāgovindo brāhmaṇo brahmānaṁ sanaṅkumāraṁ gāthāya ajjhabhāsi:
So he addressed Brahmā Sanaṅkumāra in verse:

“Pucchāmi brahmānaṁ sanaṅkumāraṁ,

Kaṅkhī akaṅkhiṁ paravediyesu;
Katthaṭṭhito kimhi ca sikkhamāno,
Pappoti macco amataṁ brahmalokan”ti.

“I’m in doubt, so I ask Brahmā—
who is free of doubt—
about things one may learn from another.
Standing on what, training in what
may a mortal reach the deathless Brahmā realm?”

“Hitvā mamattaṁ manujesu brahme,
Ekodibhūto karuṇedhimutto;
Nirāmagandho virato methunasmā,
Etthaṭṭhito ettha ca sikkhamāno;
Pappoti macco amataṁ brahmalokan”ti.

“He among men, O brahmin,
has given up possessiveness,
become one, compassionate,
free of putrefaction, and refraining from sex.
Standing on that, training in that
a mortal may reach the deathless Brahmā realm.”

“‘Hitvā mamattan’ti ahaṁ, bhoto, ājānāmi.
“Sir, I understand what ‘giving up possessiveness’ means.

Idhekacco appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya appaṁ vā ñātiparivaṭṭaṁ pahāya mahantaṁ vā ñātiparivaṭṭaṁ pahāya kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati,
It’s when someone gives up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

iti ‘hitvā mamattan’ti ahaṁ, bhoto, ājānāmi.
That’s how I understand ‘giving up possessiveness’.

‘Ekodibhūto’ti ahaṁ, bhoto, ājānāmi.
Sir, I understand what ‘oneness’ means.

Idhekacco vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ,
It’s when someone frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

iti ‘ekodibhūto’ti ahaṁ, bhoto, ājānāmi.
That’s how I understand ‘oneness’.

‘Karuṇedhimutto’ti ahaṁ, bhoto, ājānāmi.
Sir, I understand what ‘compassionate’ means.

Idhekacco karuṇāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadhotiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
It’s when someone meditates spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Iti ‘karuṇedhimutto’ti ahaṁ, bhoto, ājānāmi.
That’s how I understand ‘compassionate’.

Āmagandhe ca kho ahaṁ, bhoto, bhāsamānassa na ājānāmi.
But I don’t understand what you say about putrefaction.

Ke āmagandhā manujesu brahme,
Ete avidvā idha brūhi dhīra;
Kenāvaṭā vāti pajā kurutu,
Āpāyikā nivutabrahmalokā”ti.

What among men, O Brahmā, is putrefaction?
I don’t understand, so tell me, wise one:
wrapped in what do people stink,
headed for hell, shut out of the Brahmā realm?”

“Kodho mosavajjaṁ nikati ca dubbho,
Kadariyatā atimāno usūyā;
Icchā vivicchā paraheṭhanā ca,
Lobho ca doso ca mado ca moho;
Etesu yuttā anirāmagandhā,
Āpāyikā nivutabrahmalokā”ti.

“Anger, lies, fraud, and deceit,
miserliness, vanity, jealousy,
desire, stinginess, harassing others,
greed, hate, vanity, and delusion—
those bound to such things have putrefaction;
they’re headed for hell,
shut out of the Brahmā realm.”

“Yathā kho ahaṁ, bhoto, āmagandhe bhāsamānassa ājānāmi. Te na sunimmadayā agāraṁ ajjhāvasatā.
“As I understand what you say about putrefaction, it’s not easy to quell while living at home.

Pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness!”

“Yassadāni bhavaṁ govindo kālaṁ maññatī”ti.
“Please do so, Steward, at your convenience.”

6.4. Reṇurājaāmantanā
6.4. Informing King Reṇu

Atha kho, bho, mahāgovindo brāhmaṇo yena reṇu rājā tenupasaṅkami; upasaṅkamitvā reṇuṁ rājānaṁ etadavoca:

So the Great Steward went to King Reṇu and said,

“aññaṁ dāni bhavaṁ purohitaṁ pariyesatu, yo bhoto rajjaṁ anusāsissati.
“Sir, please now find another high priest to manage the affairs of state for you.

Icchāmahaṁ, bho, agārasmā anagāriyaṁ pabbajituṁ.
I wish to go forth from the lay life to homelessness.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā.
As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home.

Pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.

“Āmantayāmi rājānaṁ,
reṇuṁ bhūmipatiṁ ahaṁ;
Tvaṁ pajānassu rajjena,
nāhaṁ porohicce rame”.

I announce to King Reṇu,
the lord of the land:
you must learn how to rule,
for I no longer care for my ministry.”

“Sace te ūnaṁ kāmehi,
ahaṁ paripūrayāmi te;
Yo taṁ hiṁsati vāremi,
bhūmisenāpati ahaṁ;
Tuvaṁ pitā ahaṁ putto,
mā no govinda pājahi”.

“If you’re lacking any pleasures,

I'll supply them for you.
I'll protect you from any harm,
for I command the nation's army.
You are my father, I am your son!
O Steward, please don't leave!"

"Namatthi ūnaṁ kāmehi,
hiṁsitā me na vijjati;
Amanussavaco sutvā,
tasmāhaṁ na gahe rame".

"I'm lacking no pleasures,
and no-one is harming me.
I've heard a non-human voice,
so I no longer care for lay life."

"Amanusso kathaṁvaṇṇo,
kiṁ te atthaṁ abhāsatha;
Yañca sutvā jahāsi no,
gehe amhe ca kevalī".

"What was that non-human like?
What did he say to you,
hearing which you would abandon
our house and all our people?"

"Upavutthassa me pubbe,
yiṭṭhukāmassa me sato;
Aggi pajjalito āsi,
kusapattaparitthato.

"Before entering this retreat,
I only liked to sacrifice.
I kindled the sacred flame,
strewn about with kusa grass.

Tato me brahmā pāturahu,

brahmalokā sanantano;
So me pañhaṁ viyākāsi,
taṁ sutvā na gahe rame”.

But then Brahmā the Eternal Youth
appeared to me from the Brahmā realm.
He answered my question,
hearing which I no longer care for lay life.”

“Saddahāmi ahaṁ bhoto,
yaṁ tvaṁ govinda bhāsasi;
Amanussavaco sutvā,
kathaṁ vattetha aññathā.

“I have faith, O Steward,
in that of which you speak.
Having heard a non-human voice,
what else could you do?

Te taṁ anuvattissāma,
satthā govinda no bhavaṁ;
Maṇi yathā veḷuriyo,
akāco vimalo subho;
Evaṁ suddhā carissāma,
govindassānusāsaneti.

We will follow your example,
Steward, be my Teacher!
Like a gem of beryl—
flawless, immaculate, beautiful—
that’s how pure we shall live,
in the Steward’s dispensation.

Sace bhavaṁ govindo agārasmā anagāriyaṁ pabbajissati, mayampi agārasmā anagāriyaṁ pabbajissāma.
If the Steward is going forth from the lay life to homelessness, we shall do

so too. Your destiny shall be ours."

Atha yā te gati, sā no gati bhavissatī"ti.

6.5. Chakhattiyaāmantanā

6.5. Informing the Six Aristocrats

Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:
Then the Great Steward went to the six aristocrats and said,

"aññaṁ dāni bhavanto purohitaṁ pariyesantu, yo bhavantānaṁ rajje anusāsissati.
"Sirs, please now find another high priest to manage the affairs of state for you.

Icchāmahaṁ, bho, agārasmā anagāriyaṁ pabbajituṁ.
I wish to go forth from the lay life to homelessness.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā.
As I understand what Brahmā says about putrefaction, it's not easy to quell while living at home.

Pabbajissāmahaṁ, bho, agārasmā anagāriyan"ti.
I shall go forth from the lay life to homelessness!"

Atha kho, bho, te cha khattiyā ekamantaṁ apakkamma evaṁ samacintesuṁ:
Then the six aristocrats withdrew to one side and thought up a plan,

"ime kho brāhmaṇā nāma dhanaluddhā;
"These brahmins are really greedy for wealth.

yannūna mayaṁ mahāgovindaṁ brāhmaṇaṁ dhanena sikkheyyāmā"ti.
Why don't we try to persuade him with wealth?"

Te mahāgovindaṁ brāhmaṇaṁ upasaṅkamitvā evamāhaṁsu:
They returned to the Great Steward and said,

“saṁvijjati kho, bho, imesu sattasu rajjesu pahūtaṁ sāpateyyaṁ, tato bhoto yāvatakena attho, tāvatakaṁ āharīyatan”ti.
“In these seven kingdoms there is abundant wealth. We’ll get you as much as you want.”

“Alaṁ, bho, mamapidaṁ pahūtaṁ sāpateyyaṁ bhavantānaṁyeva vāhasā.
“Enough, sirs. I already have abundant wealth, owing to my lords.

Tamahaṁ sabbaṁ pahāya agārasmā anagāriyaṁ pabbajissāmi.
Giving up all that, I shall go forth.”

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,
pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.

Atha kho, bho, te cha khattiyā ekamantaṁ apakkamma evaṁ samacintesuṁ:
Then the six aristocrats withdrew to one side and thought up a plan,

“ime kho brāhmaṇā nāma itthiluddhā;
“These brahmins are really greedy for women.

yannūna mayaṁ mahāgovindaṁ brāhmaṇaṁ itthīhi sikkheyyāmā”ti.
Why don’t we try to persuade him with women?”

Te mahāgovindaṁ brāhmaṇaṁ upasaṅkamitvā evamāhaṁsu:
They returned to the Great Steward and said,

“saṁvijjanti kho, bho, imesu sattasu rajjesu pahūtā itthiyo, tato bhoto yāvatikāhi attho, tāvatikā ānīyatan”ti.
“In these seven kingdoms there are many women. We’ll get you as many as you want.”

“Alaṁ, bho, mamapimā cattārīsā bhariyā sādisiyo.

“Enough, sirs. I already have forty equal wives.

Tāpāhaṁ sabbā pahāya agārasmā anagāriyaṁ pabbajissāmi.
Giving up all them, I shall go forth.”

**Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,
pabbajissāmahaṁ, bho, agārasmā anagāriyanti”.**

“Sace bhavaṁ govindo agārasmā anagāriyaṁ pabbajissati, mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
“If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

**“Sace jahatha kāmāni,
yattha satto puthujjano;
Ārambhavho daḷhā hotha,
khantībalasamāhitā.**

“If you all give up sensual pleasures,
to which ordinary people are attached,
exert yourselves, being strong,
and possessing the power of patience.

**Esa maggo ujumaggo,
esa maggo anuttaro;
Saddhammo sabbhi rakkhito,
brahmalokūpapattiyā”ti.**

This path is the straight path,
this path is supreme.
Guarded by the good, the true teaching
leads to rebirth in the Brahmā realm.”

“Tena hi bhavaṁ govindo satta vassāni āgametu.
“Well then, sir, please wait for seven years.

Sattannaṁ vassānaṁ accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
When seven years have passed, we shall go forth with you. Your destiny shall be ours.”

“Aticiraṁ kho, bho, satta vassāni, nāhaṁ sakkomi, bhavante, satta vassāni āgametuṁ.
“Seven years is too long, sirs. I cannot wait that long.

Ko nu kho pana, bho, jānāti jīvitānaṁ.
Who knows what will happen to the living?

Gamanīyo samparāyo, mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ.
We are heading to the next life. We must be thoughtful and wake up! We must do what’s good and lead the spiritual life, for no-one born can escape death.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,
pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth.”

“Tena hi bhavaṁ govindo chabbassāni āgametu …pe…
“Well then, sir, please wait for six years,

pañca vassāni āgametu …
five years,

cattāri vassāni āgametu …
four years,

tīṇi vassāni āgametu …
three years,

dve vassāni āgametu …
two years,

ekaṁ vassaṁ āgametu, ekassa vassassa accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.

one year,

“Aticiraṁ kho, bho, ekaṁ vassaṁ, nāhaṁ sakkomi bhavante ekaṁ vassaṁ āgametuṁ.
Ko nu kho pana, bho, jānāti jīvitānaṁ.
Gamanīyo samparāyo, mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ.
Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,
pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
“Tena hi bhavaṁ govindo satta māsāni āgametu, sattannaṁ māsānaṁ accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
seven months,

“Aticiraṁ kho, bho, satta māsāni, nāhaṁ sakkomi bhavante satta māsāni āgametuṁ.
Ko nu kho pana, bho, jānāti jīvitānaṁ.
Gamanīyo samparāyo, mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ.
Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,
pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
“Tena hi bhavaṁ govindo cha māsāni āgametu …pe…
six months,

pañca māsāni āgametu …
five months,

cattāri māsāni āgametu …
four months,

tīṇi māsāni āgametu …
three months,

dve māsāni āgametu …
two months,

ekaṁ māsaṁ āgametu …

one month,

addhamāsaṁ āgametu, addhamāsassa accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
or even a fortnight. When a fortnight has passed, we shall go forth. Your destiny shall be ours.”

“Aticiraṁ kho, bho, addhamāso, nāhaṁ sakkomi bhavante addhamāsaṁ āgametuṁ.
“A fortnight is too long, sirs. I cannot wait that long.

Ko nu kho pana, bho, jānāti jīvitānaṁ.
Who knows what will happen to the living?

Gamanīyo samparāyo, mantāyaṁ boddhabbaṁ, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ, natthi jātassa amaraṇaṁ.
We are heading to the next life. We must be thoughtful and wake up! We must do what’s good and lead the spiritual life, for no-one born can escape death.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā,
As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home.

pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.”

“Tena hi bhavaṁ govindo sattāhaṁ āgametu, yāva mayaṁ sake puttabhātaro rajjena anusāsissāma, sattāhassa accayena mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
“Well then, sir, please wait for a week, so that we can instruct our sons and brothers in kingship. When a week has passed, we shall go forth. Your destiny shall be ours.”

“Na ciraṁ kho, bho, sattāhaṁ, āgamessāmahaṁ bhavante sattāhan”ti.

“A week is not too long, sirs. I will wait that long.”

6.6. Brāhmaṇamahāsālādīnaṁāmantanā
6.6. Informing the Brahmins

Atha kho, bho, mahāgovindo brāhmaṇo yena te satta ca brāhmaṇamahāsālā satta ca nhātakasatāni tenupasaṅkami; upasaṅkamitvā te satta ca brāhmaṇamahāsāle satta ca nhātakasatāni etadavoca:
Then the Great Steward also went to the seven well-to-do brahmins and seven hundred bathed initiates and said,

“aññaṁ dāni bhavanto ācariyaṁ pariyesantu, yo bhavantānaṁ mante vācessati.
“Sirs, please now find another teacher to teach you to recite the hymns.

Icchāmahaṁ, bho, agārasmā anagāriyaṁ pabbajituṁ.
I wish to go forth from the lay life to homelessness.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa. Te na sunimmadayā agāraṁ ajjhāvasatā,
As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home.

pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.”

“Mā bhavaṁ govindo agārasmā anagāriyaṁ pabbaji.
“Please don’t go forth from the lay life to homelessness!

Pabbajjā, bho, appesakkhā ca appalābhā ca;
The life of one gone forth is of little influence or profit,

brahmaññaṁ mahesakkhañca mahālābhañcā”ti.
whereas the life of a brahmin is of great influence and profit.”

“Mā bhavanto evaṁ avacuttha: ‘pabbajjā appesakkhā ca appalābhā ca, brahmaññaṁ mahesakkhañca mahālābhañcā’ti.
“Please, sirs, don’t say that.

Ko nu kho, bho, aññatra mayā mahesakkhataro vā mahālābhataro vā.
Who has greater influence and profit than myself?

Ahañhi, bho, etarahi rājāva raññaṁ brahmāva brāhmaṇānaṁ devatāva gahapatikānaṁ.
For now I am like a king to kings, like Brahmā to brahmins, like a deity to householders.

Tamahaṁ sabbaṁ pahāya agārasmā anagāriyaṁ pabbajissāmi.
Giving up all that, I shall go forth.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā.
As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home.

Pabbajissāmahaṁ, bho, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.”

“Sace bhavaṁ govindo agārasmā anagāriyaṁ pabbajissati, mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
“If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

6.7. Bhariyānaṁāmantanā
6.7. Informing the Wives

Atha kho, bho, mahāgovindo brāhmaṇo yena cattārīsā bhariyā sādisiyo tenupasaṅkami; upasaṅkamitvā cattārīsā bhariyā sādisiyo etadavoca:
Then the Great Steward went to his forty equal wives and said,

“yā bhotīnaṁ icchati, sakāni vā ñātikulāni gacchatu aññaṁ vā bhattāraṁ pariyesatu.
“Ladies, please do whatever you wish, whether returning to your own families, or finding another husband.

Icchāmahaṁ, bhotī, agārasmā anagāriyaṁ pabbajituṁ.
I wish to go forth from the lay life to homelessness.

Yathā kho pana me sutaṁ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṁ ajjhāvasatā.
As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home.

Pabbajissāmahaṁ, bhotī, agārasmā anagāriyan”ti.
I shall go forth from the lay life to homelessness.”

“Tvaññeva no ñāti ñātikāmānaṁ, tvaṁ pana bhattā bhattukāmānaṁ.
“You are the only family we want! You are the only husband we want!

Sace bhavaṁ govindo agārasmā anagāriyaṁ pabbajissati, mayampi agārasmā anagāriyaṁ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.
If you are going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

6.8. Mahāgovindapabbajjā
6.8. The Great Steward Goes Forth

Atha kho, bho, mahāgovindo brāhmaṇo tassa sattāhassa accayena kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbaji.
When a week had passed, the Great Steward shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Pabbajitaṁ pana mahāgovindaṁ brāhmaṇaṁ satta ca rājāno khattiyā muddhāvasittā satta ca brāhmaṇamahāsālā satta ca nhātakasatāni cattārīsā ca bhariyā sādisiyo anekāni ca khattiyasahassāni anekāni ca brāhmaṇasahassāni anekāni ca gahapatisahassāni anekehi ca itthāgārehi itthiyo kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā mahāgovindaṁ brāhmaṇaṁ agārasmā anagāriyaṁ pabbajitaṁ anupabbajiṁsu.
And when he had gone forth, the seven anointed aristocrat kings, the seven brahmins with seven hundred initiates, the forty equal wives, and many thousands of aristocrats, brahmins, householders, and many harem women shaved off their hair and beards, dressed in ocher robes, and went forth from the lay life to homelessness.

Tāya sudaṁ, bho, parisāya parivuto mahāgovindo brāhmaṇo gāmanigamarājadhānīsu cārikaṁ carati.
Escorted by that assembly, the Great Steward wandered on tour among the villages, towns, and capital cities.

Yaṁ kho pana, bho, tena samayena mahāgovindo brāhmaṇo gāmaṁ vā nigamaṁ vā upasaṅkamati, tattha rājāva hoti raññaṁ, brahmāva brāhmaṇānaṁ, devatāva gahapatikānaṁ.
And at that time, whenever he arrived at a village or town, he was like a king to kings, like Brahmā to brahmins, like a deity to householders.

Tena kho pana samayena manussā khipanti vā upakkhalanti vā.
And whenever people sneezed or tripped over

Te evamāhaṁsu:
they'd say:

"namatthu mahāgovindassa brāhmaṇassa, namatthu satta purohitassā"ti.
"Homage to the Great Steward! Homage to the high priest for the seven!"

Mahāgovindo, bho, brāhmaṇo mettāsahagatena cetasā ekaṁ disaṁ pharitvā vihāsi, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti

uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā vihāsi.
And the Great Steward meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
He meditated spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
rejoicing …

upekkhāsahagatena cetasā …pe… abyāpajjena pharitvā vihāsi.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Sāvakānañca brahmalokasahabyatāya maggaṁ desesi.
And he taught his disciples the path to rebirth in the company of Brahmā.

Ye kho pana, bho, tena samayena mahāgovindassa brāhmaṇassa sāvakā sabbenasabbaṁ sāsanaṁ ājāniṁsu.
Those of his disciples who completely understood the Great Steward's instructions,

Te kāyassa bhedā paraṁ maraṇā sugatiṁ brahmalokaṁ upapajjiṁsu.
at the breaking up of the body, after death, were reborn in the Brahmā realm.

Ye na sabbenasabbaṁ sāsanaṁ ājāniṁsu, te kāyassa bhedā paraṁ maraṇā appekacce paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjiṁsu;
Of those disciples who only partly understood the Great Steward's instructions, some were reborn in the company of the Gods Who Control

the Creations of Others,

appekacce nimmānaratīnaṁ devānaṁ sahabyataṁ upapajjiṁsu;
while some were reborn in the company of the Gods Who Love to Create,

appekacce tusitānaṁ devānaṁ sahabyataṁ upapajjiṁsu;
or the Joyful Gods,

appekacce yāmānaṁ devānaṁ sahabyataṁ upapajjiṁsu;
or the Gods of Yama,

appekacce tāvatiṁsānaṁ devānaṁ sahabyataṁ upapajjiṁsu;
or the Gods of the Thirty-Three,

appekacce cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjiṁsu;
or the Gods of the Four Great Kings.

ye sabbanihīnaṁ kāyaṁ paripūresuṁ te gandhabbakāyaṁ paripūresuṁ.
And at the very least they swelled the hosts of the fairies.

Iti kho, bho, sabbesaṁyeva tesaṁ kulaputtānaṁ amoghā pabbajjā ahosi avañjhā saphalā saudrayā'ti.
And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.'

Sarati taṁ bhagavā"ti?
Do you remember this, Blessed One?"

"Sarāmahaṁ, pañcasikha.
"I remember, Pañcasikha.

Ahaṁ tena samayena mahāgovindo brāhmaṇo ahosiṁ.
I myself was the brahmin Great Steward at that time.

Ahaṁ tesaṁ sāvakānaṁ brahmalokasahabyatāya maggaṁ desesiṁ.
And I taught those disciples the path to rebirth in the company of Brahmā.

Taṁ kho pana me, pañcasikha, brahmacariyaṁ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na

nibbānāya saṁvattati, yāvadeva brahmalokūpapattiyā.
But that spiritual path of mine doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the Brahmā realm.

Idaṁ kho pana me, pañcasikha, brahmacariyaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
But this spiritual path does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katamañca taṁ, pañcasikha, brahmacariyaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?
And what is the spiritual path that leads to extinguishment?

Ayameva ariyo aṭṭhaṅgiko maggo.
It is simply this noble eightfold path, that is:

Seyyathidaṁ—sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ kho taṁ, pañcasikha, brahmacariyaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
This is the spiritual path that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Ye kho pana me, pañcasikha, sāvakā sabbenasabbaṁ sāsanaṁ ājānanti, te āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti;
Those of my disciples who completely understand my instructions realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ye na sabbenasabbaṁ sāsanaṁ ājānanti, te pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā honti tattha parinibbāyino anāvattidhammā tasmā lokā.
Of those disciples who only partly understand my instructions, some, with the ending of the five lower fetters, become reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Ye na sabbenasabbaṁ sāsanaṁ ājānanti, appekacce tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino honti sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
Some, with the ending of three fetters, and the weakening of greed, hate, and delusion, become once-returners. They come back to this world once only, then make an end of suffering.

Ye na sabbenasabbaṁ sāsanaṁ ājānanti, appekacce tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā honti avinipātadhammā niyatā sambodhiparāyaṇā.
And some, with the ending of three fetters, become stream-enterers, not liable to be reborn in the underworld, bound for awakening.

Iti kho, pañcasikha, sabbesaṁyeva imesaṁ kulaputtānaṁ amoghā pabbajjā avañjhā saphalā saudrayā”ti.
And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano pañcasikho gandhabbaputto bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.
Delighted, the fairy Pañcasikha approved and agreed with what the Buddha said. He bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Mahāgovindasuttaṁ niṭṭhitaṁ chaṭṭhaṁ.

20 Mahāsamayasutta:
The Great Congregation

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ mahāvane mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi;
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Great Wood, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones.

dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantaṁ dassanāya bhikkhusaṅghañca.
And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

Atha kho catunnaṁ suddhāvāsakāyikānaṁ devatānaṁ etadahosi:
Then four deities of the Pure Abodes, aware of what was happening, thought:

“ayaṁ kho bhagavā sakkesu viharati kapilavatthusmiṁ mahāvane mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi;
dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantaṁ dassanāya bhikkhusaṅghañca.
Yannūna mayampi yena bhagavā tenupasaṅkameyyāma; upasaṅkamitvā bhagavato santike paccekaṁ gāthaṁ bhāseyyāmā”ti.
“Why don’t we go to the Buddha and each recite a verse in his presence?”

Atha kho tā devatā seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evameva— suddhāvāsesu devesu antarahitā bhagavato purato pāturahesuṁ.

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha.

Atha kho tā devatā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
They bowed to the Buddha and stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, one deity recited this verse in the Buddha's presence:

"Mahāsamayo pavanasmiṁ,
Devakāyā samāgatā;
Āgatamha imaṁ dhammasamayaṁ,
Dakkhitāye aparājitasaṅghan"ti.

"There's a great congregation in the woods,
a host of gods have assembled.
We've come to this righteous congregation
to see the invincible Saṅgha!"

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha's presence:

"Tatra bhikkhavo samādahaṁsu,
Cittamattano ujukaṁ akaṁsu;
Sārathīva nettāni gahetvā,
Indriyāni rakkhanti paṇḍitā"ti.

"The mendicants there are immersed in samādhi,
they've straightened out their own minds.
Like a charioteer who has taken the reins,
the astute ones protect their senses."

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha's presence:

"Chetvā khīlaṁ chetvā palighaṁ,
Indakhīlaṁ ūhacca manejā;
Te caranti suddhā vimalā,

Cakkhumatā sudantā susunāgā”ti.

“Having cut the stake and cut the bar,
they’re unstirred, with boundary pillar uprooted.
They live pure and immaculate,
the young dragons tamed by the seer.”

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“Ye keci buddhaṁ saraṇaṁ gatāse,
Na te gamissanti apāyabhūmiṁ;
Pahāya mānusaṁ dehaṁ,
Devakāyaṁ paripūressantī”ti.

“Anyone who has gone to the Buddha for refuge
won’t go to a plane of loss.
After giving up this human body,
they swell the hosts of gods.”

1. Devatāsannipāta

1. The Gathering of Deities

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“yebhuyyena, bhikkhave, dasasu lokadhātūsu devatā sannipatitā honti, tathāgataṁ dassanāya bhikkhusaṅghañca.
“Mendicants, most of the deities from ten solar systems have gathered to see the Realized One and the mendicant Saṅgha.

Yepi te, bhikkhave, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamāyeva devatā sannipatitā ahesuṁ seyyathāpi mayhaṁ etarahi.
The Buddhas of the past had, and the Buddhas of the future will have, gatherings of deities that are at most like the gathering for me now.

Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamāyeva devatā sannipatitā bhavissanti seyyathāpi mayhaṁ etarahi.
Ācikkhissāmi, bhikkhave, devakāyānaṁ nāmāni;
I shall declare the names of the heavenly hosts;

kittayissāmi, bhikkhave, devakāyānaṁ nāmāni;
I shall extol the names of the heavenly hosts;

desessāmi, bhikkhave, devakāyānaṁ nāmāni.
I shall teach the names of the heavenly hosts.

Taṁ suṇātha, sādhukaṁ manasikarotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.

“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Silokamanukassāmi,
yattha bhummā tadassitā;
Ye sitā girigabbharaṁ,
pahitattā samāhitā.

“I shall invoke a paean of praise!
Where the earth-gods dwell,
there, in mountain caves,
resolute and composed,
Puthūsīhāva sallīnā,
lomahaṁsābhisambhuno;
Odātamanasā suddhā,
vippasannamanāvilā.

dwell many like lonely lions,
who have mastered their fears.
Their minds are bright and pure,
clear and undisturbed.”

Bhiyyo pañcasate ñatvā,
vane kāpilavatthave;
Tato āmantayī satthā,
sāvake sāsane rate.

The teacher knew that over five hundred
were in the wood at Kapilavatthu.
Therefore he addressed
the disciples who love the teaching:
‘Devakāyā abhikkantā,
te vijānātha bhikkhavo’;
Te ca ātappamakaruṁ,
sutvā buddhassa sāsanaṁ.

“The heavenly hosts have come forth;
mendicants, you should be aware of them.”
Those monks became keen,
hearing the Buddha’s instruction.

Tesaṁ pāturahu ñāṇaṁ,
amanussānadassanaṁ;
Appeke satamaddakkhuṁ,
sahassaṁ atha sattariṁ.

Knowledge manifested in them,
seeing those non-human beings.
Some saw a hundred,
a thousand, even seventy thousand,
Sataṁ eke sahassānaṁ,
amanussānamaddasuṁ;
Appekenantamaddakkhuṁ,
disā sabbā phuṭā ahuṁ.

while some saw a hundred thousand
non-human beings.
But some saw an endless number
spread out in every direction.

Tañca sabbaṁ abhiññāya,
vavatthitvāna cakkhumā;
Tato āmantayī satthā,
sāvake sāsane rate.

And all that was known
and distinguished by the Seer.
Therefore he addressed
the disciples who love the teaching:
‘Devakāyā abhikkantā,
te vijānātha bhikkhavo;
Ye vohaṁ kittayissāmi,

girāhi anupubbaso’.

“The heavenly hosts have come forth;
mendicants, you should be aware of them.
I shall extol them for you,
with lyrics in proper order.

**Sattasahassā te yakkhā,
bhummā kāpilavatthavā;
Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.**

There are seven thousand spirits,
earth-gods of Kapilavatthu.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

**Chasahassā hemavatā,
yakkhā nānattavaṇṇino;
Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.**

From the Himalayas there are six thousand
spirits of different colors.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

**Sātāgirā tisahassā,
yakkhā nānattavaṇṇino;**

Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

From Mount Sātā there are three thousand
spirits of different colors.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Iccete soḷasasahassā,
yakkhā nānattavaṇṇino;
Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

And thus there are sixteen thousand
spirits of different colors.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Vessāmittā pañcasatā,
yakkhā nānattavaṇṇino;
Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

From Vessamittā there are five hundred
spirits of different colors.
They’re powerful and brilliant,

so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Kumbhīro rājagahiko,
vepullassa nivesanaṁ;
Bhiyyo naṁ satasahassaṁ,
yakkhānaṁ payirupāsati;
Kumbhīro rājagahiko,
sopāgā samitiṁ vanaṁ.

And there’s Kumbhīra of Rājagaha,
whose home is on Mount Vepulla.
Attended by more than
a hundred thousand spirits,
Kumbhīra of Rājagaha
also came to the meeting in the wood.

Purimañca disaṁ rājā,
dhataraṭṭho pasāsati;
Gandhabbānaṁ adhipati,
mahārājā yasassiso.

King Dhataraṭṭha rules
the eastern quarter.
Lord of the fairies,
he’s a great king, glorious.

Puttāpi tassa bahavo,
indanāmā mahabbalā;
Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

And he has many mighty sons
all of them named Indra.

They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Dakkhiṇañca disaṁ rājā,
virūḷho taṁ pasāsati;
Kumbhaṇḍānaṁ adhipati,
mahārājā yasassiso.

King Virūḷha rules
the southern quarter.
Lord of the goblins,
he’s a great king, glorious.

Puttāpi tassa bahavo,
indanāmā mahabbalā;
Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

And he has many mighty sons
all of them named Indra.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Pacchimañca disaṁ rājā,
virūpakkho pasāsati;
Nāgānañca adhipati,
mahārājā yasassiso.

King Virūpakkha rules
the western quarter.
Lord of the dragons,

he’s a great king, glorious.

Puttāpi tassa bahavo,
indanāmā mahabbalā;
Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

And he has many mighty sons
all of them named Indra.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Uttarañca disaṁ rājā,
kuvero taṁ pasāsati;
Yakkhānañca adhipati,
mahārājā yasassiso.

King Kuvera rules
the northern quarter.
Lord of spirits,
he’s a great king, glorious.

Puttāpi tassa bahavo,
indanāmā mahabbalā;
Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

And he has many mighty sons
all of them named Indra.
They’re powerful and brilliant,
so beautiful and glorious.

Rejoicing, they've come forth
to the meeting of mendicants in the wood.

Purimaṁ disaṁ dhataraṭṭho,
dakkhiṇena virūḷhako;
Pacchimena virūpakkho,
kuvero uttaraṁ disaṁ.

Dhataraṭṭha in the east,
Virūḷhaka to the south,
Virūpakkha to the west,
and Kuvera in the north.

Cattāro te mahārājā,
samantā caturo disā;
Daddallamānā aṭṭhaṁsu,
vane kāpilavatthave.

These Four Great Kings,
all around in the four quarters,
stood there dazzling
in the wood at Kapilavatthu.

Tesaṁ māyāvino dāsā,
āguṁ vañcanikā saṭhā;
Māyā kuṭeṇḍu viṭeṇḍu,
viṭucca viṭuṭo saha.

Their deceitful bondservants came,
so treacherous and crafty—
the deceivers Kuṭeṇḍu, Viṭeṇḍu,
with Viṭucca and Viṭuḍa.

Candano kāmaseṭṭho ca,
kinnighaṇḍu nighaṇḍu ca;
Panādo opamañño ca,
devasūto ca mātali.

And Candana and Kāmaseṭṭha,
Kinnughaṇḍu and Nighaṇḍu,
Panāda and Opamañña,
and Mātali, the god’s charioteer.

Cittaseno ca gandhabbo,
naḷorājā janesabho;
Āgā pañcasikho ceva,
timbarū sūriyavacchasā.

Cittasena the fairy came too,
and the kings Nala and Janesabha,
as well as Pañcasikha,
Timbaru, and Suriyavacchasā.

Ete caññe ca rājāno,
gandhabbā saha rājubhi;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

These and other kings there were,
the fairies with their kings.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Athāguṁ nāgasā nāgā,
vesālā sahatacchakā;
Kambalassatarā āguṁ,
pāyāgā saha ñātibhi.

Then came dragons from Nābhasa,
and Vesālī, with the Tacchakas.
The Kambalas and Assataras came
from Pāyāga with their kin.

Yāmunā dhataraṭṭhā ca,
āgū nāgā yasassino;

Erāvaṇo mahānāgo,
sopāgā samitiṁ vanaṁ.

From Yamunā the Dhataraṭṭha
dragons came, so glorious.
And Erāvaṇa the great dragon
also came to the meeting in the wood.

Ye nāgarāje sahasā haranti,
Dibbā dijā pakkhi visuddhacakkhū;
Vehāyasā te vanamajjhapattā,
Citrā supaṇṇā iti tesa nāmaṁ.

Those who seize the dragon kings by force—
divine, twice-born birds with piercing vision—
swoop down to the wood from the sky;
their name is ‘Rainbow Phoenix’.

Abhayaṁ tadā nāgarājānamāsi,
Supaṇṇato khemamakāsi buddho;
Saṇhāhi vācāhi upavhayantā,
Nāgā supaṇṇā saraṇamakaṁsu buddhaṁ.

But the dragon kings remained fearless,
for the Buddha kept them safe from the phoenixes.
Introducing each other with gentle words,
the dragons and phoenixes
    took the Buddha as refuge.

Jitā vajirahatthena,
samuddaṁ asurāsitā;
Bhātaro vāsavassete,
iddhimanto yasassino.

Defeated by Vajirahattha,
the demons live in the ocean.
They’re brothers of Vāsava,

powerful and glorious.

Kālakañcā mahābhismā,
asurā dānaveghasā;
Vepacitti sucitti ca,
pahārādo namucī saha.

There's the terrifying Kālakañjas,
the Dānaveghasa demons,
Vepacitti and Sucitti,
Pahārāda with Namuci,
Satañca baliputtānaṁ,
sabbe verocanāmakā;
Sannayhitvā balisenaṁ,
rāhubhaddamupāgamuṁ;
'Samayo dāni bhaddante,
bhikkhūnaṁ samitiṁ vanaṁ'.

and a hundred of Bali's sons,
all named after Veroca.
Bali's army armed themselves
and went up to the auspicious Rāhu, saying:
'Now is the time, sir,
for the meeting of mendicants in the wood.'

Āpo ca devā pathavī,
tejo vāyo tadāgamuṁ;
Varuṇā vāraṇā devā,
somo ca yasasā saha.

The gods of Water and Earth,
and Fire and Wind came there.
The Varuṇa and Vāruṇa gods,
and Soma together with Yasa.

Mettā karuṇā kāyikā,
āguṁ devā yasassino;

Dasete dasadhā kāyā,
sabbe nānattavaṇṇino.

A host of the gods of Love
and Compassion came, so glorious.
These ten hosts of gods
shone in all different colors.

Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Veṇḍudevā sahali ca,
asamā ca duve yamā;
Candassūpanisā devā,
candamāguṁ purakkhatvā.

The Veṇhu and Sahali gods,
and Asama, and the twin Yamas came.
The gods living on the moon came,
with the Moon before them.

Sūriyassūpanisā devā,
sūriyamāguṁ purakkhatvā;
Nakkhattāni purakkhatvā,
āguṁ mandavalāhakā.

The gods living on the sun came,
with the Sun before them.
And with the stars before them
came the silly gods of clouds.

Vasūnaṁ vāsavo seṭṭho,
sakkopāgā purindado;
Dasete dasadhā kāyā,
sabbe nānattavaṇṇino.

And Sakka came, the stronghold-giver,
known as Vāsava, the first of the Vasus.
These ten hosts of gods
shone in all different colors.

Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Athāguṁ sahabhū devā,
jalamaggi sikhāriva;
Ariṭṭhakā ca rojā ca,
umāpupphanibhāsino.

Then came the Sahabhū gods,
blazing like a crested flame;
and the Ariṭṭhakas and Rojas too,
and the gods hued blue as flax.

Varuṇā sahadhammā ca,
accutā ca anejakā;
Sūleyyarucirā āguṁ,
āguṁ vāsavanesino;
Dasete dasadhā kāyā,
sabbe nānattavaṇṇino.

The Varuṇas and Sahadhammas,
the Accutas and Anejakas,
the Sūleyyas and Ruciras all came,
as did the Vāsavanesi gods.
These ten hosts of gods
shone in all different colors.

Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

They're powerful and brilliant,
so beautiful and glorious.
Rejoicing, they've come forth
to the meeting of mendicants in the wood.

Samānā mahāsamanā,
mānusā mānusuttamā;
Khiḍḍāpadosikā āguṁ,
āguṁ manopadosikā.

The Samānas, Mahāsamānas,
Mānusas, and Mānusuttamas all came,
and the gods depraved by play,
and those who are malevolent.

Athāguṁ harayo devā,
ye ca lohitavāsino;
Pāragā mahāpāragā,
āguṁ devā yasassino;
Dasete dasadhā kāyā,
sabbe nānattavaṇṇino.

Then came the Hari gods,
and the Lohitavāsīs.
The Pāragas and Mahāpāragas came,

such glorious gods.
These ten hosts of gods
shone in all different colors.

Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Sukkā karambhā aruṇā,
āguṁ veghanasā saha;
Odātagayhā pāmokkhā,
āguṁ devā vicakkhaṇā.

The Sukkas, Karumhas, and Aruṇas
came along with the Veghanasas.
And the Odātagayhas came as chiefs
of the Vicakkhaṇa gods.

Sadāmattā hāragajā,
missakā ca yasassino;
Thanayaṁ āga pajjunno,
yo disā abhivassati.

The Sadāmattas and Hāragajas,
and the glorious Missakas;
Pajjuna came thundering,
he who rains on all quarters.

Dasete dasadhā kāyā,
sabbe nānattavaṇṇino;
Iddhimanto jutimanto,

vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

These ten hosts of gods
shone in all different colors.
They’re powerful and brilliant,
so beautiful and glorious.
Rejoicing, they’ve come forth
to the meeting of mendicants in the wood.

Khemiyā tusitā yāmā,
kaṭṭhakā ca yasassino;
Lambītakā lāmaseṭṭhā,
jotināmā ca āsavā;
Nimmānaratino āguṁ,
athāguṁ paranimmitā.

The Khemiyas, Tusitas, Yāmas,
and the glorious Kaṭṭhakas came;
The Lambītakas, Lāmaseṭṭhas,
those called the Jotis and Āsavas.
The Gods Who Love to Create came too,
and those who delight in the Creations of Others.

Dasete dasadhā kāyā,
sabbe nānattavaṇṇino;
Iddhimanto jutimanto,
vaṇṇavanto yasassino;
Modamānā abhikkāmuṁ,
bhikkhūnaṁ samitiṁ vanaṁ.

These ten hosts of gods
shone in all different colors.
They’re powerful and brilliant,
so beautiful and glorious.

Rejoicing, they've come forth
to the meeting of mendicants in the wood.

Saṭṭhete devanikāyā,
sabbe nānattavaṇṇino;
Nāmanvayena āgacchuṁ,
ye cañña sadisā saha.

These sixty hosts of gods
shone in all different colors.
They came in order of their names,
these and others likewise, thinking:
'Pavuṭṭhajātimakhilaṁ,
oghatiṇṇamanāsavaṁ;
Dakkhemoghataraṁ nāgaṁ,
candaṁva asitātigaṁ'.

'We shall see those rid of rebirth, kind,
the undefiled ones who have crossed the flood,
and the dragon who brought them across,
who like the Moon has overcome darkness.'

Subrahmā paramatto ca,
puttā iddhimato saha;
Sanaṅkumāro tisso ca,
sopāga samitiṁ vanaṁ.

Subrahmā and Paramatta came,
with sons of those powerful ones.
Sanaṅkumāra and Tissa
also came to the meeting in the wood.

Sahassaṁ brahmalokānaṁ,
mahābrahmābhitiṭṭhati;
Upapanno jutimanto,
bhismākāyo yasassiso.

Of a thousand Brahmā realms,
the Great Brahmā stands forth.
He has arisen, resplendent,
his formidable body so glorious.

Dasettha issarā āguṁ,
paccekavasavattino;
Tesañca majjhato āga,
hārito parivārito.

The ten Issarās came there,
each one of them wielding power,
and in the middle of them came
Hārita with his following.”

Te ca sabbe abhikkante,
sainde deve sabrahmake;
Mārasenā abhikkāmi,
passa kaṇhassa mandiyaṁ.

When they had all come forth—
the gods with their Lord, and the Brahmās—
Māra’s army came forth too:
see the stupidity of the Dark Lord!

‘Etha gaṇhatha bandhatha,
rāgena baddhamatthu vo;
Samantā parivāretha,
mā vo muñcittha koci naṁ’.

“Come, seize them and bind them,” he said,
“let them be bound by desire!
Surround them on all sides,
don’t let any escape!”

Iti tattha mahāseno,
kaṇho senaṁ apesayi;

Pāṇinā talamāhacca,
saraṁ katvāna bheravaṁ.

And so there the great general
sent forth his dark army.
He struck the ground with his fist
to make a horrifying sound
Yathā pāvussako megho,
thanayanto savijjuko;
Tadā so paccudāvatti,
saṅkuddho asayaṁvase.

like a storm cloud shedding rain,
thundering and flashing.
But then he retreated,
furious, out of control.

Tañca sabbaṁ abhiññāya,
vavatthitvāna cakkhumā;
Tato āmantayī satthā,
sāvake sāsane rate.

And all that was known
and distinguished by the Seer.
Therefore he addressed
the disciples who love the teaching:
‘Mārasenā abhikkantā,
te vijānātha bhikkhavo’;
Te ca ātappamakaruṁ,
sutvā buddhassa sāsanaṁ;
Vītarāgehi pakkāmuṁ,
nesaṁ lomāpi iñjayuṁ.

“Māra’s army has arrived;
mendicants, you should be aware of them.”
Those monks became keen,

hearing the Buddha's instruction.
The army fled from those free of passion,
and not a single hair was stirred!

'Sabbe vijitasaṅgāmā,
bhayātītā yasassino;
Modanti saha bhūtehi,
sāvakā te janesutā'"ti.

"All are triumphant in battle,
so fearless and glorious.
They rejoice with all the spirits,
the disciples well-known among men."

Mahāsamayasuttaṁ niṭṭhitaṁ sattamaṁ.

21 Sakkapañhasutta:
Sakka's Questions

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā magadhesu viharati, pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṁ.
At one time the Buddha was staying in the land of the Magadhans; east of Rājagaha there's a brahmin village named Ambasaṇḍā, north of which, on Mount Vediyaka, is the Indasāla cave.

Tena kho pana samayena sakkassa devānamindassa ussukkaṁ udapādi bhagavantaṁ dassanāya.
Now at that time Sakka, the lord of gods, became eager to see the Buddha.

Atha kho sakkassa devānamindassa etadahosi:
He thought,

"kahaṁ nu kho bhagavā etarahi viharati arahaṁ sammāsambuddho"ti?
"Where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

Addasā kho sakko devānamindo bhagavantaṁ magadhesu viharantaṁ pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṁ.
He saw that the Buddha was at the Indasāla cave,

Disvāna deve tāvatiṁse āmantesi:
and addressed the gods of the Thirty-Three,

"ayaṁ, mārisā, bhagavā magadhesu viharati, pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate

indasālaguhāyaṁ.
“Good sirs, the Buddha is staying in the land of the Magadhans at the Indasāla cave.

Yadi pana, mārisā, mayaṁ taṁ bhagavantaṁ dassanāya upasaṅkameyyāma arahantaṁ sammāsambuddhan”ti?
What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?”

“Evaṁ, bhaddantavā”ti kho devā tāvatiṁsā sakkassa devānamindassa paccassosuṁ.
“Yes, lord,” replied the gods.

Atha kho sakko devānamindo pañcasikhaṁ gandhabbadevaputtaṁ āmantesi:
Then Sakka addressed the fairy Pañcasikha,

“ayaṁ, tāta pañcasikha, bhagavā magadhesu viharati pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate indasālaguhāyaṁ.
“Dear Pañcasikha, the Buddha is staying in the land of the Magadhans at the Indasāla cave.

Yadi pana, tāta pañcasikha, mayaṁ taṁ bhagavantaṁ dassanāya upasaṅkameyyāma arahantaṁ sammāsambuddhan”ti?
What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?”

“Evaṁ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā beluvapaṇḍuvīṇaṁ ādāya sakkassa devānamindassa anucariyaṁ upāgami.
“Yes, lord,” replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went as Sakka’s attendant.

Atha kho sakko devānamindo devehi tāvatiṁsehi parivuto pañcasikhena gandhabbadevaputtena purakkhato—

Then Sakka went at the head of a retinue consisting of the gods of the Thirty-Three and the fairy Pañcasikha.

seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evameva—devesu tāvatiṁsesu antarahito magadhesu pācīnato rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate paccuṭṭhāsi.
As easily as a strong person would extend or contract their arm, he vanished from the heaven of the gods of the Thirty-Three and landed on Mount Vediyaka north of Ambasaṇḍā.

Tena kho pana samayena vediyako pabbato atiriva obhāsajāto hoti ambasaṇḍā ca brāhmaṇagāmo yathā taṁ devānaṁ devānubhāvena.
Now at that time a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā, as happens through the glory of the gods.

Apissudaṁ parito gāmesu manussā evamāhaṁsu:
People in the villages round about, terrified, shocked, and awestruck, said,

“ādittassu nāmajja vediyako pabbato jhāyatisu nāmajja vediyako pabbato jalatisu. Nāmajja vediyako pabbato.
“Mount Vediyaka must be on fire today, blazing and burning!

Kiṁsu nāmajja vediyako pabbato atiriva obhāsajāto ambasaṇḍā ca brāhmaṇagāmo”ti;
Oh why has such a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā?”

saṁviggā lomahaṭṭhajātā ahesuṁ.

Atha kho sakko devānamindo pañcasikhaṁ gandhabbadevaputtaṁ āmantesi:
Then Sakka addressed the fairy Pañcasikha,

“durupasaṅkamā kho, tāta pañcasikha, tathāgatā mādisena, jhāyī jhānaratā, tadantaraṁ paṭisallīnā.
“My dear Pañcasikha, it’s hard for one like me to get near the Realized Ones while they are on retreat practicing absorption, enjoying absorption.

Yadi pana tvaṁ, tāta pañcasikha, bhagavantaṁ paṭhamaṁ pasādeyyāsi, tayā, tāta, paṭhamaṁ pasāditaṁ pacchā mayaṁ taṁ bhagavantaṁ dassanāya upasaṅkameyyāma arahantaṁ sammāsambuddhan”ti.
But if you were to charm the Buddha first, then I could go to see him.”

“Evaṁ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā beluvapaṇḍuvīṇaṁ ādāya yena indasālaguhā tenupasaṅkami; upasaṅkamitvā:
“Yes, lord,” replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went to the Indasāla cave. When he had drawn near, he stood to one side, thinking,

“ettāvatā me bhagavā neva atidūre bhavissati nāccāsanne, saddañca me sossatī”ti—
“This is neither too far nor too near; and he’ll hear my voice.”

ekamantaṁ aṭṭhāsi.

1. Pañcasikhagītagāthā
1. Pañcasikha’s Song

Ekamantaṁ ṭhito kho pañcasikho gandhabbadevaputto beluvapaṇḍuvīṇaṁ assāvesi, imā ca gāthā abhāsi buddhūpasañhitā dhammūpasañhitā saṅghūpasañhitā arahantūpasañhitā kāmūpasañhitā:
Standing to one side, Pañcasikha played his arched harp, and sang these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love.

“Vande te pitaraṁ bhadde,
timbaruṁ sūriyavacchase;
Yena jātāsi kalyāṇī,
ānandajananī mama.

“My lady Suriyavaccasā, oh my Sunshine—
I pay homage to your father Timbaru,
through whom was born a lady so fine,
to fill me with a joy I never knew.

Vātova sedataṁ kanto,
pānīyaṁva pipāsato;
Aṅgīrasi piyāmesi,
dhammo arahatāmiva.

As sweet as a breeze to one who’s sweating,
or when thirsty, a sweet and cooling drink,
so dear is your shining beauty to me,
just like the teaching is to all the saints!

Āturasseva bhesajjaṁ,
bhojanaṁva jighacchato;
Parinibbāpaya maṁ bhadde,
jalantamiva vārinā.

Like a cure when you’re struck by fever dire,
or food to ease the hunger pain,
come on, darling, please put out my fire,
quench me like water on a flame.

Sītodakaṁ pokkharaṇiṁ,
yuttaṁ kiñjakkhareṇunā;
Nāgo ghammābhitattova,
ogāhe te thanūdaraṁ.

As elephants burning in the heat of summer,
sink down in a lotus pond to rest,

so cool, full of petals and of pollen—
that’s how I would plunge into your breast.

Accaṅkusova nāgova,
jitaṁ me tuttatomaraṁ;
Kāraṇaṁ nappajānāmi,
sammatto lakkhaṇūruyā.

Like elephants bursting bonds in rutting season,
beating off the pricks of lance and pikes—
I just don’t understand what is the reason
I’m so crazy for your shapely thighs!

Tayi gedhitacittosmi,
cittaṁ vipariṇāmitaṁ;
Paṭigantuṁ na sakkomi,
vaṅkaghastova ambujo.

For you, my heart is full of passion,
I’m in an altered state of mind.
There is no going back, I’m just not able,
I’m like a fish that’s hooked up on the line.

Vāmūru saja maṁ bhadde,
saja maṁ mandalocane;
Palissaja maṁ kalyāṇi,
etaṁ me abhipatthitaṁ.

Come on, my darling, hold me, fair of thighs!
Embrace me, with your so bashful eyes!
Take me in your arms, my lovely lady,
that’s all I’d ever want or could desire.

Appako vata me santo,
kāmo vellitakesiyā;
Anekabhāvo samuppādi,
arahanteva dakkhiṇā.

Ah, then my desire was such a small thing,
my sweet, with your curling wavy hair;
now, like to arahants an offering,
it’s grown so very much from there.

Yaṁ me atthi kataṁ puññaṁ,
arahantesu tādisu;
Taṁ me sabbaṅgakalyāṇi,
tayā saddhiṁ vipaccataṁ.

Whatever the merit I have forged
by giving to such perfected beings—
may that, my altogether gorgeous,
ripen in togetherness with you.

Yaṁ me atthi kataṁ puññaṁ,
asmiṁ pathavimaṇḍale;
Taṁ me sabbaṅgakalyāṇi,
tayā saddhiṁ vipaccataṁ.

Whatever the merit I have forged
in this vast territory,
may that, my altogether gorgeous,
ripen in togetherness with you.

Sakyaputtova jhānena,
ekodi nipako sato;
Amataṁ muni jigīsāno,
tamahaṁ sūriyavacchase.

Absorbed, the Sakyan meditates,
unified, alert, and mindful,
the sage seeks the deathless state—
like me, oh my Sunshine, aiming for you!

Yathāpi muni nandeyya,
patvā sambodhimuttamaṁ;

Evaṁ nandeyyaṁ kalyāṇi,
missībhāvaṁ gato tayā.

And just like the sage would be rejoicing,
were he to awaken to the truth,
so I'd be rejoicing, lady,
were I to end up as one with you.

Sakko ce me varaṁ dajjā,
tāvatiṁsānamissaro;
Tāhaṁ bhadde vareyyāhe,
evaṁ kāmo daḷho mama.

If Sakka were to grant me just one wish,
as Lord of the holy Thirty-Three,
my darling, you're the only one I'd wish for,
so strong is the love I hold for you.

Sālaṁva na ciraṁ phullaṁ,
pitaraṁ te sumedhase;
Vandamāno namassāmi,
yassāsetādisī pajā"ti.

Like a freshly blossoming sal tree
is your father, my lady so wise.
I pay homage to him, bowing down humbly,
to he whose daughter is of such a kind."

Evaṁ vutte, bhagavā pañcasikhaṁ gandhabbadevaputtaṁ etadavoca:
When Pañcasikha had spoken, the Buddha said to him,

"saṁsandati kho te, pañcasikha, tantissaro gītassarena, gītassaro ca tantissarena;
"Pañcasikha, the sound of the strings and the sound of your voice blend well together,

na ca pana te, pañcasikha, tantissaro gītassaraṁ ativattati, gītassaro ca tantissaraṁ.

so that neither overpowers the other.

Kadā saṁyūḷhā pana te, pañcasikha, imā gāthā buddhūpasañhitā dhammūpasañhitā saṅghūpasañhitā arahantūpasañhitā kāmūpasañhitā”ti?
But when did you compose these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love?”

“Ekamidaṁ, bhante, samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.
“This one time, sir, when you were first awakened, you were staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River.

Tena kho panāhaṁ, bhante, samayena bhaddā nāma sūriyavacchasā timbaruno gandhabbaraññño dhītā, tamabhikaṅkhāmi.
And at that time I was in love with the lady named Bhaddā Suriyavacchasā, the daughter of the fairy king Timbaru.

Sā kho pana, bhante, bhaginī parakāminī hoti;
But the sister desired another—

sikhaṇḍī nāma mātalissa saṅgāhakassa putto, tamabhikaṅkhati.
it was Mātali the charioteer’s son named Sikhaḍḍī who she loved.

Yato kho ahaṁ, bhante, taṁ bhaginiṁ nālatthaṁ kenaci pariyāyena.
Since I couldn’t win that sister by any means,

Athāhaṁ beluvapaṇḍuvīṇaṁ ādāya yena timbaruno gandhabbaraññño nivesanaṁ tenupasaṅkamiṁ; upasaṅkamitvā beluvapaṇḍuvīṇaṁ assāvesiṁ, imā ca gāthā abhāsiṁ buddhūpasañhitā dhammūpasañhitā saṅghūpasañhitā arahantūpasañhitā kāmūpasañhitā—
I took my arched harp to Timbaru’s home, where I played those verses.

Vande te pitaraṁ bhadde,
timbaruṁ sūriyavacchase;
Yena jātāsi kalyāṇī,
ānandajananī mama.

…pe…

Sālaṁva na ciraṁ phullaṁ,
pitaraṁ te sumedhase;
Vandamāno namassāmi,
yassāsetādisī pajāti.

Evaṁ vutte, bhante, bhaddā sūriyavacchasā maṁ etadavoca:
When I finished, Suriyavacchasā said to me,

‘na kho me, mārisa, so bhagavā sammukhā diṭṭho, api ca sutoyeva me so bhagavā devānaṁ tāvatiṁsānaṁ sudhammāyaṁ sabhāyaṁ upanaccantiyā.
‘Dear sir, I have not personally seen the Buddha. But I did hear about him when I went to dance for the gods of the Thirty-Three in the Hall of Justice.

Yato kho tvaṁ, mārisa, taṁ bhagavantaṁ kittesi, hotu no ajja samāgamo’ti.
Since you extol the Buddha, let us meet up today.’

Soyeva no, bhante, tassā bhaginiyā saddhiṁ samāgamo ahosi.
And that’s when I met up with that sister.

Na ca dāni tato pacchā”ti.
But we have not met since.”

2. Sakkūpasaṅkama

2. The Approach of Sakka

Atha kho sakkassa devānamindassa etadahosi:
Then Sakka, lord of gods, thought,

“paṭisammodati pañcasikho gandhabbadevaputto bhagavatā, bhagavā ca pañcasikhenā”ti.

“Pañcasikha is exchanging pleasantries with the Buddha.”

Atha kho sakko devānamindo pañcasikhaṁ gandhabbadevaputtaṁ āmantesi:
So he addressed Pañcasikha,

“abhivādehi me tvaṁ, tāta pañcasikha, bhagavantaṁ:
“My dear Pañcasikha, please bow to the Buddha for me, saying:

‘sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī’”ti.
‘Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.’”

“Evaṁ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā bhagavantaṁ abhivādeti:
“Yes, lord,” replied Pañcasikha. He bowed to the Buddha and said,

“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”ti.
“Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”

“Evaṁ sukhī hotu, pañcasikha, sakko devānamindo sāmacco saparijano;
“So may Sakka with his ministers and retinue be happy, Pañcasikha,” said the Buddha,

sukhakāmā hi devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā”ti.
“for all want to be happy—whether gods, humans, demons, dragons, fairies, or any of the other diverse creatures there may be.”

Evañca pana tathāgatā evarūpe mahesakkhe yakkhe abhivadanti.

For that is how the Realized Ones salute such illustrious spirits.

Abhivadito sakko devānamindo bhagavato indasālaguhaṁ pavisitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
And being saluted by the Buddha, Sakka entered the Indasāla cave, bowed to the Buddha, and stood to one side.

Devāpi tāvatiṁsā indasālaguhaṁ pavisitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
And the gods of the Thirty-Three did likewise,

Pañcasikhopi gandhabbadevaputto indasālaguhaṁ pavisitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
as did Pañcasikha.

Tena kho pana samayena indasālaguhā visamā santī samā samapādi, sambādhā santī urundā samapādi, andhakāro guhāyaṁ antaradhāyi, āloko udapādi yathā taṁ devānaṁ devānubhāvena.
And at that time the uneven places were evened out, the cramped places were opened up, the darkness vanished in the cave and light appeared, as happens through the glory of the gods.

Atha kho bhagavā sakkaṁ devānamindaṁ etadavoca:
Then the Buddha said to Sakka,

“acchariyamidaṁ āyasmato kosiyassa, abbhutamidaṁ āyasmato kosiyassa tāva bahukiccassa bahukaraṇīyassa yadidaṁ idhāgamanan”ti.
“It’s incredible and amazing that you, the venerable Kosiya, who has so many duties and so much to do, should come here.”

“Cirapaṭikāhaṁ, bhante, bhagavantaṁ dassanāya upasaṅkamitukāmo; api ca devānaṁ tāvatiṁsānaṁ kehici kehici kiccakaraṇīyehi byāvaṭo; evāhaṁ nāsakkhiṁ bhagavantaṁ dassanāya upasaṅkamituṁ.
“For a long time I’ve wanted to come and see the Buddha, but I wasn’t able, being prevented by my many duties and responsibilities for the gods of the

Thirty-Three.

Ekamidaṁ, bhante, samayaṁ bhagavā sāvatthiyaṁ viharati salaḷāgārake.
This one time, sir, the Buddha was staying near Sāvatthī in the frankincense-tree hut.

Atha khvāhaṁ, bhante, sāvatthiṁ agamāsiṁ bhagavantaṁ dassanāya.
Then I went to Sāvatthī to see the Buddha.

Tena kho pana, bhante, samayena bhagavā aññatarena samādhinā nisinno hoti, bhūjati ca nāma vessavaṇassa mahārājassa paricārikā bhagavantaṁ paccupaṭṭhitā hoti, pañjalikā namassamānā tiṭṭhati.
But at that time the Buddha was sitting immersed in some kind of meditation. And a divine maiden of Great King Vessavaṇa named Bhūjati was attending on the Buddha, standing there paying homage to him with joined palms.

Atha khvāhaṁ, bhante, bhūjatiṁ etadavocaṁ:
So I said to her,

‘abhivādehi me tvaṁ, bhagini, bhagavantaṁ:
‘Sister, please bow to the Buddha for me, saying:

“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”’ti.
“Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”’

Evaṁ vutte, bhante, sā bhūjati maṁ etadavoca:
When I said this, she said to me,

‘akālo kho, mārisa, bhagavantaṁ dassanāya;
‘It’s the wrong time to see the Buddha,

paṭisallīno bhagavā’ti.
as he’s in retreat.’

‘Tena hi, bhagini, yadā bhagavā tamhā samādhimhā vuṭṭhito hoti, atha mama vacanena bhagavantaṁ abhivādehi:
‘Well then, sister, please convey my message when the Buddha emerges from that immersion.’

“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”’ti.
Kacci me sā, bhante, bhaginī bhagavantaṁ abhivādesi?
I hope that sister bowed to you?

Sarati bhagavā tassā bhaginiyā vacanan”ti?
Do you remember what she said?”

“Abhivādesi maṁ sā, devānaminda, bhaginī, sarāmahaṁ tassā bhaginiyā vacanaṁ.
“She did bow, lord of gods, and I remember what she said.

Api cāhaṁ āyasmato nemisaddena tamhā samādhimhā vuṭṭhito”ti.
I also remember that it was the sound of your chariot wheels that pulled me out of that immersion.”

“Ye te, bhante, devā amhehi paṭhamataraṁ tāvatiṁsakāyaṁ upapannā, tesaṁ me sammukhā sutaṁ sammukhā paṭiggahitaṁ:
“Sir, I have heard and learned this in the presence of the gods who were reborn in the host of the Thirty-Three before me:

‘yadā tathāgatā loke uppajjanti arahanto sammāsambuddhā, dibbā kāyā paripūrenti, hāyanti asurakāyā’ti.
‘When a Realized One arises in the world, perfected and fully awakened, the heavenly hosts swell, while the demon hosts dwindle.’

Taṁ me idaṁ, bhante, sakkhidiṭṭhaṁ yato tathāgato loke uppanno arahaṁ sammāsambuddho, dibbā kāyā paripūrenti, hāyanti asurakāyāti.
And I have seen this with my own eyes.

2.1. Gopakavatthu

2.1. The Story of Gopikā

Idheva, bhante, kapilavatthusmiṁ gopikā nāma sakyadhītā ahosi buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārinī.
Right here in Kapilavatthu there was a Sakyan lady named Gopikā who had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled her ethics.

Sā itthittaṁ virājetvā purisattaṁ bhāvetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā.
Losing her attachment to femininity, she developed masculinity. When her body broke up, after death, she was reborn in a good place, a heavenly realm.

Devānaṁ tāvatiṁsānaṁ sahabyataṁ amhākaṁ puttattaṁ ajjhupagatā.
In the company of the gods of the Thirty-Three she became one of my sons.

Tatrapi naṁ evaṁ jānanti:
There they knew him as

‘gopako devaputto, gopako devaputto’ti.
the god Gopaka.

Aññepi, bhante, tayo bhikkhū bhagavati brahmacariyaṁ caritvā hīnaṁ gandhabbakāyaṁ upapannā.
Meanwhile three others, mendicants who had led the spiritual life under the Buddha, were reborn in the inferior fairy realm.

Te pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārayamānā amhākaṁ upaṭṭhānaṁ āgacchanti amhākaṁ pāricariyaṁ.
There they amused themselves, supplied and provided with the five kinds of sensual stimulation, and became my servants and attendants.

Te amhākaṁ upaṭṭhānaṁ āgate amhākaṁ pāricariyaṁ gopako devaputto paṭicodesi:
At that, Gopaka scolded them,

‘kutomukhā nāma tumhe, mārisā, tassa bhagavato dhammaṁ assuttha —

‘Where on earth were you at, good sirs, when you heard the Buddha’s teaching!

ahañhi nāma itthikā samānā buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārinī itthittaṁ virājetvā purisattaṁ bhāvetvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā, devānaṁ tāvatiṁsānaṁ sahabyataṁ sakkassa devānamindassa puttattaṁ ajjhupagatā.

For while I was still a woman I had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled my ethics. I lost my attachment to femininity and developed masculinity. When my body broke up, after death, I was reborn in a good place, a heavenly realm. In the company of the gods of the Thirty-Three I became one of Sakka’s sons.

Idhāpi maṁ evaṁ jānanti:

Here they know me as

“gopako devaputto gopako devaputto”ti.

the god Gopaka.

Tumhe pana, mārisā, bhagavati brahmacariyaṁ caritvā hīnaṁ gandhabbakāyaṁ upapannā.

But you, having led the spiritual life under the Buddha, were reborn in the inferior fairy realm.

Duddiṭṭharūpaṁ vata bho addasāma, ye mayaṁ addasāma sahadhammike hīnaṁ gandhabbakāyaṁ upapanne’ti.

It is a sad sight indeed to see fellow practitioners reborn in the inferior fairy realm.’

Tesaṁ, bhante, gopakena devaputtena paṭicoditānaṁ dve devā diṭṭheva dhamme satiṁ paṭilabhiṁsu kāyaṁ brahmapurohitaṁ, eko pana devo kāme ajjhāvasi.

When scolded by Gopaka, two of those gods in that very life gained mindfulness leading to the host of Brahmā’s Ministers. But one god remained attached to sensuality.

‘Upāsikā cakkhumato ahosiṁ,
Nāmampi mayhaṁ ahu “gopikā”ti;
Buddhe ca dhamme ca abhippasannā,
Saṅghañcupaṭṭhāsiṁ pasannacittā.

‘I was a laywoman disciple of the seer,
and my name was Gopikā.
I was devoted to the Buddha and the teaching,
and I faithfully served the Saṅgha.

Tasseva buddhassa sudhammatāya,
Sakkassa puttomhi mahānubhāvo;
Mahājutīko tidivūpapanno,
Jānanti maṁ idhāpi “gopako”ti.

Because of the excellence of the Buddha’s teaching,
I’m now a mighty, splendid son of Sakka,
reborn among the Three and Thirty.
And here they know me as Gopaka.

Athaddasaṁ bhikkhavo diṭṭhapubbe,
Gandhabbakāyūpagate vasīne;
Imehi te gotamasāvakāse,
Ye ca mayaṁ pubbe manussabhūtā.

Then I saw some mendicants who I’d seen before,
dwelling in the host of fairies.
When I used to be a human,
they were disciples of Gotama.

Annena pānena upaṭṭhahimhā,
Pādūpasaṅgayha sake nivesane;
Kutomukhā nāma ime bhavanto,
Buddhassa dhammāni paṭiggahesuṁ.

I served them with food and drink,
and clasped their feet in my own home.

Where on earth were they at
when they learned the Buddha’s teachings?

Paccattaṁ veditabbo hi dhammo,
Sudesito cakkhumatānubuddho;
Ahañhi tumheva upāsamāno,
Sutvāna ariyāna subhāsitāni.

For each must know for themselves the teaching
so well-taught, realized by the seer.
I was one who followed you,
having heard the fine words of the noble ones.

Sakkassa puttomhi mahānubhāvo,
Mahājutīko tidivūpapanno;
Tumhe pana seṭṭhamupāsamānā,
Anuttaraṁ brahmacariyaṁ caritvā.

I’m now a mighty, splendid son of Sakka,
reborn among the Three and Thirty.
But you followed the best of men,
and led the supreme spiritual life,
Hīnaṁ kāyaṁ upapannā bhavanto,
Anānulomā bhavatūpapatti;
Duddiṭṭharūpaṁ vata addasāma,
Sahadhammike hīnakāyūpapanne.

but still you’re born in this lesser realm,
a rebirth not befitting.
It’s a sad sight I see, good sirs,
fellow practitioners in a lesser realm.

Gandhabbakāyūpagatā bhavanto,
Devānamāgacchatha pāricariyaṁ;
Agāre vasato mayhaṁ,
Imaṁ passa visesataṁ.

Reborn in the host of fairies,
you only wait upon the gods.
Meanwhile, I dwelt in a house—
but see my distinction now!

Itthī hutvā svajja pumomhi devo,
Dibbehi kāmehi samaṅgibhūto’;
Te coditā gotamasāvakena,
Saṁvegamāpādu samecca gopakaṁ.

Having been a woman now I’m a male god,
blessed with heavenly sensual pleasures.’
Scolded by that disciple of Gotama,
when they understood Gopaka,
they were struck with urgency.

‘Handa viyāyāma byāyāma,
Mā no mayaṁ parapessā ahumhā’;
Tesaṁ duve vīriyamārabhiṁsu,
Anussaraṁ gotamasāsanāni.

‘Let’s strive, let’s try hard—
we won’t serve others any more!’
Two of them roused up energy,
recalling the Buddha’s instructions.

Idheva cittāni virājayitvā,
Kāmesu ādīnavamaddasaṁsu;
Te kāmasaṁyojanabandhanāni,
Pāpimayogāni duraccayāni.

Right away they became dispassionate,
seeing the drawbacks in sensual pleasures.
The fetters and bonds of sensual pleasures—
the ties of the Wicked One so hard to break—
Nāgova sannāni guṇāni chetvā,
Deve tāvatiṁse atikkamiṁsu;

Saindā devā sapajāpatikā,
Sabbe sudhammāya sabhāyupaviṭṭhā.

they burst them like a bull elephant his ropes,
and passed right over the Thirty-Three.
The gods with Indra and Pajāpati
were all gathered in the Hall of Justice.

Tesaṁ nisinnānaṁ abhikkamiṁsu,
Vīrā virāgā virajaṁ karontā;
Te disvā saṁvegamakāsi vāsavo,
Devābhibhū devagaṇassa majjhe.

As they sat there, they passed over them,
the heroes desireless, practicing purity.
Seeing them, Vāsava was struck with urgency;
the master of gods in the midst of the group said,
‘Imehi te hīnakāyūpapannā,
Deve tāvatiṁse abhikkamanti’;
Saṁvegajātassa vaco nisamma,
So gopako vāsavamajjhabhāsi.

‘These were born in the lesser fairy realm,
but now they pass us by!’
Heeding the speech of one so moved,
Gopaka addressed Vāsava,
‘Buddho janindatthi manussaloke,
Kāmābhibhū sakyamunīti ñāyati;
Tasseva te puttā satiyā vihīnā,
Coditā mayā te satimajjhalatthuṁ’.

‘There is a Buddha, a lord of men, in the world.
Known as the Sakyan Sage, he’s mastered the senses.
Those sons of his were bereft of mindfulness;
but when scolded by me they gained it back.

Tiṇṇaṁ tesaṁ āvasinettha eko,

Gandhabbakāyūpagato vasīno;
Dve ca sambodhipathānusārino,
Devepi hīḷenti samāhitattā.

Of the three, there is one who remains
dwelling in the host of fairies.
But two, recollecting the path to awakening,
serene, spurn even the gods.’

Etādisī dhammappakāsanettha,
Na tattha kiṅkaṅkhati koci sāvako;
Nitiṇṇaoghaṁ vicikicchachinnaṁ,
Buddhaṁ namassāma jinaṁ janindaṁ.

The teaching’s explained in such a way
that not a single disciple doubts it.
We venerate the Buddha, the victor, lord of men,
who has crossed the flood and cut off doubt.

Yaṁ te dhammaṁ idhaññāya,
visesaṁ ajjhagaṁsu te;
Kāyaṁ brahmapurohitaṁ,
duve tesaṁ visesagū.

They attained to distinction fitting the extent
to which they understood the teaching here.
Two of them mastered the distinction of
the host of Brahmā’s Ministers.

Tassa dhammassa pattiyā,
āgatamhāsi mārisa;
Katāvakāsā bhagavatā,
pañhaṁ pucchemu mārisā”ti.

We have come here, dear sir,
to realize this same teaching.
If the Buddha would give me a chance,

I would ask a question, dear sir.”

Atha kho bhagavato etadahosi:
Then the Buddha thought,

“dīgharattaṁ visuddho kho ayaṁ yakkho, yaṁ kiñci maṁ pañhaṁ pucchissati, sabbaṁ taṁ atthasañhitaṁyeva pucchissati, no anatthasañhitaṁ.
“For a long time now this spirit has led a pure life. Any question he asks me will be beneficial, not useless.

Yañcassāhaṁ puṭṭho byākarissāmi, taṁ khippameva ājānissatī”ti.
And he will quickly understand any answer I give to his question.”

Atha kho bhagavā sakkaṁ devānamindaṁ gāthāya ajjhabhāsi:
So the Buddha addressed Sakka in verse:

“Puccha vāsava maṁ pañhaṁ,
yaṁ kiñci manasicchasi;
Tassa tasseva pañhassa,
ahaṁ antaṁ karomi te”ti.

“Ask me your question, Vāsava,
whatever you want.
I’ll solve each and every
question you have.”

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

Katāvakāso sakko devānamindo bhagavatā imaṁ bhagavantaṁ paṭhamaṁ pañhaṁ apucchi:
Having been granted an opportunity by the Buddha, Sakka asked the first question.

“Kiṁsaṁyojanā nu kho, mārisa, devā manussā asurā nāgā gandhabbā ye cañño santi puthukāyā, te:

“Dear sir, what fetters bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures—

‘averā adaṇḍā asapattā abyāpajjā viharemu averino’ti iti ca nesaṁ hoti, atha ca pana saverā sadaṇḍā sasapattā sabyāpajjā viharanti saverino”ti?
so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate?”

Itthaṁ sakko devānamindo bhagavantaṁ pañhaṁ apucchi.
Such was Sakka’s question to the Buddha.

Tassa bhagavā pañhaṁ puṭṭho byākāsi:
And the Buddha answered him:

“Issāmacchariyasaṁyojanā kho, devānaminda, devā manussā asurā nāgā gandhabbā ye cañño santi puthukāyā, te:
“Lord of gods, the fetters of jealousy and stinginess bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures—

‘averā adaṇḍā asapattā abyāpajjā viharemu averino’ti iti ca nesaṁ hoti, atha ca pana saverā sadaṇḍā sasapattā sabyāpajjā viharanti saverino”ti.
so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate.”

Itthaṁ bhagavā sakkassa devānamindassa pañhaṁ puṭṭho byākāsi.
Such was the Buddha’s answer to Sakka.

Attamano sakko devānamindo bhagavato bhāsitaṁ abhinandi anumodi:
Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā”ti.

Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
And then, having approved and agreed with what the Buddha said, Sakka asked another question:

"Issāmacchariyaṁ pana, mārisa, kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavaṁ;
"But dear sir, what is the source, origin, birthplace, and inception of jealousy and stinginess?

kismiṁ sati issāmacchariyaṁ hoti;
When what exists is there jealousy and stinginess?

kismiṁ asati issāmacchariyaṁ na hotī"ti?
When what doesn't exist is there no jealousy and stinginess?"

"Issāmacchariyaṁ kho, devānaminda, piyāppiyanidānaṁ piyāppiyasamudayaṁ piyāppiyajātikaṁ piyāppiyapabhavaṁ;
"The liked and the disliked, lord of gods, are the source of jealousy and stinginess.

piyāppiye sati issāmacchariyaṁ hoti,
When the liked and the disliked exist there is jealousy and stinginess.

piyāppiye asati issāmacchariyaṁ na hotī"ti.
When the liked and the disliked don't exist there is no jealousy and stinginess."

"Piyāppiyaṁ pana, mārisa, kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavaṁ;
"But dear sir, what is the source of what is liked and disliked?"

kismiṁ sati piyāppiyaṁ hoti;
kismiṁ asati piyāppiyaṁ na hotī"ti?

“Piyāppiyaṁ kho, devānaminda, chandanidānaṁ chandasamudayaṁ chandajātikaṁ chandapabhavaṁ;
“Desire is the source of what is liked and disliked.”

chande sati piyāppiyaṁ hoti;
chande asati piyāppiyaṁ na hotī”ti.

“Chando pana, mārisa, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo;
“But what is the source of desire?”

kismiṁ sati chando hoti;
kismiṁ asati chando na hotī”ti?

“Chando kho, devānaminda, vitakkanidāno vitakkasamudayo vitakkajātiko vitakkapabhavo;
“Thought is the source of desire.”

vitakke sati chando hoti;
vitakke asati chando na hotī”ti.

“Vitakko pana, mārisa, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo;
“But what is the source of thought?”

kismiṁ sati vitakko hoti;
kismiṁ asati vitakko na hotī”ti?

“Vitakko kho, devānaminda, papañcasaññāsaṅkhānidāno papañcasaññāsaṅkhāsamudayo papañcasaññāsaṅkhājātiko papañcasaññāsaṅkhāpabhavo;
“Concepts of identity that emerge from the proliferation of perceptions are the source of thoughts.”

papañcasaññāsaṅkhāya sati vitakko hoti;
papañcasaññāsaṅkhāya asati vitakko na hotī”ti.

“Kathaṁ paṭipanno pana, mārisa, bhikkhu papañcasaññāsaṅkhānirodhasāruppagāminiṁ paṭipadaṁ paṭipanno

hotī”ti?
“But how does a mendicant fittingly practice for the cessation of concepts of identity that emerge from the proliferation of perceptions?”

2.2. Vedanākammaṭṭhāna
2.2. Meditation on Feelings

“Somanassampāhaṁ, devānaminda, duvidhena vadāmi—
“Lord of gods, there are two kinds of happiness, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Domanassampāhaṁ, devānaminda, duvidhena vadāmi—
There are two kinds of sadness, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Upekkhampāhaṁ, devānaminda, duvidhena vadāmi—
There are two kinds of equanimity, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Somanassampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
Why did I say that there are two kinds of happiness?

Tattha yaṁ jaññā somanassaṁ
Well, should you know of a happiness:

‘imaṁ kho me somanassaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpaṁ somanassaṁ na sevitabbaṁ.

‘When I cultivate this kind of happiness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of happiness.

Tattha yaṁ jaññā somanassaṁ
Whereas, should you know of a happiness:

‘imaṁ kho me somanassaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṁ somanassaṁ sevitabbaṁ.
‘When I cultivate this kind of happiness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of happiness.

Tattha yañce savitakkaṁ savicāraṁ, yañce avitakkaṁ avicāraṁ, ye avitakke avicāre, te paṇītatare.
And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

Somanassampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti.
That’s why I said there are two kinds of happiness.

Iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Domanassampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
Why did I say that there are two kinds of sadness?

Tattha yaṁ jaññā domanassaṁ
Well, should you know of a sadness:

‘imaṁ kho me domanassaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpaṁ domanassaṁ na sevitabbaṁ.
‘When I cultivate this kind of sadness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of sadness.

Tattha yaṁ jaññā domanassaṁ
Whereas, should you know of a sadness:

‘imaṁ kho me domanassaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṁ domanassaṁ sevitabbaṁ.

‘When I cultivate this kind of sadness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of sadness.

Tattha yañce savitakkaṁ savicāraṁ, yañce avitakkaṁ avicāraṁ, ye avitakke avicāre, te paṇītatare.
And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

Domanassampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti
That’s why I said there are two kinds of sadness.

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Upekkhampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
Why did I say that there are two kinds of equanimity?

Tattha yaṁ jaññā upekkhaṁ
Well, should you know of an equanimity:

‘imaṁ kho me upekkhaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpā upekkhā na sevitabbā.
‘When I cultivate this kind of equanimity, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of equanimity.

Tattha yaṁ jaññā upekkhaṁ
Whereas, should you know of an equanimity:

‘imaṁ kho me upekkhaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpā upekkhā sevitabbā.
‘When I cultivate this kind of equanimity, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of equanimity.

Tattha yañce savitakkaṁ savicāraṁ, yañce avitakkaṁ avicāraṁ, ye avitakke avicāre, te paṇītatare.
And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

Upekkhampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti
That's why I said there are two kinds of equanimity.

iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Evaṁ paṭipanno kho, devānaminda, bhikkhu papañcasaññāsaṅkhānirodhasāruppagāminiṁ paṭipadaṁ paṭipanno hotī"ti.
That's how a mendicant fittlingly practices for the cessation of concepts of identity that emerge from the proliferation of perceptions."

Itthaṁ bhagavā sakkassa devānamindassa pañhaṁ puṭṭho byākāsi.
Such was the Buddha's answer to Sakka.

Attamano sakko devānamindo bhagavato bhāsitaṁ abhinandi anumodi:
Delighted, Sakka approved and agreed with what the Buddha said, saying,

"evametaṁ, bhagavā, evametaṁ, sugata.
"That's so true, Blessed One! That's so true, Holy One!

Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā"ti.
Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

2.3. Pātimokkhasaṁvara
2.3. Restraint in the Monastic Code

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
And then Sakka asked another question:

"Kathaṁ paṭipanno pana, mārisa, bhikkhu pātimokkhasaṁvarāya paṭipanno hotī"ti?

“But dear sir, how does a mendicant practice for restraint in the monastic code?”

“Kāyasamācārampāhaṁ, devānaminda, duvidhena vadāmi—
“Lord of gods, I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Vacīsamācārampāhaṁ, devānaminda, duvidhena vadāmi—
I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Pariyesanaṁpāhaṁ, devānaminda, duvidhena vadāmi—
There are two kinds of search, I say:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Kāyasamācārampāhaṁ, devānaminda, duvidhena vadāmi sevitabbampi asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
Why did I say that there are two kinds of bodily behavior?

Tattha yaṁ jaññā kāyasamācāraṁ
Well, should you know of a bodily conduct:

‘imaṁ kho me kāyasamācāraṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo kāyasamācāro na sevitabbo.
‘When I cultivate this kind of bodily conduct, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of bodily conduct.

Tattha yaṁ jaññā kāyasamācāraṁ
Whereas, should you know of a bodily conduct:

‘imaṁ kho me kāyasamācāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo kāyasamācāro sevitabbo.
‘When I cultivate this kind of bodily conduct, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of bodily conduct.

Kāyasamācārampāhaṁ, devānaminda, duvidhena vadāmi—
That’s why I said there are two kinds of bodily behavior.

sevitabbampi, asevitabbampīti
iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Vacīsamācārampāhaṁ, devānaminda, duvidhena vadāmi—
Why did I say that there are two kinds of verbal behavior?

sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
Tattha yaṁ jaññā vacīsamācāraṁ ‘imaṁ kho me vacīsamācāraṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpo vacīsamācāro na sevitabbo.
Well, should you know of a kind of verbal behavior that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it.

Tattha yaṁ jaññā vacīsamācāraṁ ‘imaṁ kho me vacīsamācāraṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo vacīsamācāro sevitabbo.
Whereas, should you know of a kind of verbal behavior that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it.

Vacīsamācārampāhaṁ, devānaminda, duvidhena vadāmi—
That’s why I said there are two kinds of verbal behavior.

sevitabbampi, asevitabbampīti
iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Pariyesanaṁpāhaṁ, devānaminda, duvidhena vadāmi—
Why did I say that there are two kinds of search?

sevitabbampi, asevitabbampīti iti kho panetaṁ vuttaṁ, kiñcetaṁ paṭicca vuttaṁ?
Tattha yaṁ jaññā pariyesanaṁ ‘imaṁ kho me pariyesanaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpā pariyesanā na sevitabbā.
Well, should you know of a kind of search that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it.

Tattha yaṁ jaññā pariyesanaṁ ‘imaṁ kho me pariyesanaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpā pariyesanā sevitabbā.
Whereas, should you know of a kind of search that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it.

Pariyesanaṁpāhaṁ, devānaminda, duvidhena vadāmi—
That’s why I said there are two kinds of search.

sevitabbampi, asevitabbampīti
iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttaṁ.

Evaṁ paṭipanno kho, devānaminda, bhikkhu pātimokkhasaṁvarāya paṭipanno hotī”ti.
That’s how a mendicant practices for restraint in the monastic code.”

Itthaṁ bhagavā sakkassa devānamindassa pañhaṁ puṭṭho byākāsi.
Such was the Buddha’s answer to Sakka.

Attamano sakko devānamindo bhagavato bhāsitaṁ abhinandi anumodi:
Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā”ti.
Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

2.4. Indriyasaṁvara
2.4. Sense Restraint

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
And then Sakka asked another question:

“Kathaṁ paṭipanno pana, mārisa, bhikkhu indriyasaṁvarāya paṭipanno hotī”ti?
“But dear sir, how does a mendicant practice for restraint of the sense faculties?”

“Cakkhuviññeyyaṁ rūpampāhaṁ, devānaminda, duvidhena vadāmi—
“Lord of gods, I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampi.
that which you should cultivate, and that which you should not cultivate.

Sotaviññeyyaṁ saddampāhaṁ, devānaminda, duvidhena vadāmi—
There are two kinds of sound known by the ear …

sevitabbampi, asevitabbampi.
Ghānaviññeyyaṁ gandhampāhaṁ, devānaminda, duvidhena vadāmi—
smells known by the nose …

sevitabbampi, asevitabbampi.
Jivhāviññeyyaṁ rasampāhaṁ, devānaminda, duvidhena vadāmi—
tastes known by the tongue …

sevitabbampi, asevitabbampi.
Kāyaviññeyyaṁ phoṭṭhabbampāhaṁ, devānaminda, duvidhena vadāmi—
touches known by the body …

sevitabbampi, asevitabbampi.
Manoviññeyyaṁ dhammampāhaṁ, devānaminda, duvidhena vadāmi —
thoughts known by the mind:

sevitabbampi, asevitabbampī”ti.
that which you should cultivate, and that which you should not cultivate.”

Evaṁ vutte, sakko devānamindo bhagavantaṁ etadavoca:
When the Buddha said this, Sakka said to him:

“Imassa kho ahaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmi.
“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement:

Yathārūpaṁ, bhante, cakkhuviññeyyaṁ rūpaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṁ cakkhuviññeyyaṁ rūpaṁ na sevitabbaṁ.
You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline.

Yathārūpañca kho, bhante, cakkhuviññeyyaṁ rūpaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṁ cakkhuviññeyyaṁ rūpaṁ sevitabbaṁ.
And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow.

Yathārūpañca kho, bhante, sotaviññeyyaṁ saddaṁ sevato …pe…
You should not cultivate the kind of sound,

ghānaviññeyyaṁ gandhaṁ sevato …
smell,

jivhāviññeyyaṁ rasaṁ sevato …
taste,

kāyaviññeyyaṁ phoṭṭhabbaṁ sevato …
touch,

manoviññeyyaṁ dhammaṁ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo manoviññeyyo dhammo na sevitabbo.
or thought known by the mind which causes unskillful qualities to grow while skillful qualities decline.

Yathārūpañca kho, bhante, manoviññeyyaṁ dhammaṁ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo manoviññeyyo dhammo sevitabbo.
And you should cultivate the kind of thought known by the mind which causes unskillful qualities to decline while skillful qualities grow.

Imassa kho me, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānato
Sir, that's how I understand the detailed meaning of the Buddha's brief statement.

tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā"ti.
Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttari pañhaṁ apucchi:
And then Sakka asked another question:

"Sabbeva nu kho, mārisa, samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā"ti?
"Dear sir, do all ascetics and brahmins have the same doctrine, ethics, desires, and attachments?"

"Na kho, devānaminda, sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā"ti.
"No, lord of gods, they do not."

"Kasmā pana, mārisa, na sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā"ti?
"Why not?"

"Anekadhātu nānādhātu kho, devānaminda, loko.
"The world has many and diverse elements.

Tasmiṁ anekadhātunānādhātusmiṁ loke yaṁ yadeva sattā dhātuṁ abhinivisanti, taṁ tadeva thāmasā parāmāsā abhinivissa voharanti:
Whatever element sentient beings insist on in this world of many and diverse elements, they obstinately stick to it, insisting that:

‘idameva saccaṁ moghamaññan’ti.
‘This is the only truth, other ideas are silly.’

Tasmā na sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā”ti.
That’s why not all ascetics and brahmins have the same doctrine, ethics, desires, and attachments.”

“Sabbeva nu kho, mārisa, samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti?
“Dear sir, have all ascetics and brahmins reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal?”

“Na kho, devānaminda, sabbe samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti.
“No, lord of gods, they have not.”

“Kasmā pana, mārisa, na sabbe samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti?
“Why not?”

“Ye kho, devānaminda, bhikkhū taṇhāsaṅkhayavimuttā te accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā.
“Those mendicants who are freed through the ending of craving have reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal.

Tasmā na sabbe samaṇabrāhmaṇā accantaniṭṭhā accantayogakkhemī accantabrahmacārī accantapariyosānā”ti.

That’s why not all ascetics and brahmins have reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal.”

Itthaṁ bhagavā sakkassa devānamindassa pañhaṁ puṭṭho byākāsi.
Such was the Buddha’s answer to Sakka.

Attamano sakko devānamindo bhagavato bhāsitaṁ abhinandi anumodi:
Delighted, Sakka approved and agreed with what the Buddha said, saying,

“evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṁ sutvā”ti.
Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

Itiha sakko devānamindo bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ etadavoca:
And then Sakka asked another question:

“Ejā, bhante, rogo, ejā gaṇḍo, ejā sallaṁ, ejā imaṁ purisaṁ parikaḍḍhati tassa tasseva bhavassa abhinibbattiyā.
“Turbulence, sir, is a disease, a boil, a dart. Turbulence drags a person to be reborn in life after life.

Tasmā ayaṁ puriso uccāvacamāpajjati.
That’s why a person finds themselves in states high and low.

Yesāhaṁ, bhante, pañhānaṁ ito bahiddhā aññesu samaṇabrāhmaṇesu okāsakammampi nālatthaṁ, te me bhagavatā byākatā.
Elsewhere, among other ascetics and brahmins, I wasn’t even given a chance to ask these questions that the Buddha has answered.

Dīgharattānusayitañca pana me vicikicchākathaṅkathāsallaṁ, tañca bhagavatā abbuḷhan”ti.
The dart of doubt and uncertainty has lain within me for a long time, but the Buddha has plucked it out.”

“Abhijānāsi no tvaṁ, devānaminda, ime pañhe aññe samaṇabrāhmaṇe pucchitā”ti?
“Lord of gods, do you recall having asked this question of other ascetics and brahmins?”

“Abhijānāmahaṁ, bhante, ime pañhe aññe samaṇabrāhmaṇe pucchitā”ti.
“I do, sir.”

“Yathā kathaṁ pana te, devānaminda, byākaṁsu? Sace te agaru bhāsassū”ti.
“If you wouldn’t mind, lord of gods, tell me how they answered.”

“Na kho me, bhante, garu yatthassa bhagavā nisinno bhagavantarūpo vā”ti.
“It’s no trouble when someone such as the Blessed One is sitting here.”

“Tena hi, devānaminda, bhāsassū”ti.
“Well, speak then, lord of gods.”

“Yesvāhaṁ, bhante, maññāmi samaṇabrāhmaṇā āraññikā pantasenāsanāti, tyāhaṁ upasaṅkamitvā ime pañhe pucchāmi, te mayā puṭṭhā na sampāyanti, asampāyantā mamaṁyeva paṭipucchanti:
“Sir, I approached those who I imagined were ascetics and brahmins living in the wilderness, in remote lodgings. But they were stumped by my question, and they even questioned me in return:

‘ko nāmo āyasmā’ti?
‘What is the venerable’s name?’

Tesāhaṁ puṭṭho byākaromi:
So I answered them:

‘ahaṁ kho, mārisa, sakko devānamindo’ti.
‘Dear sir, I am Sakka, lord of gods.’

Te mamaṁyeva uttari paṭipucchanti:

So they asked me another question:

‘kiṁ panāyasmā, devānaminda, kammaṁ katvā imaṁ ṭhānaṁ patto’ti?
‘But lord of gods, what deed brought you to this position?’

Tesāhaṁ yathāsutaṁ yathāpariyattaṁ dhammaṁ desemi.
So I taught them the Dhamma as I had learned and memorized it.

Te tāvatakeneva attamanā honti:
And they were pleased with just that much:

‘sakko ca no devānamindo diṭṭho, yañca no apucchimhā, tañca no byākāsī’ti.
‘We have seen Sakka, lord of gods! And he answered our questions!’

Te aññadatthu mamaṁyeva sāvakā sampajjanti, na cāhaṁ tesaṁ.
Invariably, they become my disciples, I don’t become theirs.

Ahaṁ kho pana, bhante, bhagavato sāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
But sir, I am the Buddha’s disciple, a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

2.5. Somanassapaṭilābhakathā
2.5. On Feeling Happy

“Abhijānāsi no tvaṁ, devānaminda, ito pubbe evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhan”ti?
“Lord of gods, do you recall ever feeling such joy and happiness before?”

“Abhijānāmahaṁ, bhante, ito pubbe evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhan”ti.
“I do, sir.”

“Yathā kathaṁ pana tvaṁ, devānaminda, abhijānāsi ito pubbe evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhan”ti?

“But how?”

“Bhūtapubbaṁ, bhante, devāsurasaṅgāmo samupabyūḷho ahosi.
“Once upon a time, sir, a battle was fought between the gods and the demons.

Tasmiṁ kho pana, bhante, saṅgāme devā jiniṁsu, asurā parājayiṁsu.
In that battle the gods won and the demons lost.

Tassa mayhaṁ, bhante, taṁ saṅgāmaṁ abhivijinitvā vijitasaṅgāmassa etadahosi:
It occurred to me as victor,

‘yā ceva dāni dibbā ojā yā ca asurā ojā, ubhayametaṁ devā paribhuñjissantī’ti.
‘Now the gods shall enjoy both the nectar of the gods and the nectar of the demons.’

So kho pana me, bhante, vedapaṭilābho somanassapaṭilābho sadaṇḍāvacaro sasatthāvacaro na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
But sir, that joy and happiness is in the sphere of the rod and the sword. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Yo kho pana me ayaṁ, bhante, bhagavato dhammaṁ sutvā vedapaṭilābho somanassapaṭilābho, so adaṇḍāvacaro asatthāvacaro ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattatī”ti.
But the joy and happiness I feel listening to the Buddha’s teaching is not in the sphere of the rod and the sword. It does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

“Kiṁ pana tvaṁ, devānaminda, atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedesī”ti?
“But lord of gods, what reason do you see for speaking of such joy and happiness?”

“Cha kho ahaṁ, bhante, atthavase sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
“I see six reasons to speak of such joy and happiness, sir.

Idheva tiṭṭhamānassa,
devabhūtassa me sato;
Punarāyu ca me laddho,
evaṁ jānāhi mārisa.

While staying right here,
remaining in the godly form,
I have gained an extended life:
know this, dear sir.

Imaṁ kho ahaṁ, bhante, paṭhamaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the first reason.

Cutāhaṁ diviyā kāyā,
āyuṁ hitvā amānusaṁ;
Amūḷho gabbhamessāmi,
yattha me ramatī mano.

When I fall from the heavenly host,
leaving behind the non-human life,
I shall consciously go to a new womb,
wherever my mind delights.

Imaṁ kho ahaṁ, bhante, dutiyaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the second reason.

Svāhaṁ amūḷhapaññassa,
viharaṁ sāsane rato;
Ñāyena viharissāmi,

sampajāno paṭissato.

Living happily under the guidance
of the one of unclouded wisdom,
I shall practice according to method,
aware and mindful.

Imaṁ kho ahaṁ, bhante, tatiyaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the third reason.

Ñāyena me carato ca,
sambodhi ce bhavissati;
Aññātā viharissāmi,
sveva anto bhavissati.

And if awakening should arise
as I practice according to the method,
I shall live as one who understands,
and my end shall come right there.

Imaṁ kho ahaṁ, bhante, catutthaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the fourth reason.

Cutāhaṁ mānusā kāyā,
āyuṁ hitvāna mānusaṁ;
Puna devo bhavissāmi,
devalokamhi uttamo.

When I fall from the human realm,
leaving behind the human life,
I shall become a god again,
in the supreme heaven realm.

Imaṁ kho ahaṁ, bhante, pañcamaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the fifth reason.

Te paṇītatarā devā,
akaniṭṭhā yasassino;
Antime vattamānamhi,
so nivāso bhavissati.

They are the finest of gods,
the glorious Akaniṭṭhas.
So long as my final life goes on,
there my home will be.

Imaṁ kho ahaṁ, bhante, chaṭṭhaṁ atthavasaṁ sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
This is the sixth reason.

Ime kho ahaṁ, bhante, cha atthavase sampassamāno evarūpaṁ vedapaṭilābhaṁ somanassapaṭilābhaṁ pavedemi.
Seeing these six reasons I speak of such joy and happiness.

Apariyositasaṅkappo,
vicikiccho kathaṅkathī;
Vicariṁ dīghamaddhānaṁ,
anvesanto tathāgataṁ.

My wishes unfulfilled,
doubting and undecided,
I wandered for such a long time,
in search of the Realized One.

Yassu maññāmi samaṇe,
pavivittavihārino;
Sambuddhā iti maññāno,

gacchāmi te upāsituṁ.

I imagined that ascetics
living in seclusion
must surely be awakened,
so I went to sit near them.

‘Kathaṁ ārādhanā hoti,
kathaṁ hoti virādhanā’;
Iti puṭṭhā na sampāyanti,
magge paṭipadāsu ca.

‘How is there success?
How is there failure?’
But they were stumped by such questions
about the path and practice.

Tyassu yadā maṁ jānanti,
sakko devānamāgato;
Tyassu mameva pucchanti,
‘kiṁ katvā pāpuṇī idaṁ’.

And when they found out that I
was Sakka, come from the gods,
they questioned me instead about
the deed that brought me to this state.

Tesaṁ yathāsutaṁ dhammaṁ,
desayāmi jane sutaṁ;
Tena attamanā honti,
‘diṭṭho no vāsavoti ca’.

I taught them the Dhamma
as I had learned it among men.
They were delighted with that, saying:
‘We’ve seen Vāsava!’

Yadā ca buddhamaddakkhiṁ,
vicikicchāvitāraṇaṁ;
Somhi vītabhayo ajja,
sambuddhaṁ payirupāsiya.

Now since I've seen the Buddha,
who helps us overcome doubt,
today, free of fear,
I pay homage to the awakened one.

Taṇhāsallassa hantāraṁ,
buddhaṁ appaṭipuggalaṁ;
Ahaṁ vande mahāvīraṁ,
buddhamādiccabandhunaṁ.

Destroyer of the dart of craving,
the Buddha is unrivaled.
I bow to the great hero,
the Buddha, kinsman of the Sun.

Yaṁ karomasi brahmuno,
samaṁ devehi mārisa;
Tadajja tuyhaṁ kassāma,
handa sāmaṁ karoma te.

Just as Brahmā is worshipped
by the gods, dear sir,
today we shall worship you—
come, let us bow to you!

Tvameva asi sambuddho,
tuvaṁ satthā anuttaro;
Sadevakasmiṁ lokasmiṁ,
natthi te paṭipuggalo"ti.

You alone are the Awakened!
You are the Teacher supreme!

In the world with its gods,
you have no counterpart.”

Atha kho sakko devānamindo pañcasikhaṁ gandhabbaputtaṁ āmantesi:
Then Sakka addressed the fairy Pañcasikha,

“bahūpakāro kho mesi tvaṁ, tāta pañcasikha, yaṁ tvaṁ bhagavantaṁ paṭhamaṁ pasādesi.
“Dear Pañcasikha, you were very helpful to me, since you first charmed the Buddha,

Tayā, tāta, paṭhamaṁ pasāditaṁ pacchā mayaṁ taṁ bhagavantaṁ dassanāya upasaṅkamimhā arahantaṁ sammāsambuddhaṁ.
after which I went to see him.

Pettike vā ṭhāne ṭhapayissāmi, gandhabbarājā bhavissasi, bhaddañca te sūriyavacchasaṁ dammi, sā hi te abhipatthitā”ti.
I shall appoint you to your father’s position—you shall be king of the fairies. And I give you Bhaddā Suriyavaccasā, who you love so much.”

Atha kho sakko devānamindo pāṇinā pathaviṁ parāmasitvā tikkhattuṁ udānaṁ udānesi:
Then Sakka, touching the ground with his hand, expressed this heartfelt sentiment three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.
“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassā”ti.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne sakkassa devānamindassa virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Sakka, lord of gods:

“yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman”ti.
“Everything that has a beginning has an end.”

Aññesañca asītiyā devatāsahassānaṁ;
And also for another 80,000 deities.

iti ye sakkena devānamindena ajjhiṭṭhapañhā puṭṭhā, te bhagavatā byākatā.
Such were the questions Sakka was invited to ask, and which were answered by the Buddha.

Tasmā imassa veyyākaraṇassa sakkapañhātveva adhivacananti.
And that’s why the name of this discussion is “Sakka’s Questions”.

Sakkapañhasuttaṁ niṭṭhitaṁ aṭṭhamaṁ.

22 Mahāsatipaṭṭhānasutta:
The Longer Discourse on Mindfulness Meditation

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kurūsu viharati kammāsadhammaṁ nāma kurūnaṁ nigamo.
At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhaddante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā, sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ cattāro satipaṭṭhānā.
“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ,
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ,
They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ,
They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Uddeso niṭṭhito.

1. Kāyānupassanā
1. Observing the Body

1.1. Kāyānupassanāānāpānapabba
1.1. Mindfulness of Breathing

Kathañca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati?
And how does a mendicant meditate observing an aspect of the body?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati.
Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti.
Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

Rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti.
When breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.'

'Sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati.
They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

'Passambhayaṁ kāyasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ kāyasaṅkhāraṁ passasissāmī'ti sikkhati.
They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṁ vā añchanto 'dīghaṁ añchāmī'ti pajānāti, rassaṁ vā añchanto 'rassaṁ añchāmī'ti pajānāti;
It's like a deft carpenter or carpenter's apprentice. When making a deep cut they know: 'I'm making a deep cut,' and when making a shallow cut they

know: ‘I’m making a shallow cut.’

evameva kho, bhikkhave, bhikkhu dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti, dīghaṁ vā passasanto ‘dīghaṁ passasāmī’ti pajānāti, rassaṁ vā assasanto ‘rassaṁ assasāmī’ti pajānāti, rassaṁ vā passasanto ‘rassaṁ passasāmī’ti pajānāti.
‘Sabbakāyapaṭisaṁvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṁvedī passasissāmī’ti sikkhati, ‘passambhayaṁ kāyasaṅkhāraṁ assasissāmī’ti sikkhati, ‘passambhayaṁ kāyasaṅkhāraṁ passasissāmī’ti sikkhati.

Iti ajjhattaṁ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati.
And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

Samudayadhammānupassī vā kāyasmiṁ viharati, vayadhammānupassī vā kāyasmiṁ viharati, samudayavayadhammānupassī vā kāyasmiṁ viharati.
They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That’s how a mendicant meditates by observing an aspect of the body.

Ānāpānapabbaṁ niṭṭhitaṁ.

1.2. Kāyānupassanāiriyāpathapabba
1.2. The Postures

Puna caparaṁ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti,
Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’

yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṁ pajānāti.
Whatever posture their body is in, they know it.

Iti ajjhattaṁ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati.
And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

Samudayadhammānupassī vā kāyasmiṁ viharati, vayadhammānupassī vā kāyasmiṁ viharati, samudayavayadhammānupassī vā kāyasmiṁ viharati.
They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That too is how a mendicant meditates by observing an aspect of the body.

Iriyāpathapabbaṁ niṭṭhitaṁ.

1.3. Kāyānupassanāsampajānapabba
1.3. Situational Awareness

Puna caparaṁ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl, and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Iti ajjhattaṁ vā …pe…
And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That too is how a mendicant meditates by observing an aspect of the body.

Sampajānapabbaṁ niṭṭhitaṁ.

1.4. Kāyānupassanāpaṭikūlamanasikārapabba
1.4. Focusing on the Repulsive

Puna caparaṁ, bhikkhave, bhikkhu imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:
Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmiṁ kāye kesā lomā nakhā dantā taco, maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ, hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ, antaṁ antaguṇaṁ udariyaṁ karīsaṁ, pittaṁ semhaṁ pubbo lohitaṁ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.
‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhaññassa, seyyathidaṁ—sālīnaṁ vīhīnaṁ muggānaṁ māsānaṁ tilānaṁ taṇḍulānaṁ. Tamenaṁ cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī, ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti.
It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

Evameva kho, bhikkhave, bhikkhu imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:
‘atthi imasmiṁ kāye kesā lomā …pe… muttan’ti.

Iti ajjhattaṁ vā …pe…
And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That too is how a mendicant meditates by observing an aspect of the body.

Paṭikūlamanasikārapabbaṁ niṭṭhitaṁ.

1.5. Kāyānupassanādhātumanasikārapabba

1.5. Focusing on the Elements

Puna caparaṁ, bhikkhave, bhikkhu imameva kāyaṁ yathāṭhitaṁ yathāpaṇihitaṁ dhātuso paccavekkhati:

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘atthi imasmiṁ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

‘In this body there is the earth element, the water element, the fire element, and the air element.’

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṁ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa;

It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

evameva kho, bhikkhave, bhikkhu imameva kāyaṁ yathāṭhitaṁ yathāpaṇihitaṁ dhātuso paccavekkhati:
‘atthi imasmiṁ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

Iti ajjhattaṁ vā kāye kāyānupassī viharati …pe…

And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Dhātumanasikārapabbaṁ niṭṭhitaṁ.

1.6. Kāyānupassanānavasivathikapabba

1.6. The Charnel Ground Contemplations

Puna caparaṁ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaḍḍitaṁ ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā uddhumātakaṁ vinīlakaṁ vipubbakajātaṁ.
Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

So imameva kāyaṁ upasaṁharati:
They'd compare it with their own body:

'ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto'ti.
'This body is also of that same nature, that same kind, and cannot go beyond that.'

Iti ajjhattaṁ vā …pe…
And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That too is how a mendicant meditates by observing an aspect of the body.

Puna caparaṁ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaḍḍitaṁ kākehi vā khajjamānaṁ kulalehi vā khajjamānaṁ gijjhehi vā khajjamānaṁ kaṅkehi vā khajjamānaṁ sunakhehi vā khajjamānaṁ byagghehi vā khajjamānaṁ dīpīhi vā khajjamānaṁ siṅgālehi vā khajjamānaṁ vividhehi vā pāṇakajātehi khajjamānaṁ.
Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures.

So imameva kāyaṁ upasaṁharati:
They'd compare it with their own body:

'ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto'ti.
'This body is also of that same nature, that same kind, and cannot go beyond that.'

Iti ajjhattaṁ vā …pe…
And so they meditate observing an aspect of the body internally …

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That too is how a mendicant meditates by observing an aspect of the body.

Puna caparaṁ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaḍḍitaṁ aṭṭhikasaṅkhalikaṁ samaṁsalohitaṁ nhārusambandhaṁ …pe…
Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews …

Aṭṭhikasaṅkhalikaṁ nimaṁsalohitamakkhitaṁ nhārusambandhaṁ … pe…
A skeleton without flesh but smeared with blood, and held together by sinews …

Aṭṭhikasaṅkhalikaṁ apagatamaṁsalohitaṁ nhārusambandhaṁ … pe…
A skeleton rid of flesh and blood, held together by sinews …

Aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikaṁ aññena pādaṭṭhikaṁ aññena gopphakaṭṭhikaṁ aññena jaṅghaṭṭhikaṁ aññena ūruṭṭhikaṁ aññena kaṭiṭṭhikaṁ aññena phāsukaṭṭhikaṁ aññena piṭṭhiṭṭhikaṁ aññena khandhaṭṭhikaṁ aññena gīvaṭṭhikaṁ aññena hanukaṭṭhikaṁ aññena dantaṭṭhikaṁ aññena sīsakaṭāhaṁ.
Bones rid of sinews, scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull …

So imameva kāyaṁ upasaṁharati:
‘ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto’ti.
Iti ajjhattaṁ vā …pe…

viharati.

Puna caparaṁ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṁ sivathikāya chaḍḍitaṁ aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni … pe…
White bones, the color of shells …

Aṭṭhikāni puñjakitāni terovassikāni …pe…
Decrepit bones, heaped in a pile …

Aṭṭhikāni pūtīni cuṇṇakajātāni.
Bones rotted and crumbled to powder.

So imameva kāyaṁ upasaṁharati:
They'd compare it with their own body:

'ayampi kho kāyo evaṁdhammo evaṁbhāvī evaṁanatīto'ti.
'This body is also of that same nature, that same kind, and cannot go beyond that.'

Iti ajjhattaṁ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati.
And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

Samudayadhammānupassī vā kāyasmiṁ viharati, vayadhammānupassī vā kāyasmiṁ viharati, samudayavayadhammānupassī vā kāyasmiṁ viharati.
They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
That too is how a mendicant meditates by observing an aspect of the body.

Navasivathikapabbaṁ niṭṭhitaṁ.

Cuddasa kāyānupassanā niṭṭhitā.

2. Vedanānupassanā

2. Observing the Feelings

Kathañca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?

And how does a mendicant meditate observing an aspect of feelings?

Idha, bhikkhave, bhikkhu sukhaṁ vā vedanaṁ vedayamāno ‘sukhaṁ vedanaṁ vedayāmī’ti pajānāti.
It’s when a mendicant who feels a pleasant feeling knows: ‘I feel a pleasant feeling.’

Dukkhaṁ vā vedanaṁ vedayamāno ‘dukkhaṁ vedanaṁ vedayāmī’ti pajānāti.
When they feel a painful feeling, they know: ‘I feel a painful feeling.’

Adukkhamasukhaṁ vā vedanaṁ vedayamāno ‘adukkhamasukhaṁ vedanaṁ vedayāmī’ti pajānāti.
When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’

Sāmisaṁ vā sukhaṁ vedanaṁ vedayamāno ‘sāmisaṁ sukhaṁ vedanaṁ vedayāmī’ti pajānāti.
When they feel a material pleasant feeling, they know: ‘I feel a material

pleasant feeling.’

Nirāmisaṁ vā sukhaṁ vedanaṁ vedayamāno ‘nirāmisaṁ sukhaṁ vedanaṁ vedayāmī’ti pajānāti.
When they feel a spiritual pleasant feeling, they know: ‘I feel a spiritual pleasant feeling.’

Sāmisaṁ vā dukkhaṁ vedanaṁ vedayamāno ‘sāmisaṁ dukkhaṁ vedanaṁ vedayāmī’ti pajānāti.
When they feel a material painful feeling, they know: ‘I feel a material painful feeling.’

Nirāmisaṁ vā dukkhaṁ vedanaṁ vedayamāno ‘nirāmisaṁ dukkhaṁ vedanaṁ vedayāmī’ti pajānāti.
When they feel a spiritual painful feeling, they know: ‘I feel a spiritual painful feeling.’

Sāmisaṁ vā adukkhamasukhaṁ vedanaṁ vedayamāno ‘sāmisaṁ adukkhamasukhaṁ vedanaṁ vedayāmī’ti pajānāti.
When they feel a material neutral feeling, they know: ‘I feel a material neutral feeling.’

Nirāmisaṁ vā adukkhamasukhaṁ vedanaṁ vedayamāno ‘nirāmisaṁ adukkhamasukhaṁ vedanaṁ vedayāmī’ti pajānāti.
When they feel a spiritual neutral feeling, they know: ‘I feel a spiritual neutral feeling.’

Iti ajjhattaṁ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vā vedanāsu vedanānupassī viharati.
And so they meditate observing an aspect of feelings internally, externally, and both internally and externally.

Samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu

viharati.
They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.
That’s how a mendicant meditates by observing an aspect of feelings.

Vedanānupassanā niṭṭhitā.

3. Cittānupassanā

3. Observing the Mind

Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati?

And how does a mendicant meditate observing an aspect of the mind?

Idha, bhikkhave, bhikkhu sarāgaṁ vā cittaṁ ‘sarāgaṁ cittan’ti pajānāti.
It’s when a mendicant understands mind with greed as ‘mind with greed,’

Vītarāgaṁ vā cittaṁ ‘vītarāgaṁ cittan’ti pajānāti.
and mind without greed as ‘mind without greed.’

Sadosaṁ vā cittaṁ ‘sadosaṁ cittan’ti pajānāti.
They understand mind with hate as ‘mind with hate,’

Vītadosaṁ vā cittaṁ ‘vītadosaṁ cittan’ti pajānāti.
and mind without hate as ‘mind without hate.’

Samohaṁ vā cittaṁ ‘samohaṁ cittan’ti pajānāti.
They understand mind with delusion as ‘mind with delusion,’

Vītamohaṁ vā cittaṁ ‘vītamohaṁ cittan’ti pajānāti.
and mind without delusion as ‘mind without delusion.’

Saṅkhittaṁ vā cittaṁ ‘saṅkhittaṁ cittan’ti pajānāti.
They know constricted mind as ‘constricted mind,’

Vikkhittaṁ vā cittaṁ ‘vikkhittaṁ cittan’ti pajānāti.
and scattered mind as ‘scattered mind.’

Mahaggataṁ vā cittaṁ ‘mahaggataṁ cittan’ti pajānāti.
They know expansive mind as ‘expansive mind,’

Amahaggataṁ vā cittaṁ ‘amahaggataṁ cittan’ti pajānāti.
and unexpansive mind as ‘unexpansive mind.’

Sauttaraṁ vā cittaṁ ‘sauttaraṁ cittan’ti pajānāti.
They know mind that is not supreme as ‘mind that is not supreme,’

Anuttaraṁ vā cittaṁ ‘anuttaraṁ cittan’ti pajānāti.
and mind that is supreme as ‘mind that is supreme.’

Samāhitaṁ vā cittaṁ ‘samāhitaṁ cittan’ti pajānāti.
They know mind immersed in samādhi as ‘mind immersed in meditation,’

Asamāhitaṁ vā cittaṁ ‘asamāhitaṁ cittan’ti pajānāti.
and mind not immersed in samādhi as ‘mind not immersed in meditation.’

Vimuttaṁ vā cittaṁ ‘vimuttaṁ cittan’ti pajānāti.
They know freed mind as ‘freed mind,’

Avimuttaṁ vā cittaṁ ‘avimuttaṁ cittan’ti pajānāti.
and unfreed mind as ‘unfreed mind.’

Iti ajjhattaṁ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhattabahiddhā vā citte cittānupassī viharati.

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally.

Samudayadhammānupassī vā cittasmiṁ viharati, vayadhammānupassī vā cittasmiṁ viharati, samudayavayadhammānupassī vā cittasmiṁ viharati.
They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi cittan’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.
That’s how a mendicant meditates by observing an aspect of the mind.

Cittānupassanā niṭṭhitā.

4. Dhammānupassanā
4. Observing Principles

4.1. Dhammānupassanānīvaraṇapabba
4.1. The Hindrances

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?
And how does a mendicant meditate observing an aspect of principles?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.
It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?
And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

Idha, bhikkhave, bhikkhu santaṁ vā ajjhattaṁ kāmacchandaṁ ‘atthi me ajjhattaṁ kāmacchando’ti pajānāti, asantaṁ vā ajjhattaṁ kāmacchandaṁ ‘natthi me ajjhattaṁ kāmacchando’ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṁ anuppādo hoti tañca pajānāti.
It’s when a mendicant who has sensual desire in them understands: ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand: ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

Santaṁ vā ajjhattaṁ byāpādaṁ ‘atthi me ajjhattaṁ byāpādo’ti pajānāti, asantaṁ vā ajjhattaṁ byāpādaṁ ‘natthi me ajjhattaṁ byāpādo’ti pajānāti, yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatiṁ anuppādo hoti tañca pajānāti.
When they have ill will in them, they understand: ‘I have ill will in me.’ When they don’t have ill will in them, they understand: ‘I don’t have ill will in me.’ They understand how ill will arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

Santaṁ vā ajjhattaṁ thinamiddhaṁ ‘atthi me ajjhattaṁ thinamiddhan’ti pajānāti, asantaṁ vā ajjhattaṁ thinamiddhaṁ ‘natthi me ajjhattaṁ thinamiddhan’ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatiṁ anuppādo hoti tañca pajānāti.
When they have dullness and drowsiness in them, they understand: ‘I have dullness and drowsiness in me.’ When they don’t have dullness and drowsiness in them, they understand: ‘I don’t have dullness and drowsiness in me.’ They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

Santaṁ vā ajjhattaṁ uddhaccakukkuccaṁ ‘atthi me ajjhattaṁ uddhaccakukkuccan’ti pajānāti, asantaṁ vā ajjhattaṁ uddhaccakukkuccaṁ ‘natthi me ajjhattaṁ uddhaccakukkuccan’ti pajānāti, yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatiṁ anuppādo hoti tañca pajānāti.
When they have restlessness and remorse in them, they understand: ‘I have restlessness and remorse in me.’ When they don’t have restlessness and remorse in them, they understand: ‘I don’t have restlessness and remorse in me.’ They understand how restlessness and remorse arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

Santaṁ vā ajjhattaṁ vicikicchaṁ ‘atthi me ajjhattaṁ vicikicchā’ti pajānāti, asantaṁ vā ajjhattaṁ vicikicchaṁ ‘natthi me ajjhattaṁ vicikicchā’ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṁ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatiṁ anuppādo hoti tañca pajānāti.
When they have doubt in them, they understand: ‘I have doubt in me.’ When they don’t have doubt in them, they understand: ‘I don’t have doubt

in me.’ They understand how doubt arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.
They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Nīvaraṇapabbaṁ niṭṭhitaṁ.

4.2. Dhammānupassanākhandhapabba
4.2. The Aggregates

Puna caparaṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?
And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

Idha, bhikkhave, bhikkhu:
It's when a mendicant contemplates:

'iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṁ samudayo, iti saṅkhārānaṁ atthaṅgamo,
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti,
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally …

Samudayadhammānupassī vā dhammesu viharati,
vayadhammānupassī vā dhammesu viharati,
samudayavayadhammānupassī vā dhammesu viharati.
'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke

upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.
That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Khandhapabbaṁ niṭṭhitaṁ.

4.3. Dhammānupassanāāyatanapabba
4.3. The Sense Fields

Puna caparaṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.
Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?
And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

Idha, bhikkhave, bhikkhu cakkhuñca pajānāti, rūpe ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti.
It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa

saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti.
They understand the ear, sounds, and the fetter …

Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti.
They understand the nose, smells, and the fetter …

Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti.
They understand the tongue, tastes, and the fetter …

Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti.
They understand the body, touches, and the fetter …

Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṁ paṭicca uppajjati saṁyojanaṁ tañca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañca pajānāti, yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañca pajānāti.
They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally …

**Samudayadhammānupassī vā dhammesu viharati,
vayadhammānupassī vā dhammesu viharati,
samudayavayadhammānupassī vā dhammesu viharati.
'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.**

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.
That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

Āyatanapabbaṁ niṭṭhitaṁ.

4.4. Dhammānupassanābojjhaṅgapabba
4.4. The Awakening Factors

Puna caparaṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.
Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?
And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

Idha, bhikkhave, bhikkhu santaṁ vā ajjhattaṁ satisambojjhaṅgaṁ 'atthi me ajjhattaṁ satisambojjhaṅgo'ti pajānāti, asantaṁ vā ajjhattaṁ satisambojjhaṅgaṁ 'natthi me ajjhattaṁ

satisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.
It’s when a mendicant who has the awakening factor of mindfulness in them understands: ‘I have the awakening factor of mindfulness in me.’ When they don’t have the awakening factor of mindfulness in them, they understand: ‘I don’t have the awakening factor of mindfulness in me.’ They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

Santaṁ vā ajjhattaṁ dhammavicayasambojjhaṅgaṁ ‘atthi me ajjhattaṁ dhammavicayasambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ dhammavicayasambojjhaṅgaṁ ‘natthi me ajjhattaṁ dhammavicayasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.
When they have the awakening factor of investigation of principles …

Santaṁ vā ajjhattaṁ vīriyasambojjhaṅgaṁ ‘atthi me ajjhattaṁ vīriyasambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ vīriyasambojjhaṅgaṁ ‘natthi me ajjhattaṁ vīriyasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.
energy …

Santaṁ vā ajjhattaṁ pītisambojjhaṅgaṁ ‘atthi me ajjhattaṁ pītisambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ pītisambojjhaṅgaṁ ‘natthi me ajjhattaṁ pītisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.
rapture …

Santaṁ vā ajjhattaṁ passaddhisambojjhaṅgaṁ ‘atthi me ajjhattaṁ passaddhisambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ passaddhisambojjhaṅgaṁ ‘natthi me ajjhattaṁ passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.
tranquility …

Santaṁ vā ajjhattaṁ samādhisambojjhaṅgaṁ ‘atthi me ajjhattaṁ samādhisambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ samādhisambojjhaṅgaṁ ‘natthi me ajjhattaṁ samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.
immersion …

Santaṁ vā ajjhattaṁ upekkhāsambojjhaṅgaṁ ‘atthi me ajjhattaṁ upekkhāsambojjhaṅgo’ti pajānāti, asantaṁ vā ajjhattaṁ upekkhāsambojjhaṅgaṁ ‘natthi me ajjhattaṁ upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.
equanimity in them, they understand: ‘I have the awakening factor of equanimity in me.’ When they don’t have the awakening factor of equanimity in them, they understand: ‘I don’t have the awakening factor of equanimity in me.’ They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

Samudayadhammānupassī vā dhammesu viharati,
vayadhammānupassī vā dhammesu viharati,
samudayavayadhammānupassī vā dhammesu viharati.
They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Bojjhaṅgapabbaṁ niṭṭhitaṁ.

4.5. Dhammānupassanāsaccapabba
4.5. The Truths

Puna caparaṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.
Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?
And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

Idha, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ

dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering.’

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

4.5.1. Dukkhasaccaniddesa
4.5.1. The Truth of Suffering

Katamañca, bhikkhave, dukkhaṁ ariyasaccaṁ?
And what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṁ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṁ na labhati tampi dukkhaṁ, saṅkhittena pañcupādānakkhandhā dukkhā.
Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Katamā ca, bhikkhave, jāti?
And what is rebirth?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṁ pātubhāvo āyatanānaṁ paṭilābho,
The rebirth, inception, conception, reincarnation, manifestation of the sets of phenomena, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

ayaṁ vuccati, bhikkhave, jāti.
This is called rebirth.

Katamā ca, bhikkhave, jarā?
And what is old age?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko,
The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṁ vuccati, bhikkhave, jarā.
This is called old age.

Katamañca, bhikkhave, maraṇaṁ?
And what is death?

Yaṁ tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā khandhānaṁ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo,
The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.

idaṁ vuccati, bhikkhave, maraṇaṁ.
This is called death.

Katamo ca, bhikkhave, soko?
And what is sorrow?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṁ antosoko antoparisoko,
The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering.

ayaṁ vuccati, bhikkhave, soko.
This is called sorrow.

Katamo ca, bhikkhave, paridevo?
And what is lamentation?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṁ paridevitattaṁ,
The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering.

ayaṁ vuccati, bhikkhave, paridevo.
This is called lamentation.

Katamañca, bhikkhave, dukkhaṁ?
And what is pain?

Yaṁ kho, bhikkhave, kāyikaṁ dukkhaṁ kāyikaṁ asātaṁ kāyasamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ,
Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact.

idaṁ vuccati, bhikkhave, dukkhaṁ.
This is called pain.

Katamañca, bhikkhave, domanassaṁ?
And what is sadness?

Yaṁ kho, bhikkhave, cetasikaṁ dukkhaṁ cetasikaṁ asātaṁ manosamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ,
Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mental contact.

idaṁ vuccati, bhikkhave, domanassaṁ.
This is called sadness.

Katamo ca, bhikkhave, upāyāso?
And what is distress?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso

āyāsitattaṁ upāyāsitattaṁ,
The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering.

ayaṁ vuccati, bhikkhave, upāyāso.
This is called distress.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho?
And what is meant by ‘association with the disliked is suffering’?

Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti anatthakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṁ saṅgati samāgamo samodhānaṁ missībhāvo,
There are sights, sounds, smells, tastes, touches, and thoughts that are unlikable, undesirable, and disagreeable. And there are those who want to harm, injure, disturb, and threaten you. The coming together with these, the joining, inclusion, mixing with them:

ayaṁ vuccati, bhikkhave, appiyehi sampayogo dukkho.
this is what is meant by ‘association with the disliked is suffering’.

Katamo ca, bhikkhave, piyehi vippayogo dukkho?
And what is meant by ‘separation from the liked is suffering’?

Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti atthakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā, yā tehi saddhiṁ asaṅgati asamāgamo asamodhānaṁ amissībhāvo,
There are sights, sounds, smells, tastes, touches, and thoughts that are likable, desirable, and agreeable. And there are those who want to benefit, help, comfort, and protect you: mother and father, brother and sister, friends and colleagues, relatives and kin. The division from these, the disconnection, segregation, and parting from them:

ayaṁ vuccati, bhikkhave, piyehi vippayogo dukkho.
this is what is meant by ‘separation from the liked is suffering’.

Katamañca, bhikkhave, yampicchaṁ na labhati tampi dukkhaṁ?
And what is meant by ‘not getting what you wish for is suffering’?

Jātidhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
In sentient beings who are liable to be reborn, such a wish arises:

‘aho vata mayaṁ na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ti.
‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’

Na kho panetaṁ icchāya pattabbaṁ,
But you can’t get that by wishing.

idampi yampicchaṁ na labhati tampi dukkhaṁ.
This is what is meant by ‘not getting what you wish for is suffering.’

Jarādhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
In sentient beings who are liable to grow old …

‘aho vata mayaṁ na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ti.
Na kho panetaṁ icchāya pattabbaṁ, idampi yampicchaṁ na labhati tampi dukkhaṁ.
Byādhidhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati ‘aho vata mayaṁ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā’ti.
fall ill …

Na kho panetaṁ icchāya pattabbaṁ, idampi yampicchaṁ na labhati tampi dukkhaṁ.
Maraṇadhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati ‘aho vata mayaṁ na maraṇadhammā assāma, na ca vata no maraṇaṁ āgaccheyyā’ti.
die …

Na kho panetaṁ icchāya pattabbaṁ, idampi yampicchaṁ na labhati tampi dukkhaṁ.
Sokaparidevadukkhadomanassupāyāsadhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati ‘aho vata mayaṁ na

sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsaā āgaccheyyun'ti.
experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: 'Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!'

Na kho panetaṁ icchāya pattabbaṁ,
But you can't get that by wishing.

idampi yampicchaṁ na labhati tampi dukkhaṁ.
This is what is meant by 'not getting what you wish for is suffering.'

Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā?
And what is meant by 'in brief, the five grasping aggregates are suffering'?

Seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness.

Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā.
This is what is meant by 'in brief, the five grasping aggregates are suffering'.

Idaṁ vuccati, bhikkhave, dukkhaṁ ariyasaccaṁ.
This is called the noble truth of suffering.

4.5.2. Samudayasaccaniddesa
4.5.2. The Origin of Suffering

Katamañca, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ?
And what is the noble truth of the origin of suffering?

Yāyaṁ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṁ—

It’s the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is,

kāmataṇhā bhavataṇhā vibhavataṇhā.
craving for sensual pleasures, craving for continued existence, and craving to end existence.

Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati?
But where does that craving arise and where does it settle?

Yaṁ loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
Whatever in the world seems nice and pleasant, it is there that craving arises and settles.

Kiñca loke piyarūpaṁ sātarūpaṁ?
And what in the world seems nice and pleasant?

Cakkhu loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
The eye in the world seems nice and pleasant, and it is there that craving arises and settles.

Sotaṁ loke …pe…
The ear …

ghānaṁ loke …
nose …

jivhā loke …
tongue …

kāyo loke …
body …

mano loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
mind in the world seems nice and pleasant, and it is there that craving arises

and settles.

Rūpā loke …
Sights …

saddā loke …
sounds …

gandhā loke …
smells …

rasā loke …
tastes …

phoṭṭhabbā loke …
touches …

dhammā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

Cakkhuviññāṇaṁ loke …
Eye consciousness …

sotaviññāṇaṁ loke …
ear consciousness …

ghānaviññāṇaṁ loke …
nose consciousness …

jivhāviññāṇaṁ loke …
tongue consciousness …

kāyaviññāṇaṁ loke …
body consciousness …

manoviññāṇaṁ loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
mind consciousness in the world seems nice and pleasant, and it is there

that craving arises and settles.

Cakkhusamphasso loke …
Eye contact …

sotasamphasso loke …
ear contact …

ghānasamphasso loke …
nose contact …

jivhāsamphasso loke …
tongue contact …

kāyasamphasso loke …
body contact …

manosamphasso loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Cakkhusamphassajā vedanā loke …
Feeling born of eye contact …

sotasamphassajā vedanā loke …
feeling born of ear contact …

ghānasamphassajā vedanā loke …
feeling born of nose contact …

jivhāsamphassajā vedanā loke …
feeling born of tongue contact …

kāyasamphassajā vedanā loke …
feeling born of body contact …

manosamphassajā vedanā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
feeling born of mind contact in the world seems nice and pleasant, and it is

there that craving arises and settles.

Rūpasaññā loke …
Perception of sights …

saddasaññā loke …
perception of sounds …

gandhasaññā loke …
perception of smells …

rasasaññā loke …
perception of tastes …

phoṭṭhabbasaññā loke …
perception of touches …

dhammasaññā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
perception of thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpasañcetanā loke …
Intention regarding sights …

saddasañcetanā loke …
intention regarding sounds …

gandhasañcetanā loke …
intention regarding smells …

rasasañcetanā loke …
intention regarding tastes …

phoṭṭhabbasañcetanā loke …
intention regarding touches …

dhammasañcetanā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
intention regarding thoughts in the world seems nice and pleasant, and it is

there that craving arises and settles.

Rūpataṇhā loke …
Craving for sights …

saddataṇhā loke …
craving for sounds …

gandhataṇhā loke …
craving for smells …

rasataṇhā loke …
craving for tastes …

phoṭṭhabbataṇhā loke …
craving for touches …

dhammataṇhā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
craving for thoughts in the world seems nice and pleasant, and it is there that craving arises and settles.

Rūpavitakko loke …
Thoughts about sights …

saddavitakko loke …
thoughts about sounds …

gandhavitakko loke …
thoughts about smells …

rasavitakko loke …
thoughts about tastes …

phoṭṭhabbavitakko loke …
thoughts about touches …

dhammavitakko loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
thoughts about thoughts in the world seem nice and pleasant, and it is there

that craving arises and settles.

Rūpavicāro loke …
Considerations regarding sights …

saddavicāro loke …
considerations regarding sounds …

gandhavicāro loke …
considerations regarding smells …

rasavicāro loke …
considerations regarding tastes …

phoṭṭhabbavicāro loke …
considerations regarding touches …

dhammavicāro loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
considerations regarding thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

Idaṁ vuccati, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ.
This is called the noble truth of the origin of suffering.

4.5.3. Nirodhasaccaniddesa
4.5.3. The Cessation of Suffering

Katamañca, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ?
And what is the noble truth of the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.
It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati?

Yaṁ loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
Whatever in the world seems nice and pleasant, it is there that craving is given up and ceases.

Kiñca loke piyarūpaṁ sātarūpaṁ?
And what in the world seems nice and pleasant?

Cakkhu loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
The eye in the world seems nice and pleasant, and it is there that craving is given up and ceases. …

Sotaṁ loke …pe…
ghānaṁ loke …
jivhā loke …
kāyo loke …
mano loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpā loke …
saddā loke …
gandhā loke …
rasā loke …
phoṭṭhabbā loke …
dhammā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhuviññāṇaṁ loke …
sotaviññāṇaṁ loke …
ghānaviññāṇaṁ loke …
jivhāviññāṇaṁ loke …
kāyaviññāṇaṁ loke …
manoviññāṇaṁ loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphasso loke …

sotasamphasso loke …
ghānasamphasso loke …
jivhāsamphasso loke …
kāyasamphasso loke …
manosamphasso loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Cakkhusamphassajā vedanā loke …
sotasamphassajā vedanā loke …
ghānasamphassajā vedanā loke …
jivhāsamphassajā vedanā loke …
kāyasamphassajā vedanā loke …
manosamphassajā vedanā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasaññā loke …
saddasaññā loke …
gandhasaññā loke …
rasasaññā loke …
phoṭṭhabbasaññā loke …
dhammasaññā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpasañcetanā loke …
saddasañcetanā loke …
gandhasañcetanā loke …
rasasañcetanā loke …
phoṭṭhabbasañcetanā loke …
dhammasañcetanā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpataṇhā loke …
saddataṇhā loke …
gandhataṇhā loke …
rasataṇhā loke …
phoṭṭhabbataṇhā loke …

dhammataṇhā loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavitakko loke …
saddavitakko loke …
gandhavitakko loke …
rasavitakko loke …
phoṭṭhabbavitakko loke …
dhammavitakko loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

Rūpavicāro loke …
saddavicāro loke …
gandhavicāro loke …
rasavicāro loke …
phoṭṭhabbavicāro loke …
dhammavicāro loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
Considerations regarding thoughts in the world seem nice and pleasant, and it is there that craving is given up and ceases.

Idaṁ vuccati, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ.
This is called the noble truth of the cessation of suffering.

4.5.4. Maggasaccaniddesa
4.5.4. The Path

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ?
And what is the noble truth of the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā ca, bhikkhave, sammādiṭṭhi?
And what is right view?

Yaṁ kho, bhikkhave, dukkhe ñāṇaṁ, dukkhasamudaye ñāṇaṁ, dukkhanirodhe ñāṇaṁ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṁ.
Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ayaṁ vuccati, bhikkhave, sammādiṭṭhi.
This is called right view.

Katamo ca, bhikkhave, sammāsaṅkappo?
And what is right thought?

Nekkhammasaṅkappo abyāpādasaṅkappo avihiṁsāsaṅkappo.
Thoughts of renunciation, good will, and harmlessness.

Ayaṁ vuccati, bhikkhave, sammāsaṅkappo.
This is called right thought.

Katamā ca, bhikkhave, sammāvācā?
And what is right speech?

Musāvādā veramaṇī pisuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī.
The refraining from lying, divisive speech, harsh speech, and talking nonsense.

Ayaṁ vuccati, bhikkhave, sammāvācā.
This is called right speech.

Katamo ca, bhikkhave, sammākammanto?
And what is right action?

Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesumicchācārā veramaṇī.

Refraining from killing living creatures, stealing, and sexual misconduct.

Ayaṁ vuccati, bhikkhave, sammākammanto.
This is called right action.

Katamo ca, bhikkhave, sammāājīvo?
And what is right livelihood?

Idha, bhikkhave, ariyasāvako micchāājīvaṁ pahāya sammāājīvena jīvitaṁ kappeti.
It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

Ayaṁ vuccati, bhikkhave, sammāājīvo.
This is called right livelihood.

Katamo ca, bhikkhave, sammāvāyāmo?
And what is right effort?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Ayaṁ vuccati, bhikkhave, sammāvāyāmo.
This is called right effort.

Katamā ca, bhikkhave, sammāsati?
And what is right mindfulness?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ;
They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ayaṁ vuccati, bhikkhave, sammāsati.
This is called right mindfulness.

Katamo ca, bhikkhave, sammāsamādhi?
And what is right immersion?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ayaṁ vuccati, bhikkhave, sammāsamādhi.
This is called right immersion.

Idaṁ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
This is called the noble truth of the practice that leads to the cessation of suffering.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā vā dhammesu dhammānupassī viharati.
And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.
They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.
That’s how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Saccapabbaṁ niṭṭhitaṁ.

Dhammānupassanā niṭṭhitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattavassāni, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ
Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results:

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.
enlightenment in the present life, or if there’s something left over, non-return.

Tiṭṭhantu, bhikkhave, sattavassāni.
Let alone seven years,

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya cha vassāni …pe…
anyone who develops these four kinds of mindfulness meditation in this way for six years …

pañca vassāni …
five years …

cattāri vassāni …
four years …

tīṇi vassāni …
three years …

dve vassāni …
two years …

ekaṁ vassaṁ …
one year …

tiṭṭhatu, bhikkhave, ekaṁ vassaṁ.
Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattamāsāni, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ
seven months …

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.
Tiṭṭhantu, bhikkhave, satta māsāni.
Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya cha māsāni …pe…
six months …

pañca māsāni …
five months …

cattāri māsāni …
four months …

tīṇi māsāni …

three months …

dve māsāni …
two months …

ekaṁ māsaṁ …
one month …

aḍḍhamāsaṁ …
a fortnight …

tiṭṭhatu, bhikkhave, aḍḍhamāso.
Let alone a fortnight,

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattāhaṁ, tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ
anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results:

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitāti.
enlightenment in the present life, or if there's something left over, non-return.

Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṁ cattāro satipaṭṭhānāti.
'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.'

Iti yaṁ taṁ vuttaṁ, idametaṁ paṭicca vuttan"ti.
That's what I said, and this is why I said it."

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Mahāsatipaṭṭhānasuttaṁ niṭṭhitaṁ navamaṁ.

23 Pāyāsisutta:
With Pāyāsi

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā kumārakassapo kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena setabyā nāma kosalānaṁ nagaraṁ tadavasari.
At one time Venerable Kassapa the Prince was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a Kosalan citadel named Setavyā.

Tatra sudaṁ āyasmā kumārakassapo setabyāyaṁ viharati uttarena setabyaṁ siṁsapāvane.
He stayed in the grove of Indian Rosewood to the north of Setavyā.

Tena kho pana samayena pāyāsi rājañño setabyaṁ ajjhāvasati sattussadaṁ satiṇakaṭṭhodakaṁ sadhaññaṁ rājabhoggaṁ raññā pasenadinā kosalena dinnaṁ rājadāyaṁ brahmadeyyaṁ.
Now at that time the chieftain Pāyāsi was living in Setavyā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park granted to a brahmin.

1. Pāyāsirājaññavatthu
1. On Pāyāsi

Tena kho pana samayena pāyāsissa rājaññassa evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ hoti:
Now at that time Pāyāsi had the following harmful

misconception:

“itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
“There’s no afterlife. No beings are reborn spontaneously. There’s no fruit or result of good and bad deeds.”

Assosuṁ kho setabyakā brāhmaṇagahapatikā:
The brahmins and householders of Setavyā heard,

“samaṇo khalu bho kumārakassapo samaṇassa gotamassa sāvako kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi setabyaṁ anuppatto setabyāyaṁ viharati uttarena setabyaṁ siṁsapāvane.
“It seems the ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā.

Taṁ kho pana bhavantaṁ kumārakassapaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘paṇḍito byatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca.
‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī’”ti.
It’s good to see such perfected ones.”

Atha kho setabyakā brāhmaṇagahapatikā setabyāya nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena siṁsapāvanaṁ.

Then, having departed Setavyā, they formed into companies and headed north to the grove.

Tena kho pana samayena pāyāsi rājañño uparipāsāde divāseyyaṁ upagato hoti.
Now at that time the chieftain Pāyāsi had retired to the upper floor of his stilt longhouse for his midday nap.

Addasā kho pāyāsi rājañño setabyake brāhmaṇagahapatike setabyāya nikkhamitvā saṅghasaṅghī gaṇībhūte uttarenamukhe gacchante yena siṁsapāvanaṁ,
He saw the brahmins and householders heading north towards the grove,

disvā khattaṁ āmantesi:
and addressed his steward,

“kiṁ nu kho, bho khatte, setabyakā brāhmaṇagahapatikā setabyāya nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena siṁsapāvanan”ti?
“My steward, why are the brahmins and householders heading north towards the grove?”

“Atthi kho, bho, samaṇo kumārakassapo, samaṇassa gotamassa sāvako kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi setabyaṁ anuppatto setabyāyaṁ viharati uttarena setabyaṁ siṁsapāvane.
“The ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā.

Taṁ kho pana bhavantaṁ kumārakassapaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘paṇḍito byatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā cā’ti.
‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

Tamete bhavantaṁ kumārakassapaṁ dassanāya upasaṅkamantī”ti.

They’re going to see that Kassapa the Prince.”

“Tena hi, bho khatte, yena setabyakā brāhmaṇagahapatikā tenupasaṅkama; upasaṅkamitvā setabyake brāhmaṇagahapatike evaṁ vadehi:
“Well then, go to the brahmins and householders and say to them:

‘pāyāsi, bho, rājañño evamāha—
‘Sirs, the chieftain Pāyāsi asks

āgamentu kira bhavanto, pāyāsipi rājañño samaṇaṁ kumārakassapaṁ dassanāya upasaṅkamissatī’ti.
you to wait, as he will also go to see the ascetic Kassapa the Prince.’

Purā samaṇo kumārakassapo setabyake brāhmaṇagahapatike bāle abyatte saññāpeti:
Before Kassapa the Prince convinces those foolish and incompetent brahmins and householders that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’ti.
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds—

Natthi hi, bho khatte, paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
for none of these things are true!”

“Evaṁ, bho”ti kho so khattā pāyāsissa rājaññassa paṭissutvā yena setabyakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā setabyake brāhmaṇagahapatike etadavoca:
“Yes, sir,” replied the steward, and did as he was asked.

“pāyāsi, bho, rājañño evamāha, āgamentu kira bhavanto, pāyāsipi rājañño samaṇaṁ kumārakassapaṁ dassanāya upasaṅkamissatī”ti.

Atha kho pāyāsi rājañño setabyakehi brāhmaṇagahapatikehi parivuto yena siṁsapāvanaṁ yenāyasmā kumārakassapo tenupasaṅkami;

upasaṅkamitvā āyasmatā kumārakassapena saddhiṁ sammodi, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
Then Pāyāsi escorted by the brahmins and householders, went up to Kassapa the Prince, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side.

Setabyakāpi kho brāhmaṇagahapatikā appekacce āyasmantaṁ kumārakassapaṁ abhivādetvā ekamantaṁ nisīdiṁsu;
Before sitting down to one side, some of the brahmins and householders of Setavyā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward Kassapa the Prince, some announced their name and clan, while some kept silent.

appekacce āyasmatā kumārakassapena saddhiṁ sammodiṁsu; sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu.
Appekacce yenāyasmā kumārakassapo tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu.
Appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu.
Appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.

2. Natthikavāda

2. Nihilism

Ekamantaṁ nisinno kho pāyāsi rājaññho āyasmantaṁ kumārakassapaṁ etadavoca:
Seated to one side, the chieftain Pāyāsi said to Venerable Kassapa the Prince,

“ahañhi, bho kassapa, evaṁvādī evaṁdiṭṭhī:
“Master Kassapa, this is my doctrine and view:

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
‘There’s no afterlife. No beings are reborn spontaneously. There’s no fruit or result of good and bad deeds.’”

“Nāhaṁ, rājañña, evaṁvādiṁ evaṁdiṭṭhiṁ addasaṁ vā assosiṁ vā.
“Well, chieftain, I’ve never seen or heard of anyone holding such a doctrine or view.

Kathañhi nāma evaṁ vadeyya:
For how on earth can anyone say such a thing?

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’ti?

2.1. Candimasūriyaupamā
2.1. The Simile of the Moon and Sun

Tena hi, rājañña, taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṁ byākareyyāsi.
Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, rājañña,
What do you think, chieftain?

ime candimasūriyā imasmiṁ vā loke parasmiṁ vā, devā vā te manussā vā”ti?
Are the moon and sun in this world or the other world? Are they gods or humans?”

“Ime, bho kassapa, candimasūriyā parasmiṁ loke, na imasmiṁ; devā te na manussā”ti.
“They are in the other world, Master Kassapa, and they are gods, not humans.”

“Iminā pi kho te, rājañña, pariyāyena evaṁ hotu—
“By this method it ought to be proven that

itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.

there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds.”

“Atthi pana, rājañña, pariyāyo, yena te pariyāyena evaṁ hoti:
“Is there a method by which you can prove what you say?”

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti?

“Atthi, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
“There is, Master Kassapa.”

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.

“Yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, mittāmaccā ñātisālohitā pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavācā pharusavācā samphappalāpī abhijjhālū byāpannacittā micchādiṭṭhī.
“Well, I have friends and colleagues, relatives and kin who kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

Te aparena samayena ābādhikā honti dukkhitā bāḷhagilānā.
Some time later they become sick, suffering, gravely ill.

Yadāhaṁ jānāmi:

When I know that

‘na dānime imamhā ābādhā vuṭṭhahissantī’ti tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
they will not recover from their illness, I go to them and say,

‘santi kho, bho, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
‘Sirs, there are some ascetics and brahmins who have this doctrine and view:

“ye te pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavācā pharusavācā samphappalāpī abhijjhālū byāpannacittā micchādiṭṭhī, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantī”ti.
“Those who kill living creatures, steal, and commit sexual misconduct; use speech that’s false, divisive, harsh, or nonsensical; and are covetous, malicious, and have wrong view—when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

Bhavanto kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavācā pharusavācā samphappalāpī abhijjhālū byāpannacittā micchādiṭṭhī.
You do all these things.

Sace tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ saccaṁ vacanaṁ, bhavanto kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjissanti.
If what those ascetics and brahmins say is true, when your body breaks up, after death, you’ll be reborn in a place of loss, a bad place, the underworld, hell.

Sace, bho, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyyātha, yena me āgantvā āroceyyātha:
If that happens, sirs, come and tell me that

“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.

Bhavanto kho pana me saddhāyikā paccayikā, yaṁ bhavantehi diṭṭhaṁ, yathā sāmaṁ diṭṭhaṁ evametaṁ bhavissatī'ti.
I trust you and believe you. Anything you see will be just as if I've seen it for myself.'

Te me 'sādhū'ti paṭissutvā neva āgantvā ārocenti, na pana dūtaṁ pahiṇanti.
They agree to this. But they don't come back to tell me, nor do they send a messenger.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is the method by which I prove that

'itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'"ti.
there's no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds."

2.2. Coraupamā
2.2. The Simile of the Bandit

"Tena hi, rājañña, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi.
"Well then, chieftain, I'll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, rājañña,
What do you think, chieftain?

idha te purisā coraṁ āgucāriṁ gahetvā dasseyyuṁ:
Suppose they were to arrest a bandit, a criminal and present him to you, saying,

'ayaṁ te, bhante, coro āgucārī;
'Sir, this is a bandit, a criminal.

imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī'ti.

Punish him as you will.'

Te tvaṁ evaṁ vadeyyāsi:
Then you'd say to them,

'tena hi, bho, imaṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa āghātane sīsaṁ chindathā'ti.
'Well then, my men, tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, at the place of execution to the south of the city, chop off his head.'

Te 'sādhū'ti paṭissutvā taṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa āghātane nisīdāpeyyuṁ.
Saying, 'Good,' they'd do as they were told, sitting him down at the place of execution.

Labheyya nu kho so coro coraghātesu:
Could that bandit get the executioners to wait, saying,

'āgamentu tāva bhavanto coraghātā, amukasmiṁ me gāme vā nigame vā mittāmaccā ñātisālohitā, yāvāhaṁ tesaṁ uddisitvā āgacchāmī'ti, udāhu vippalapantasseva coraghātā sīsaṁ chindeyyun"ti?
'Please, good executioners! I have friends and colleagues, relatives and kin in such and such village or town. Wait until I've visited

them, then I'll come back'? Or would they just chop off his head as he prattled on?"

"Na hi so, bho kassapa, coro labheyya coraghātesu:
'āgamentu tāva bhavanto coraghātā amukasmiṁ me gāme vā nigame vā mittāmaccā ñātisālohitā, yāvāhaṁ tesaṁ uddisitvā āgacchāmī'ti.

Atha kho naṁ vippalapantasseva coraghātā sīsaṁ chindeyyun"ti.
"They'd just chop off his head."

"So hi nāma, rājañña, coro manusso manussabhūtesu coraghātesu na labhissati:
"So even a human bandit couldn't get his human executioners to stay his execution.

'āgamentu tāva bhavanto coraghātā, amukasmiṁ me gāme vā nigame vā mittāmaccā ñātisālohitā, yāvāhaṁ tesaṁ uddisitvā āgacchāmī'ti. Kiṁ pana te mittāmaccā ñātisālohitā pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavācā pharusavācā samphappalāpī abhijjhālū byāpannacittā micchādiṭṭhī, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā labhissanti nirayapālesu:
What then of your friends and colleagues, relatives and kin who are reborn in a lower realm after doing bad things? Could they get the wardens of hell to wait, saying,

'āgamentu tāva bhavanto nirayapālā, yāva mayaṁ pāyāsissa rājaññassa gantvā ārocema:
'Please, good wardens of hell! Wait until I've gone to the chieftain Pāyāsi to tell him that

"itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko"'ti?
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds'?

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:

By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo yena te pariyāyena evaṁ hoti:
“Is there a method by which you can prove what you say?”

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti?

“Atthi, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
“There is, Master Kassapa.”

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.

“Yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī.
“Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that’s false, divisive, harsh, or nonsensical. And they’re content, kind-hearted, with right view.

Te aparena samayena ābādhikā honti dukkhitā bāḷhagilānā.
Some time later they become sick, suffering, gravely ill.

Yadāhaṁ jānāmi:
When I know that

‘na dānime imamhā ābādhā vuṭṭhahissantī’ti tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
they will not recover from their illness, I go to them and say,

‘santi kho, bho, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
‘Sirs, there are some ascetics and brahmins who have this doctrine and view:

“ye te pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
“Those who refrain from killing living creatures, stealing, and committing sexual misconduct; who refrain from speech that’s false, divisive, harsh, or nonsensical; and are content, kind-hearted, with right view—when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

Bhavanto kho pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī.
You do all these things.

Sace tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ saccaṁ vacanaṁ, bhavanto kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissanti.
If what those ascetics and brahmins say is true, when your body breaks up, after death, you’ll be reborn in a good place, a heavenly realm.

Sace, bho, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyātha, yena me āgantvā āroceyyātha:
If that happens, sirs, come and tell me that

“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
there is an afterlife.

Bhavanto kho pana me saddhāyikā paccayikā, yaṁ bhavantehi diṭṭhaṁ, yathā sāmaṁ diṭṭhaṁ evametaṁ bhavissatī’ti.
I trust you and believe you. Anything you see will be just as if I’ve seen it for myself.’

Te me ‘sādhū’ti paṭissutvā neva āgantvā ārocenti, na pana dūtaṁ pahiṇanti.
They agree to this. But they don’t come back to tell me, nor do they send a messenger.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is the method by which I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.3. Gūthakūpapurisaupamā
2.3. The Simile of the Sewer

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, rājañña, puriso gūthakūpe sasīsakaṁ nimuggo assa.
Suppose there were a man sunk over his head in a sewer.

Atha tvaṁ purise āṇāpeyyāsi:
Then you were to order someone

‘tena hi, bho, taṁ purisaṁ tamhā gūthakūpā uddharathā’ti.

to pull him out of the sewer,

Te 'sādhū'ti paṭissutvā taṁ purisaṁ tamhā gūthakūpā uddhareyyuṁ.
and they'd agree to do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you'd tell them to

'tena hi, bho, tassa purisassa kāyā veḷupesikāhi gūthaṁ sunimmajjitaṁ nimmajjathā'ti.
carefully scrape the dung off that man's body with bamboo scrapers,

Te 'sādhū'ti paṭissutvā tassa purisassa kāyā veḷupesikāhi gūthaṁ sunimmajjitaṁ nimmajjeyyuṁ.
and they'd agree to do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you'd tell them to

'tena hi, bho, tassa purisassa kāyaṁ paṇḍumattikāya tikkhattuṁ subbaṭṭitaṁ ubbaṭṭethā'ti.
carefully scrub that man's body down with pale clay three times,

Te tassa purisassa kāyaṁ paṇḍumattikāya tikkhattuṁ subbaṭṭitaṁ ubbaṭṭeyyuṁ.
and they'd do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you'd tell them to

'tena hi, bho, taṁ purisaṁ telena abbhañjitvā sukhumena cuṇṇena tikkhattuṁ suppadhotaṁ karothā'ti.
smear that man's body with oil, and carefully wash him down with fine paste three times,

Te taṁ purisaṁ telena abbhañjitvā sukhumena cuṇṇena tikkhattuṁ suppadhotaṁ kareyyuṁ.
and they'd do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you'd tell them to

'tena hi, bho, tassa purisassa kesamassuṁ kappethā'ti.
dress that man's hair and beard,

Te tassa purisassa kesamassuṁ kappeyyuṁ.
and they'd do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you'd tell them to

'tena hi, bho, tassa purisassa mahagghañca mālaṁ mahagghañca vilepanaṁ mahagghāni ca vatthāni upaharathā'ti.
provide that man with costly garlands, makeup, and clothes,

Te tassa purisassa mahagghañca mālaṁ mahagghañca vilepanaṁ mahagghāni ca vatthāni upahareyyuṁ.
and they'd do so.

Te tvaṁ evaṁ vadeyyāsi:
Then you'd tell them to

'tena hi, bho, taṁ purisaṁ pāsādaṁ āropetvā pañcakāmaguṇāni upaṭṭhāpethā'ti.
bring that man up to the stilt longhouse and set him up with the five kinds of sensual stimulation,

Te taṁ purisaṁ pāsādaṁ āropetvā pañcakāmaguṇāni upaṭṭhāpeyyuṁ.
and they'd do so.

Taṁ kiṁ maññasi, rājañña,

What do you think, chieftain?

api nu tassa purisassa sunhātassa suvilittassa sukappitakesamassussa āmukkamālābharaṇassa odātavatthavasanassa uparipāsādavaragatassa pañcahi kāmaguṇehi samappitassa samaṅgībhūtassa paricārayamānassa punadeva tasmiṁ gūthakūpe nimujjitukāmatā assā”ti?
Now that man is nicely bathed and anointed, with hair and beard dressed, bedecked with garlands and bracelets, dressed in white, supplied and provided with the five kinds of sensual stimulation upstairs in the royal longhouse. Would he want to dive back into that sewer again?”

“No hidaṁ, bho kassapa”.
“No, Master Kassapa.

“Taṁ kissa hetu”?
Why is that?

“Asuci, bho kassapa, gūthakūpo asuci ceva asucisaṅkhāto ca duggandho ca duggandhasaṅkhāto ca jegucchasaṅkhāto ca paṭikūlo ca paṭikūlasaṅkhāto cā”ti.
Because that sewer is filthy, stinking, disgusting, and repulsive, and it’s regarded as such.”

“Evameva kho, rājaññā, manussā devānaṁ asucī ceva asucisaṅkhātā ca, duggandhā ca duggandhasaṅkhātā ca, jegucchā ca jegucchasaṅkhātā ca, paṭikūlā ca paṭikūlasaṅkhātā ca.
“In the same way, chieftain, to the gods, human beings are filthy, stinking, disgusting, and repulsive, and are regarded as such.

Yojanasataṁ kho, rājaññā, manussagandho deve ubbādhati.
The smell of humans reaches the gods even a hundred leagues away.

Kiṁ pana te mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī, kāyassa bhedā

paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā te āgantvā ārocessanti:
What then of your friends and colleagues, relatives and kin who are reborn in a higher realm after doing good things? Will they come back to tell you that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’ti?
there is an afterlife?

Iminā̀pi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

“atthi, bho kassapa, pariyāyo …pe…
“I can.”

yathā kathaṁ viya, rājaññāti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā,

“Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures and so on.

te aparena samayena ābādhikā honti dukkhitā bāḷhagilānā.
Some time later they become sick, suffering, gravely ill.

Yadāhaṁ jānāmi:
When I know that

‘na dānime imamhā ābādhā vuṭṭhahissantī’ti tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
they will not recover from their illness, I go to them and say,

‘santi kho, bho, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
‘Sirs, there are some ascetics and brahmins who have this doctrine and view:

“ye te pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti devānaṁ tāvatiṁsānaṁ sahabyatan”ti.
“Those who refrain from killing living creatures and so on are reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.”

Bhavanto kho pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā.
You do all these things.

Sace tesaṁ bhavataṁ samaṇabrāhmaṇānaṁ saccaṁ vacanaṁ, bhavanto kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissanti, devānaṁ tāvatiṁsānaṁ sahabyataṁ.
If what those ascetics and brahmins say is true, when your body breaks up, after death, you’ll be reborn in the company of the gods of the Thirty-Three.

Sace, bho, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyātha devānaṁ tāvatiṁsānaṁ sahabyataṁ, yena me āgantvā āroceyyātha:
If that happens, sirs, come and tell me that

“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
there is an afterlife.

Bhavanto kho pana me saddhāyikā paccayikā, yaṁ bhavantehi diṭṭhaṁ, yathā sāmaṁ diṭṭhaṁ evametaṁ bhavissatī’ti.
I trust you and believe you. Anything you see will be just as if I’ve seen it for myself.’

Te me ‘sādhū’ti paṭissutvā neva āgantvā ārocenti, na pana dūtaṁ pahiṇanti.
They agree to this. But they don’t come back to tell me, nor do they send a messenger.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is how I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.4. Tāvatiṁsadevaupamā
2.4. The Simile of the Gods of the Thirty-Three

“Tena hi, rājañña, taññevettha paṭipucchissāmi; yathā te khameyya, tathā naṁ byākareyyāsi.
“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

Yaṁ kho pana, rājañña, mānussakaṁ vassasataṁ, devānaṁ tāvatiṁsānaṁ eso eko rattindivo, tāya rattiyā tiṁsarattiyo māso, tena māsena dvādasamāsiyo saṁvaccharo, tena saṁvaccharena dibbaṁ vassasahassaṁ devānaṁ tāvatiṁsānaṁ āyuppamāṇaṁ.
A hundred human years are equivalent to one day and night for the gods of the Thirty-Three. Thirty such days make a month, and

twelve months make a year. The gods of the Thirty-Three have a lifespan of a thousand such years.

Ye te mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā, te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā devānaṁ tāvatiṁsānaṁ sahabyataṁ.
Now, as to your friends who are reborn in the company of the gods of the Thirty-Three after doing good things.

Sace pana tesaṁ evaṁ bhavissati:
If they think,

‘yāva mayaṁ dve vā tīṇi vā rattindivā dibbehi pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārema, atha mayaṁ pāyāsissa rājaññassa gantvā āroceyyāma:
‘First I’ll amuse myself for two or three days, supplied and provided with the five kinds of heavenly sensual stimulation. Then I’ll go back to Pāyāsi and tell him that

“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”ti.
there is an afterlife.’

Api nu te āgantvā āroceyyuṁ—
Would they come back to tell you that

itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti?
there is an afterlife?”

“No hidaṁ, bho kassapa.
“No, Master Kassapa.

Api hi mayaṁ, bho kassapa, ciraṁ kālaṅkatāpi bhaveyyāma.

For I would be long dead by then.

Ko panetaṁ bhoto kassapassa āroceti:
But Master Kassapa, who has told you

‘atthi devā tāvatiṁsā’ti vā ‘evaṁdīghāyukā devā tāvatiṁsā’ti vā.
that the gods of the Thirty-Three exist, or that they have such a long life span?

Na mayaṁ bhoto kassapassa saddahāma:
I don’t believe you.”

‘atthi devā tāvatiṁsā’ti vā ‘evaṁdīghāyukā devā tāvatiṁsā’ti vā”ti.

2.5. Jaccandhaupamā
2.5. Blind From Birth

“Seyyathāpi, rājañña, jaccandho puriso na passeyya kaṇha—sukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjiṭṭhakāni rūpāni, na passeyya samavisamaṁ, na passeyya tārakāni rūpāni, na passeyya candimasūriye.
“Chieftain, suppose there was a person blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun.

So evaṁ vadeyya:
They’d say,

‘natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṁ rūpānaṁ dassāvī.
‘There’s no such thing as dark and bright sights, and no-one who sees them.

Natthi nīlakāni rūpāni, natthi nīlakānaṁ rūpānaṁ dassāvī.
There’s no such thing as blue,

Natthi pītakāni rūpāni, natthi pītakānaṁ rūpānaṁ dassāvī.
yellow,

Natthi lohitakāni rūpāni, natthi lohitakānaṁ rūpānaṁ dassāvī.
red,

Natthi mañjiṭṭhakāni rūpāni, natthi mañjiṭṭhakānaṁ rūpānaṁ dassāvī.
magenta,

Natthi samavisamaṁ, natthi samavisamassa dassāvī.
even and uneven ground,

Natthi tārakāni rūpāni, natthi tārakānaṁ rūpānaṁ dassāvī.
stars,

Natthi candimasūriyā, natthi candimasūriyānaṁ dassāvī.
moon and sun, and no-one who sees these things.

Ahametaṁ na jānāmi, ahametaṁ na passāmi, tasmā taṁ natthī'ti.
I don't know it or see it, therefore it doesn't exist.'

Sammā nu kho so, rājañña, vadamāno vadeyyā"ti?
Would they be speaking rightly?"

"No hidaṁ, bho kassapa.
"No, Master Kassapa.

Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṁ rūpānaṁ dassāvī.
There are such things as dark and bright sights, and one who sees them.

Atthi nīlakāni rūpāni, atthi nīlakānaṁ rūpānaṁ dassāvī …pe…
And those other things are real, too, as is the one who sees them.

atthi samavisamaṁ, atthi samavisamassa dassāvī.
Atthi tārakāni rūpāni, atthi tārakānaṁ rūpānaṁ dassāvī.
Atthi candimasūriyā, atthi candimasūriyānaṁ dassāvī.

So it’s not right to say this:

‘Ahametaṁ na jānāmi, ahametaṁ na passāmi, tasmā taṁ natthī’ti.
‘I don’t know it or see it, therefore it doesn’t exist.’”

Na hi so, bho kassapa, sammā vadamāno vadeyyā”ti.

“Evameva kho tvaṁ, rājañña, jaccandhūpamo maññe paṭibhāsi yaṁ maṁ tvaṁ evaṁ vadesi.
“In the same way, chieftain, when you tell me you don’t believe me you seem like the blind man in the simile.

Ko panetaṁ bhoto kassapassa āroceti:
‘atthi devā tāvatiṁsā’ti vā, ‘evaṁdīghāyukā devā tāvatiṁsā’ti vā?
Na mayaṁ bhoto kassapassa saddahāma:
‘atthi devā tāvatiṁsā’ti vā ‘evaṁdīghāyukā devā tāvatiṁsā’ti vā”ti.
“Na kho, rājañña, evaṁ paro loko daṭṭhabbo, yathā tvaṁ maññasi iminā maṁsacakkhunā.
You can’t see the other world the way you think, with the eye of the flesh.

Ye kho te, rājañña, samaṇabrāhmaṇā araññavanapatthāni pantāni senāsanāni paṭisevanti, te tattha appamattā ātāpino pahitattā viharantā dibbacakkhuṁ visodhenti.
There are ascetics and brahmins who live in the wilderness, frequenting remote lodgings in the wilderness and the forest. Meditating diligent, keen, and resolute, they purify the divine eye, the power of clairvoyance.

Te dibbena cakkhunā visuddhena atikkantamānusakena imañceva lokaṁ passanti parañca satte ca opapātike.
With clairvoyance that is purified and superhuman, they see this world and the other world, and sentient beings who are spontaneously reborn.

Evañca kho, rājañña, paro loko daṭṭhabbo;
That’s how to see the other world,

na tveva yathā tvaṁ maññasi iminā maṁsacakkhunā.
not how you think, with the eye of the flesh.

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

atthi, bho kassapa, pariyāyo …pe…
“I can.”

yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idhāhaṁ, bho kassapa, passāmi samaṇabrāhmaṇe sīlavante kalyāṇadhamme jīvitukāme amaritukāme sukhakāme dukkhapaṭikūle.
“Well, I see ascetics and brahmins who are ethical, of good character, who want to live and don’t want to die, who want to be happy and recoil from pain.

Tassa mayhaṁ, bho kassapa, evaṁ hoti—
I think to myself,

sace kho ime bhonto samaṇabrāhmaṇā sīlavanto kalyāṇadhammā evaṁ jāneyyuṁ:
‘If those ascetics and brahmins knew that

‘ito no matānaṁ seyyo bhavissatī’ti.
things were going to be better for them after death,

Idānime bhonto samaṇabrāhmaṇā sīlavanto kalyāṇadhammā visaṁ vā khādeyyuṁ, satthaṁ vā āhareyyuṁ, ubbandhitvā vā kālaṁ kareyyuṁ, papāte vā papateyyuṁ.
they'd drink poison, slit their wrists, hang themselves, or throw themselves off a cliff.

Yasmā ca kho ime bhonto samaṇabrāhmaṇā sīlavanto kalyāṇadhammā na evaṁ jānanti:
They mustn't know that

'ito no matānaṁ seyyo bhavissatī'ti, tasmā ime bhonto samaṇabrāhmaṇā sīlavanto kalyāṇadhammā jīvitukāmā amaritukāmā sukhakāmā dukkhapaṭikūlā attānaṁ na mārenti.
things are going to be better for them after death. That's why they are ethical, of good character, wanting to live and not wanting to die, wanting to be happy and recoiling from pain.'

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is the method by which I prove that

'itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'"ti.
there's no afterlife."

2.6. Gabbhinīupamā
2.6. The Simile of the Pregnant Woman

"Tena hi, rājañña, upamaṁ te karissāmi.
"Well then, chieftain, I shall give you a simile.

Upamāya m'idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññatarassa brāhmaṇassa dve pajāpatiyo ahesuṁ.
Once upon a time, a certain brahmin had two wives.

Ekissā putto ahosi dasavassuddesiko vā dvādasavassuddesiko vā, ekā gabbhinī upavijaññā.
One had a son ten or twelve years of age, while the other was pregnant and about to give birth.

Atha kho so brāhmaṇo kālamakāsi.
Then the brahmin passed away.

Atha kho so māṇavako mātusapattiṁ etadavoca:
So the youth said to his mother's co-wife,

'yamidaṁ, bhoti, dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā, sabbaṁ taṁ mayhaṁ;
'Madam, all the wealth, grain, silver, and gold is mine,

natthi tuyhettha kiñci.
and you get nothing.

Pitu me, bhoti, dāyajjaṁ niyyādehī'ti.
Transfer to me my father's inheritance.'

Evaṁ vutte, sā brāhmaṇī taṁ māṇavakaṁ etadavoca:
But the brahmin lady said,

'āgamehi tāva, tāta, yāva vijāyāmi.
'Wait, my dear, until I give birth.

Sace kumārako bhavissati, tassapi ekadeso bhavissati;
If it's a boy, one portion shall be his.

sace kumārikā bhavissati, sāpi te opabhoggā bhavissatī'ti.
If it's a girl, she will be your reward.'

Dutiyampi kho so māṇavako mātusapattiṁ etadavoca:
But for a second time,

'yamidaṁ, bhoti, dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā, sabbaṁ taṁ mayhaṁ;
natthi tuyhettha kiñci.

Pitu me, bhoti, dāyajjaṁ niyyādehī’ti.
Dutiyampi kho sā brāhmaṇī taṁ māṇavakaṁ etadavoca:
‘āgamehi tāva, tāta, yāva vijāyāmi.
Sace kumārako bhavissati, tassapi ekadeso bhavissati;
sace kumārikā bhavissati sāpi te opabhoggā bhavissatī’ti.
Tatiyampi kho so māṇavako mātusapattiṁ etadavoca:
and a third time, the youth insisted that the entire inheritance must be his.

‘yamidaṁ, bhoti, dhanaṁ vā dhaññaṁ vā rajataṁ vā jātarūpaṁ vā, sabbaṁ taṁ mayhaṁ;
natthi tuyhettha kiñci.
Pitu me, bhoti, dāyajjaṁ niyyādehī’ti.

Atha kho sā brāhmaṇī satthaṁ gahetvā ovarakaṁ pavisitvā udaraṁ opādesi:
So the brahmin lady took a knife, went to her bedroom, and sliced open her belly, thinking,

‘yāva vijāyāmi yadi vā kumārako yadi vā kumārikā’ti.
‘Until I give birth—whether it’s a boy or a girl!’

Sā attānañceva jīvitañca gabbhañca sāpateyyañca vināsesi.
She destroyed her own life and that of the fetus, as well as any wealth.

Yathā taṁ bālā abyattā anayabyasanaṁ āpannā ayoniso dāyajjaṁ gavesantī, evameva kho tvaṁ, rājaññā, bālo abyatto anayabyasanaṁ āpajjissasi ayoniso paralokaṁ gavesanto;
Being foolish and incompetent, she sought an inheritance irrationally and fell to ruin and disaster. In the same way, chieftain, being foolish and incompetent, you’re seeking the other world irrationally and will fall to ruin and disaster,

seyyathāpi sā brāhmaṇī bālā abyattā anayabyasanaṁ āpannā ayoniso dāyajjaṁ gavesantī.
just like that brahmin lady.

Na kho, rājaññā, samaṇabrāhmaṇā sīlavanto kalyāṇadhammā apakkaṁ paripācenti;

Good ascetics and brahmins don’t force what is unripe to ripen;

api ca paripākaṁ āgamenti.
rather, they wait for it to ripen.

Paṇḍitānaṁ attho hi, rājañña, samaṇabrāhmaṇānaṁ sīlavantānaṁ kalyāṇadhammānaṁ jīvitena.
For the life of clever ascetics and brahmins is beneficial.

Yathā yathā kho, rājañña, samaṇabrāhmaṇā sīlavanto kalyāṇadhammā ciraṁ dīghamaddhānaṁ tiṭṭhanti tathā tathā bahuṁ puññaṁ pasavanti, bahujanahitāya ca paṭipajjanti bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
So long as they remain, good ascetics and brahmins make much merit, and act for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

atthi, bho kassapa, pariyāyo …pe…
“I can.”

yathā kathaṁ viya, rājañña”ti?

“How, exactly, chieftain?”

“Idha me, bho kassapa, purisā coraṁ āgucāriṁ gahetvā dassenti:
“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

‘ayaṁ te, bhante, coro āgucārī;
‘Sir, this is a bandit, a criminal.

imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī’ti.
Punish him as you will.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imaṁ purisaṁ jīvantaṁyeva kumbhiyā pakkhipitvā mukhaṁ pidahitvā allena cammena onandhitvā allāya mattikāya bahalāvalepanaṁ karitvā uddhanaṁ āropetvā aggiṁ dethā’ti.
‘Well then, sirs, place this man in a pot while he’s still alive. Close up the mouth, bind it up with damp leather, and seal it with a thick coat of damp clay. Then lift it up on a stove and light the fire.’

Te me ‘sādhū’ti paṭissutvā taṁ purisaṁ jīvantaṁyeva kumbhiyā pakkhipitvā mukhaṁ pidahitvā allena cammena onandhitvā allāya mattikāya bahalāvalepanaṁ karitvā uddhanaṁ āropetvā aggiṁ denti.
They agree, and do what I ask.

Yadā mayaṁ jānāma ‘kālaṅkato so puriso’ti, atha naṁ kumbhiṁ oropetvā ubbhinditvā mukhaṁ vivaritvā saṇikaṁ nillokema:
When we know that that man has passed away, we lift down the pot and break it open, uncover the mouth, and slowly peek inside, thinking,

‘appeva nāmassa jīvaṁ nikkhamantaṁ passeyyāmā’ti.
‘Hopefully we’ll see his soul escaping.’

Nevassa mayaṁ jīvaṁ nikkhamantaṁ passāma.
But we don’t see his soul escaping.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is how I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.7. Supinakaupamā
2.7. The Simile of the Dream

“Tena hi, rājañña, taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṁ byākareyyāsi.
“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

Abhijānāsi no tvaṁ, rājañña, divā seyyaṁ upagato supinakaṁ passitā ārāmarāmaṇeyyakaṁ vanarāmaṇeyyakaṁ bhūmirāmaṇeyyakaṁ pokkharaṇīrāmaṇeyyakan”ti?
Do you recall ever having a midday nap and seeing delightful parks, woods, meadows, and lotus ponds in a dream?”

“Abhijānāmahaṁ, bho kassapa, divāseyyaṁ upagato supinakaṁ passitā ārāmarāmaṇeyyakaṁ vanarāmaṇeyyakaṁ bhūmirāmaṇeyyakaṁ pokkharaṇīrāmaṇeyyakan”ti.
“I do, sir.”

“Rakkhanti taṁ tamhi samaye khujjāpi vāmanakāpi velāsikāpi komārikāpī”ti?
“At that time were you guarded by hunchbacks, dwarves, midgets, and younglings?”

“Evaṁ, bho kassapa, rakkhanti maṁ tamhi samaye khujjāpi vāmanakāpi velāsikāpi komārikāpī”ti.
“I was.”

“Api nu tā tuyhaṁ jīvaṁ passanti pavisantaṁ vā nikkhamantaṁ vā”ti?

“But did they see your soul entering or leaving?”

“No hidaṁ, bho kassapa”.
“No they did not.”

“Tā hi nāma, rājañña, tuyhaṁ jīvantassa jīvantiyo jīvaṁ na passissanti pavisantaṁ vā nikkhamantaṁ vā.
“So if they couldn’t even see your soul entering or leaving while you were still alive,

Kiṁ pana tvaṁ kālaṅkatassa jīvaṁ passissasi pavisantaṁ vā nikkhamantaṁ vā.
how could you see the soul of a dead man?

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

“atthi, bho kassapa, pariyāyo …pe…
“I can.”

yathā kathaṁ viya, rājaññā”ti?

“How, exactly, chieftain?”

“Idha me, bho kassapa, purisā coraṁ āgucāriṁ gahetvā dassenti:
“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

‘ayaṁ te, bhante, coro āgucārī;
‘Sir, this is a bandit, a criminal.

imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī’ti.
Punish him as you will.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imaṁ purisaṁ jīvantaṁyeva tulāya tuletvā jiyāya anassāsakaṁ māretvā punadeva tulāya tulethā’ti.
‘Well then, sirs, weigh this man with scales while he’s still alive. Then strangle him with a bowstring, and when he’s dead, weigh him again.’

Te me ‘sādhū’ti paṭissutvā taṁ purisaṁ jīvantaṁyeva tulāya tuletvā jiyāya anassāsakaṁ māretvā punadeva tulāya tulenti.
They agree, and do what I ask.

Yadā so jīvati, tadā lahutaro ca hoti mudutaro ca kammaññataro ca.
So long as they are alive, they’re lighter, softer, more flexible.

Yadā pana so kālaṅkato hoti tadā garutaro ca hoti patthinnataro ca akammaññataro ca.
But when they die they become heavier, stiffer, less flexible.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is how I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.8. Santattaayoguḷaupamā

2.8. The Simile of the Hot Iron Ball

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, rājañña, puriso divasaṁ santattaṁ ayoguḷaṁ āditta̍ṁ sampajjalitaṁ sajotibhūtaṁ tulāya tuleyya.
Suppose a person was to heat an iron ball all day until it was burning, blazing, and glowing, and then they weigh it with scales.

Tamenaṁ aparena samayena sītaṁ nibbutaṁ tulāya tuleyya.
After some time, when it had cooled and become extinguished, they’d weigh it again.

Kadā nu kho so ayoguḷo lahutaro vā hoti mudutaro vā kammaññataro vā, yadā vā āditto sampajjalito sajotibhūto, yadā vā sīto nibbuto”ti?
When would that iron ball be lighter, softer, and more workable—when it’s burning or when it’s cool?”

“Yadā so, bho kassapa, ayoguḷo tejosahagato ca hoti vāyosahagato ca āditto sampajjalito sajotibhūto, tadā lahutaro ca hoti mudutaro ca kammaññataro ca.
“So long as the iron ball is full of heat and air—burning, blazing, and glowing—it’s lighter, softer, and more workable.

Yadā pana so ayoguḷo neva tejosahagato hoti na vāyosahagato sīto nibbuto, tadā garutaro ca hoti patthinnataro ca akammaññataro cā”ti.
But when it lacks heat and air—cooled and extinguished—it’s heavier, stiffer, and less workable.”

“Evameva kho, rājañña, yadāyaṁ kāyo āyusahagato ca hoti usmāsahagato ca viññāṇasahagato ca, tadā lahutaro ca hoti mudutaro ca kammaññataro ca.
“In the same way, so long as this body is full of life and warmth and consciousness it’s lighter, softer, and more flexible.

Yadā panāyaṁ kāyo neva āyusahagato hoti na usmāsahagato na viññāṇasahagato tadā garutaro ca hoti patthinnataro ca akammaññataro ca.
But when it lacks life and warmth and consciousness it’s heavier, stiffer, and less flexible.

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

atthi, bho kassapa, pariyāyo …pe…
“I can.”

yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, purisā coraṁ āgucāriṁ gahetvā dassenti:

“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

‘ayaṁ te, bhante, coro āgucārī;
‘Sir, this is a bandit, a criminal.

imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī’ti.
Punish him as you will.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imaṁ purisaṁ anupahacca chaviñca cammañca maṁsañca nhāruñca aṭṭhiñca aṭṭhimiñjañca jīvitā voropetha, appeva nāmassa jīvaṁ nikkhamantaṁ passeyyāmā’ti.
‘Well then, sirs, take this man’s life without injuring his outer skin, inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul escaping.’

Te me ‘sādhū’ti paṭissutvā taṁ purisaṁ anupahacca chaviñca …pe… jīvitā voropenti.
They agree, and do what I ask.

Yadā so āmato hoti, tyāhaṁ evaṁ vadāmi:
When he’s half-dead, I tell them to

‘tena hi, bho, imaṁ purisaṁ uttānaṁ nipātetha, appeva nāmassa jīvaṁ nikkhamantaṁ passeyyāmā’ti.
lay him on his back in hope of seeing his soul escape.

Te taṁ purisaṁ uttānaṁ nipātenti.
They do so.

Nevassa mayaṁ jīvaṁ nikkhamantaṁ passāma.
But we don’t see his soul escaping.

Tyāhaṁ evaṁ vadāmi:
I tell them to

‘tena hi, bho, imaṁ purisaṁ avakujjaṁ nipātetha …
lay him bent over,

passena nipātetha …

to lay him on his side,

dutiyena passena nipātetha …
to lay him on the other side;

uddhaṁ ṭhapetha …
to stand him upright,

omuddhakaṁ ṭhapetha …
to stand him upside down;

pāṇinā ākoṭetha …
to strike him with fists,

leḍḍunā ākoṭetha …
stones,

daṇḍena ākoṭetha …
rods,

satthena ākoṭetha …
and swords;

odhunātha sandhunātha niddhunātha, appeva nāmassa jīvaṁ nikkhamantaṁ passeyyāmā'ti.
and to give him a good shaking in hope of seeing his soul escape.

Te taṁ purisaṁ odhunanti sandhunanti niddhunanti.
They do all these things.

Nevassa mayaṁ jīvaṁ nikkhamantaṁ passāma.
But we don't see his soul escaping.

Tassa tadeva cakkhu hoti te rūpā, tañcāyatanaṁ nappaṭisaṁvedeti.
For him the eye itself is present, and so are those sights. Yet he does not experience that sense-field.

Tadeva sotaṁ hoti te saddā, tañcāyatanaṁ nappaṭisaṁvedeti.
The ear itself is present, and so are those sounds. Yet he does not experience that sense-field.

Tadeva ghānaṁ hoti te gandhā, tañcāyatanaṁ nappaṭisaṁvedeti.

The nose itself is present, and so are those smells. Yet he does not experience that sense-field.

Sāva jivhā hoti te rasā, tañcāyatanaṁ nappaṭisaṁvedeti.
The tongue itself is present, and so are those tastes. Yet he does not experience that sense-field.

Sveva kāyo hoti te phoṭṭhabbā, tañcāyatanaṁ nappaṭisaṁvedeti.
The body itself is present, and so are those touches. Yet he does not experience that sense-field.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:
This is how I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.9. Saṅkhadhamaupamā
2.9. The Simile of the Horn Blower

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññataro saṅkhadhamo saṅkhaṁ ādāya paccantimaṁ janapadaṁ agamāsi.
Once upon a time, a certain horn blower took his horn and traveled to a borderland,

So yena aññataro gāmo tenupasaṅkami; upasaṅkamitvā majjhe gāmassa ṭhito tikkhattuṁ saṅkhaṁ upalāpetvā saṅkhaṁ bhūmiyaṁ nikkhipitvā ekamantaṁ nisīdi.
where he went to a certain village. Standing in the middle of the village, he sounded his horn three times, then placed it on the ground and sat down to

one side.

Atha kho, rājañña, tesaṁ paccantajanapadānaṁ manussānaṁ etadahosi:
Then the people of the borderland thought,

‘ambho kassa nu kho eso saddo evaṁrajanīyo evaṅkamanīyo evaṁmadanīyo evambandhanīyo evaṁmucchanīyo’ti.
‘What is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’

Sannipatitvā taṁ saṅkhadhamaṁ etadavocuṁ:
They gathered around the horn blower and said,

‘ambho, kassa nu kho eso saddo evaṁrajanīyo evaṅkamanīyo evaṁmadanīyo evambandhanīyo evaṁmucchanīyo’ti.
‘Mister, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’

‘Eso kho, bho, saṅkho nāma yasseso saddo evaṁrajanīyo evaṅkamanīyo evaṁmadanīyo evambandhanīyo evaṁmucchanīyo’ti.
‘The sound is made by this, which is called a horn.’

Te taṁ saṅkhaṁ uttānaṁ nipātesuṁ:
They laid that horn on its back, saying,

‘vadehi, bho saṅkha, vadehi, bho saṅkhā’ti.
‘Speak, good horn! Speak, good horn!’

Neva so saṅkho saddamakāsi.
But still the horn made no sound.

Te taṁ saṅkhaṁ avakujjaṁ nipātesuṁ, passena nipātesuṁ, dutiyena passena nipātesuṁ, uddhaṁ ṭhapesuṁ, omuddhakaṁ ṭhapesuṁ, pāṇinā ākoṭesuṁ, leḍḍunā ākoṭesuṁ, daṇḍena ākoṭesuṁ, satthena ākoṭesuṁ, odhuniṁsu sandhuniṁsu niddhuniṁsu:

Then they lay the horn bent over, they lay it on its side, they lay it on its other side; they stood it upright, they stood it upside down; they struck it with fists, stones, rods, and swords; and they gave it a good shake, saying,

‘vadehi, bho saṅkha, vadehi, bho saṅkhā’ti.
‘Speak, good horn! Speak, good horn!’

Neva so saṅkho saddamakāsi.
But still the horn made no sound.

Atha kho, rājaññā, tassa saṅkhadhamassa etadahosi:
So the horn blower thought,

‘yāva bālā ime paccantajanapadā manussā, kathañhi nāma ayoniso saṅkhasaddaṁ gavesissantī’ti.
‘How foolish are these borderland folk! For how can they seek the sound of a horn so irrationally?’

Tesaṁ pekkhamānānaṁ saṅkhaṁ gahetvā tikkhattuṁ saṅkhaṁ upalāpetvā saṅkhaṁ ādāya pakkāmi.
And as they looked on, he picked up the horn, sounded it three times, and took it away with him.

Atha kho, rājaññā, tesaṁ paccantajanapadānaṁ manussānaṁ etadahosi:
Then the people of the borderland thought,

‘yadā kira, bho, ayaṁ saṅkho nāma purisasahagato ca hoti vāyāmasahagato ca vāyusahagato ca, tadāyaṁ saṅkho saddaṁ karoti, yadā panāyaṁ saṅkho neva purisasahagato hoti na vāyāmasahagato na vāyusahagato, nāyaṁ saṅkho saddaṁ karotī’ti.
‘So, it seems, when what is called a horn is accompanied by a person, effort, and wind, it makes a sound. But when these things are absent it makes no sound.’

Evameva kho, rājaññā, yadāyaṁ kāyo āyusahagato ca hoti usmāsahagato ca viññāṇasahagato ca, tadā abhikkamatipi paṭikkamatipi tiṭṭhatipi nisīdatipi seyyampi kappeti, cakkhunāpi

rūpaṁ passati, sotenapi saddaṁ suṇāti, ghānenapi gandhaṁ ghāyati, jivhāyapi rasaṁ sāyati, kāyenapi phoṭṭhabbaṁ phusati, manasāpi dhammaṁ vijānāti.
In the same way, so long as this body is full of life and warmth and consciousness it walks back and forth, stands, sits, and lies down. It sees sights with the eye, hears sounds with the ear, smells odors with the nose, tastes flavors with the tongue, feels touches with the body, and knows thoughts with the mind.

Yadā panāyaṁ kāyo neva āyusahagato hoti, na usmāsahagato, na viññāṇasahagato, tadā neva abhikkamati na paṭikkamati na tiṭṭhati na nisīdati na seyyaṁ kappeti, cakkhunāpi rūpaṁ na passati, sotenapi saddaṁ na suṇāti, ghānenapi gandhaṁ na ghāyati, jivhāyapi rasaṁ na sāyati, kāyenapi phoṭṭhabbaṁ na phusati, manasāpi dhammaṁ na vijānāti.
But when it lacks life and warmth and consciousness it does none of these things.

Imināpi kho te, rājañña, pariyāyena evaṁ hotu:
By this method, too, it ought to be proven that

‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there is an afterlife.”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho evaṁ me ettha hoti:
“Even though Master Kassapa says this, still I think that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

“Atthi pana, rājañña, pariyāyo …pe…
“Can you prove it?”

atthi, bho kassapa, pariyāyo …pe…
“I can.”

yathā kathaṁ viya, rājaññā”ti?
“How, exactly, chieftain?”

“Idha me, bho kassapa, purisā coraṁ āgucāriṁ gahetvā dassenti:
“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

‘ayaṁ te, bhante, coro āgucārī,
‘Sir, this is a bandit, a criminal.

imassa yaṁ icchasi, taṁ daṇḍaṁ paṇehī’ti.
Punish him as you will.’

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imassa purisassa chaviṁ chindatha, appeva nāmassa jīvaṁ passeyyāmā’ti.
‘Well then, sirs, cut open this man’s outer skin. Hopefully we might see his soul.’

Te tassa purisassa chaviṁ chindanti.
They cut open his outer skin,

Nevassa mayaṁ jīvaṁ passāma.
but we see no soul.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘tena hi, bho, imassa purisassa cammaṁ chindatha, maṁsaṁ chindatha, nhāruṁ chindatha, aṭṭhiṁ chindatha, aṭṭhimiñjaṁ chindatha, appeva nāmassa jīvaṁ passeyyāmā’ti.
‘Well then, sirs, cut open his inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul.’

Te tassa purisassa aṭṭhimiñjaṁ chindanti, nevassa mayaṁ jīvaṁ passeyyāma.
They do so, but we see no soul.

Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṁ hoti:

This is how I prove that

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’”ti.
there’s no afterlife.”

2.10. Aggikajaṭilaupamā

2.10. The Simile of the Fire-Worshiping Matted-Hair Ascetic

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññataro aggiko jaṭilo araññāyatane paṇṇakuṭiyā sammati.
Once upon a time, a certain fire-worshiping matted-hair ascetic settled in a leaf hut in a wilderness region.

Atha kho, rājañña, aññataro janapade sattho vuṭṭhāsi.
Then a caravan came out from a certain country.

Atha kho so sattho tassa aggikassa jaṭilassa assamassa sāmantā ekarattiṁ vasitvā pakkāmi.
It stayed for one night not far from that ascetic’s hermitage, and then moved on.

Atha kho, rājañña, tassa aggikassa jaṭilassa etadahosi:
The ascetic thought,

‘yannūnāhaṁ yena so satthavāso tenupasaṅkameyyaṁ, appeva nāmettha kiñci upakaraṇaṁ adhigaccheyyan’ti.
‘Why don’t I go to that caravan’s campsite? Hopefully I’ll find something useful there.’

Atha kho so aggiko jaṭilo kālasseva vuṭṭhāya yena so satthavāso tenupasaṅkami; upasaṅkamitvā addasa tasmiṁ satthavāse daharaṁ kumāraṁ mandaṁ uttānaseyyakaṁ chaḍḍitaṁ.
So he went, and he saw a little baby boy abandoned there.

Disvānassa etadahosi:
When he saw this he thought,

‘na kho me taṁ patirūpaṁ yaṁ me pekkhamānassa manussabhūto kālaṅkareyya;
‘It’s not proper for me to look on while a human being dies.

yannūnāhaṁ imaṁ dārakaṁ assamaṁ netvā āpādeyyaṁ poseyyaṁ vaḍḍheyyan’ti.
Why don’t I bring this boy back to my hermitage, nurse him, nourish him, and raise him?’

Atha kho so aggiko jaṭilo taṁ dārakaṁ assamaṁ netvā āpādesi posesi vaḍḍhesi.
So that’s what he did.

Yadā so dārako dasavassuddesiko vā hoti dvādasavassuddesiko vā, atha kho tassa aggikassa jaṭilassa janapade kañcideva karaṇīyaṁ uppajji.
When the boy was ten or twelve years old, the ascetic had some business come up in the country.

Atha kho so aggiko jaṭilo taṁ dārakaṁ etadavoca:
So he said to the boy,

‘icchāmahaṁ, tāta, janapadaṁ gantuṁ;
‘My dear, I wish to go to the country.

aggiṁ, tāta, paricareyyāsi.
Serve the sacred flame.

Mā ca te aggi nibbāyi.
Do not extinguish it.

Sace ca te aggi nibbāyeyya, ayaṁ vāsī imāni kaṭṭhāni idaṁ araṇisahitaṁ, aggiṁ nibbattetvā aggiṁ paricareyyāsī’ti.

But if you should extinguish it, here is the hatchet, the firewood, and the bundle of drill-sticks. Light the fire and serve it.’

Atha kho so aggiko jaṭilo taṁ dārakaṁ evaṁ anusāsitvā janapadaṁ agamāsi.
And having instructed the boy, the ascetic went to the country.

Tassa khiḍḍāpasutassa aggi nibbāyi.
But the boy was so engrossed in his play, the fire went out.

Atha kho tassa dārakassa etadahosi:
He thought,

‘pitā kho maṁ evaṁ avaca:
‘My father told me to serve the sacred flame.

“aggiṁ, tāta, paricareyyāsi.
Mā ca te aggi nibbāyi.
Sace ca te aggi nibbāyeyya, ayaṁ vāsī imāni kaṭṭhāni idaṁ araṇisahitaṁ, aggiṁ nibbattetvā aggiṁ paricareyyāsī”ti.
Yannūnāhaṁ aggiṁ nibbattetvā aggiṁ paricareyyan’ti.
Why don’t I light it again and serve it?’

Atha kho so dārako araṇisahitaṁ vāsiyā tacchi:
So he chopped the bundle of drill-sticks with the hatchet, thinking,

‘appeva nāma aggiṁ adhigaccheyyan’ti.
‘Hopefully I’ll get a fire!’

Neva so aggiṁ adhigacchi.
But he still got no fire.

Araṇisahitaṁ dvidhā phālesi, tidhā phālesi, catudhā phālesi, pañcadhā phālesi, dasadhā phālesi, satadhā phālesi, sakalikaṁ sakalikaṁ akāsi, sakalikaṁ sakalikaṁ karitvā udukkhale koṭṭesi, udukkhale koṭṭetvā mahāvāte opuni:
He split the bundle of drill-sticks into two, three, four, five, ten, or a hundred parts. He chopped them into splinters, pounded them in a mortar,

and swept them away in a strong wind, thinking,

‘appeva nāma aggiṁ adhigaccheyyan’ti.
‘Hopefully I’ll get a fire!’

Neva so aggiṁ adhigacchi.
But he still got no fire.

Atha kho so aggiko jaṭilo janapade taṁ karaṇīyaṁ tīretvā yena sako assamo tenupasaṅkami; upasaṅkamitvā taṁ dārakaṁ etadavoca:
Then the matted-hair ascetic, having concluded his business in the country, returned to his own hermitage, and said to the boy,

‘kacci te, tāta, aggi na nibbuto’ti?
‘I trust, my dear, that the fire didn’t go out?’

‘Idha me, tāta, khiḍḍāpasutassa aggi nibbāyi.
And the boy told him what had happened.

Tassa me etadahosi:
“pitā kho maṁ evaṁ avaca aggiṁ, tāta, paricareyyāsi.
Mā ca te, tāta, aggi nibbāyi.
Sace ca te aggi nibbāyeyya, ayaṁ vāsī imāni kaṭṭhāni idaṁ araṇisahitaṁ, aggiṁ nibbattetvā aggiṁ paricareyyāsīti.
Yannūnāhaṁ aggiṁ nibbattetvā aggiṁ paricareyyan”ti.
Atha khvāhaṁ, tāta, araṇisahitaṁ vāsiyā tacchiṁ:
“appeva nāma aggiṁ adhigaccheyyan”ti.
Nevāhaṁ aggiṁ adhigacchiṁ.
Araṇisahitaṁ dvidhā phālesiṁ, tidhā phālesiṁ, catudhā phālesiṁ, pañcadhā phālesiṁ, dasadhā phālesiṁ, satadhā phālesiṁ, sakalikaṁ sakalikaṁ akāsiṁ, sakalikaṁ sakalikaṁ karitvā udukkhale koṭṭesiṁ, udukkhale koṭṭetvā mahāvāte opuniṁ:
“appeva nāma aggiṁ adhigaccheyyan”ti.
Nevāhaṁ aggiṁ adhigacchin’ti.
Atha kho tassa aggikassa jaṭilassa etadahosi:
Then the ascetic thought,

‘yāva bālo ayaṁ dārako abyatto, kathañhi nāma ayoniso aggiṁ gavesissatī’ti.

‘How foolish is this boy, how incompetent! For how can he seek a fire so irrationally?’

Tassa pekkhamānassa araṇisahitaṁ gahetvā aggiṁ nibbattetvā taṁ dārakaṁ etadavoca:
So while the boy looked on, he took a bundle of fire-sticks, lit the fire, and said,

‘evaṁ kho, tāta, aggi nibbattetabbo.
‘Dear boy, this is how to light a fire.

Na tveva yathā tvaṁ bālo abyatto ayoniso aggiṁ gavesī’ti.
Not the foolish and incompetent way you sought it so irrationally.’

Evameva kho tvaṁ, rājañña, bālo abyatto ayoniso paralokaṁ gavesissasi.
In the same way, chieftain, being foolish and incompetent, you seek the other world irrationally.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho nevāhaṁ sakkomi idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjituṁ.
“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

Rājāpi maṁ pasenadi kosalo jānāti tirorājānopi:
King Pasenadi of Kosala knows my views, and so do foreign kings.

‘pāyāsi rājañño evaṁvādī evaṁdiṭṭhī:
“itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko”’ti.
Sacāhaṁ, bho kassapa, idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjissāmi, bhavissanti me vattāro:

If I let go of this harmful misconception, people will say,

‘yāva bālo pāyāsi rājañño abyatto duggahitagāhī’ti.
‘How foolish is the chieftain Pāyāsi, how incompetent, that he should hold on to a mistake!’

Kopenapi naṁ harissāmi, makkhenapi naṁ harissāmi, palāsenapi naṁ harissāmī”ti.
I shall carry on with this view out of anger, contempt, and spite!”

2.11. Dvesatthavāhaupamā
2.11. The Simile of the Two Caravan Leaders

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, mahāsakaṭasattho sakaṭasahassaṁ puratthimā janapadā pacchimaṁ janapadaṁ agamāsi.
Once upon a time, a large caravan of a thousand wagons traveled from a country in the east to the west.

So yena yena gacchi, khippaṁyeva pariyādiyati tiṇakaṭṭhodakaṁ haritakapaṇṇaṁ.
Wherever they went they quickly used up the grass, wood, water, and the green foliage.

Tasmiṁ kho pana satthe dve satthavāhā ahesuṁ eko pañcannaṁ sakaṭasatānaṁ, eko pañcannaṁ sakaṭasatānaṁ.
Now, that caravan had two leaders, each in charge of five hundred wagons.

Atha kho tesaṁ satthavāhānaṁ etadahosi:
They thought,

‘ayaṁ kho mahāsakaṭasattho sakaṭasahassaṁ;

‘This is a large caravan of a thousand wagons.

te mayaṁ yena yena gacchāma, khippameva pariyādiyati tiṇakaṭṭhodakaṁ haritakapaṇṇaṁ.
Wherever we go we quickly use up the grass, wood, water, and the green foliage.

Yannūna mayaṁ imaṁ satthaṁ dvidhā vibhajeyyāma—
Why don’t we split the caravan in two halves?’

ekato pañca sakaṭasatāni ekato pañca sakaṭasatānī’ti.
Te taṁ satthaṁ dvidhā vibhajiṁsu ekato pañca sakaṭasatāni, ekato pañca sakaṭasatāni.
So that’s what they did.

Eko satthavāho bahuṁ tiṇañca kaṭṭhañca udakañca āropetvā satthaṁ payāpesi.
One caravan leader, having prepared much grass, wood, and water, started the caravan.

Dvīhatīhapayāto kho pana so sattho addasa purisaṁ kāḷaṁ lohitakkhaṁ sannaddhakalāpaṁ kumudamāliṁ allavatthaṁ allakesaṁ kaddamamakkhitehi cakkehi bhadrena rathena paṭipathaṁ āgacchantaṁ, disvā etadavoca:
After two or three days’ journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said,

‘kuto, bho, āgacchasī’ti?
‘Sir, where do you come from?’

‘Amukamhā janapadā’ti.
‘From such and such a country.’

‘Kuhiṁ gamissasī’ti?
‘And where are you going?’

‘Amukaṁ nāma janapadan’ti.
‘To the country named so and so.’

‘Kacci, bho, purato kantāre mahāmegho abhippavuṭṭho’ti?
‘But has there been much rain in the desert up ahead?’

‘Evaṁ, bho, purato kantāre mahāmegho abhippavuṭṭho, āsittodakāni vaṭumāni, bahu tiṇañca kaṭṭhañca udakañca.
‘Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṁ sīghaṁ gacchatha, mā yoggāni kilamitthā’ti.
Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don’t tire your draught teams.’

Atha kho so satthavāho satthike āmantesi:
So the caravan leader addressed his drivers,

‘ayaṁ, bho, puriso evamāha:
‘This man says that

“purato kantāre mahāmegho abhippavuṭṭho, āsittodakāni vaṭumāni, bahu tiṇañca kaṭṭhañca udakañca.
there has been much rain in the desert up ahead.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṁ sīghaṁ gacchatha, mā yoggāni kilamitthā”ti.
He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won’t tire our draught teams.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi satthaṁ payāpethā’ti.
So let’s toss out the grass, wood, and water and restart the caravan with lightly-laden wagons.’

‘Evaṁ, bho’ti kho te satthikā tassa satthavāhassa paṭissutvā chaḍḍetvā purāṇāni tiṇāni kaṭṭhāni udakāni lahubhārehi sakaṭehi satthaṁ payāpesuṁ.
‘Yes, sir,’ the drivers replied, and that’s what they did.

Te paṭhamepi satthavāse na addasaṁsu tiṇaṁ vā kaṭṭhaṁ vā udakaṁ vā.
But in the caravan’s first campsite they saw no grass, wood, or water.

Dutiyepi satthavāse …
And in the second,

tatiyepi satthavāse …
third,

catutthepi satthavāse …
fourth,

pañcamepi satthavāse …
fifth,

chaṭṭhepi satthavāse …
sixth,

sattamepi satthavāse na addasaṁsu tiṇaṁ vā kaṭṭhaṁ vā udakaṁ vā.
and seventh campsites they saw no grass, wood, or water.

Sabbeva anayabyasanaṁ āpajjiṁsu.
And all fell to ruin and disaster.

Ye ca tasmiṁ satthe ahesuṁ manussā vā pasū vā, sabbe so yakkho amanusso bhakkhesi.
And the men and beasts in that caravan were all devoured by that non-human spirit.

Aṭṭhikāneva sesāni.
Only their bones remained.

Yadā aññāsi dutiyo satthavāho:
Now, when the second caravan leader knew that

‘bahunikkhanto kho, bho, dāni so sattho’ti bahuṁ tiṇañca kaṭṭhañca udakañca āropetvā satthaṁ payāpesi.
the first caravan was well underway, he prepared much grass, wood, and water and started the caravan.

Dvīhatīhapayāto kho pana so sattho addasa purisaṁ kāḷaṁ lohitakkhaṁ sannaddhakalāpaṁ kumudamāliṁ allavatthaṁ allakesaṁ kaddamamakkhitehi cakkehi bhadrena rathena paṭipathaṁ āgacchantaṁ, disvā etadavoca:
After two or three days’ journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said,

‘kuto, bho, āgacchasī’ti?
‘Sir, where do you come from?’

‘Amukamhā janapadā’ti.
‘From such and such a country.’

‘Kuhiṁ gamissasī’ti?
‘And where are you going?’

‘Amukaṁ nāma janapadan’ti.
‘To the country named so and so.’

‘Kacci, bho, purato kantāre mahāmegho abhippavuṭṭho’ti?
‘But has there been much rain in the desert up ahead?’

‘Evaṁ, bho, purato kantāre mahāmegho abhippavuṭṭho. Āsittodakāni vaṭumāni, bahu tiṇañca kaṭṭhañca udakañca.
‘Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṁ sīghaṁ gacchatha, mā yoggāni kilamitthā’ti.

Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don’t tire your draught teams.’

Atha kho so satthavāho satthike āmantesi:
So the caravan leader addressed his drivers,

‘ayaṁ, bho, puriso evamāha:
‘This man says that

“purato kantāre mahāmegho abhippavuṭṭho, āsittodakāni vaṭumāni, bahu tiṇañca kaṭṭhañca udakañca.
there has been much rain in the desert up ahead.

Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṁ sīghaṁ gacchatha; mā yoggāni kilamitthā”ti.
He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won’t tire our draught teams.

Ayaṁ bho puriso neva amhākaṁ mitto, na ñātisālohito, kathaṁ mayaṁ imassa saddhāya gamissāma.
But this person is neither our friend nor relative. How can we proceed out of trust in him?

Na vo chaḍḍetabbāni purāṇāni tiṇāni kaṭṭhāni udakāni, yathābhatena bhaṇḍena satthaṁ payāpetha.
We shouldn’t toss out any grass, wood, or water, but continue with our goods laden as before.

Na no purāṇaṁ chaḍḍessāmā’ti.
We shall not toss out any old stock.’

‘Evaṁ, bho’ti kho te satthikā tassa satthavāhassa paṭissutvā yathābhatena bhaṇḍena satthaṁ payāpesuṁ.
‘Yes, sir,’ the drivers replied, and they restarted the caravan with the goods laden as before.

Te paṭhamepi satthavāse na addasaṁsu tiṇaṁ vā kaṭṭhaṁ vā udakaṁ vā.

And in the caravan’s first campsite they saw no grass, wood, or water.

Dutiyepi satthavāse …
And in the second,

tatiyepi satthavāse …
third,

catutthepi satthavāse …
fourth,

pañcamepi satthavāse …
fifth,

chaṭṭhepi satthavāse …
sixth,

sattamepi satthavāse na addasaṁsu tiṇaṁ vā kaṭṭhaṁ vā udakaṁ vā.
and seventh campsites they saw no grass, wood, or water.

Tañca satthaṁ addasaṁsu anayabyasanaṁ āpannaṁ.
And they saw the other caravan that had come to ruin.

Ye ca tasmiṁ satthepi ahesuṁ manussā vā pasū vā, tesañca aṭṭhikāneva addasaṁsu tena yakkhena amanussena bhakkhitānaṁ.
And they saw the bones of the men and beasts who had been devoured by that non-human spirit.

Atha kho so satthavāho satthike āmantesi:
So the caravan leader addressed his drivers,

‘ayaṁ kho, bho, sattho anayabyasanaṁ āpanno, yathā taṁ tena bālena satthavāhena pariṇāyakena.
‘This caravan came to ruin, as happens when guided by a foolish caravan leader.

Tena hi, bho, yānamhākaṁ satthe appasārāni paṇiyāni, tāni chaḍḍetvā, yāni imasmiṁ satthe mahāsārāni paṇiyāni, tāni ādiyathā’ti.
Well then, sirs, toss out any of our merchandise that’s of little value, and take what’s valuable from this caravan.’

‘Evaṁ, bho’ti kho te satthikā tassa satthavāhassa paṭissutvā yāni sakasmiṁ satthe appasārāni paṇiyāni, tāni chaḍḍetvā yāni tasmiṁ satthe mahāsārāni paṇiyāni, tāni ādiyitvā sotthinā taṁ kantāraṁ nittharimṡu, yathā taṁ paṇḍitena satthavāhena pariṇāyakena.
‘Yes, sir’ replied the drivers, and that’s what they did. They crossed over the desert safely, as happens when guided by an astute caravan leader.

Evameva kho tvaṁ, rājañña, bālo abyatto anayabyasanaṁ āpajjissasi ayoniso paralokaṁ gavesanto, seyyathāpi so purimo satthavāho.
In the same way, chieftain, being foolish and incompetent, you will come to ruin seeking the other world irrationally, like the first caravan leader.

Yepi tava sotabbaṁ saddhātabbaṁ maññissanti, tepi anayabyasanaṁ āpajjissanti, seyyathāpi te satthikā.
And those who think you’re worth listening to and trusting will also come to ruin, like the drivers.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho nevāhaṁ sakkomi idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjituṁ.
“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

Rājāpi maṁ pasenadi kosalo jānāti tirorājānopi: ‘pāyāsi rājañño evaṁvādī evaṁdiṭṭhī:
King Pasenadi of Kosala knows my views, and so do foreign kings.

“itipi natthi paro loko …pe… vipāko”’ti.
Sacāhaṁ, bho kassapa, idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjissāmi, bhavissanti me vattāro:
‘yāva bālo pāyāsi rājañño, abyatto duggahitagāhī’ti.

Kopenapi naṁ harissāmi, makkhenapi naṁ harissāmi, palāsenapi naṁ harissāmī”ti.
I shall carry on with this view out of anger, contempt, and spite!”

2.12. Gūthabhārikaupamā
2.12. The Simile of the Dung-Carrier

“Tena hi, rājañña, upamaṁ te karissāmi.
“Well then, chieftain, I shall give you a simile.

Upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññataro sūkaraposako puriso sakamhā gāmā aññaṁ gāmaṁ agamāsi.
Once upon a time, a certain swineherd went from his own village to another village.

Tattha addasa pahūtaṁ sukkhagūthaṁ chaḍḍitaṁ.
There he saw a large pile of dry dung abandoned.

Disvānassa etadahosi:
He thought,

‘ayaṁ kho pahūto sukkhagūtho chaḍḍito, mama ca sūkarabhattaṁ;
‘This pile of dry dung can serve as food for my pigs.

yannūnāhaṁ ito sukkhagūthaṁ hareyyan’ti.
Why don’t I carry it off?’

So uttarāsaṅgaṁ pattharitvā pahūtaṁ sukkhagūthaṁ ākiritvā bhaṇḍikaṁ bandhitvā sīse ubbāhetvā agamāsi.
So he spread out his upper robe, shoveled the dry dung onto it, tied it up into a bundle, lifted it on to his head, and went on his way.

Tassa antarāmagge mahāakālamegho pāvassi.
While on his way a large sudden storm poured down.

So uggharantaṁ paggharantaṁ yāva agganakhā gūthena makkhito gūthabhāraṁ ādāya agamāsi.
Smeared with leaking, oozing dung down to his fingernails, he kept on carrying the load of dung.

Tamenaṁ manussā disvā evamāhaṁsu:
When people saw him they said,

‘kacci no tvaṁ, bhaṇe, ummatto, kacci viceto, kathañhi nāma uggharantaṁ paggharantaṁ yāva agganakhā gūthena makkhito gūthabhāraṁ harissasī’ti.
‘Have you gone mad, sir? Have you lost your mind? For how can you, smeared with leaking, oozing dung down to your fingernails, keep on carrying that load of dung?’

‘Tumhe khvettha, bhaṇe, ummattā, tumhe vicetā, tathā hi pana me sūkarabhattan’ti.
‘You’re the mad ones, sirs! You’re the ones who’ve lost your minds! For this will serve as food for my pigs.’

Evameva kho tvaṁ, rājañña, gūthabhārikūpamo maññe paṭibhāsi.
In the same way, chieftain, you seem like the dung carrier in the simile.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho nevāhaṁ sakkomi idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjituṁ.
“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

Rājāpi maṁ pasenadi kosalo jānāti tirorājānopi:

King Pasenadi of Kosala knows my views, and so do foreign kings.

‘pāyāsi rājañño evaṁvādī evaṁdiṭṭhī:
“itipi natthi paro loko …pe… vipāko”’ti.
Sacāhaṁ, bho kassapa, idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjissāmi, bhavissanti me vattāro:
‘yāva bālo pāyāsi rājañño abyatto duggahitagāhī’ti.
Kopenapi naṁ harissāmi, makkhenapi naṁ harissāmi, palāsenapi naṁ harissāmī”ti.
I shall carry on with this view out of anger, contempt, and spite!”

2.13. Akkhadhuttakaupamā
2.13. The Simile of the Gamblers

“Tena hi, rājañña, upamaṁ te karissāmi,
“Well then, chieftain, I shall give you a simile.

upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, dve akkhadhuttā akkhehi dibbiṁsu.
Once upon a time, two gamblers were playing with dice.

Eko akkhadhutto āgatāgataṁ kaliṁ gilati.
One gambler, every time they made a bad throw, swallowed the dice.

Addasā kho dutiyo akkhadhutto taṁ akkhadhuttaṁ āgatāgataṁ kaliṁ gilantaṁ, disvā taṁ akkhadhuttaṁ etadavoca:
The second gambler saw him, and said,

‘tvaṁ kho, samma, ekantikena jināsi, dehi me, samma, akkhe pajohissāmī’ti.
‘Well, my friend, you’ve won it all! Give me the dice, I will offer them as sacrifice.’

‘Evaṁ, sammā’ti kho so akkhadhutto tassa akkhadhuttassa akkhe pādāsi.
‘Yes, my friend,’ the gambler replied, and gave them.

Atha kho so akkhadhutto akkhe visena paribhāvetvā taṁ akkhadhuttaṁ etadavoca:
Having soaked the dice in poison, the gambler said to the other,

‘ehi kho, samma, akkhehi dibbissāmā’ti.
‘Come, my friend, let’s play dice.’

‘Evaṁ, sammā’ti kho so akkhadhutto tassa akkhadhuttassa paccassosi.
‘Yes, my friend,’ the other gambler replied.

Dutiyampi kho te akkhadhuttā akkhehi dibbiṁsu.
And for a second time the gamblers played with dice.

Dutiyampi kho so akkhadhutto āgatāgataṁ kaliṁ gilati.
And for the second time, every time they made a bad throw, that gambler swallowed the dice.

Addasā kho dutiyo akkhadhutto taṁ akkhadhuttaṁ dutiyampi āgatāgataṁ kaliṁ gilantaṁ, disvā taṁ akkhadhuttaṁ etadavoca:
The second gambler saw him, and said,

‘Littaṁ paramena tejasā,
Gilamakkhaṁ puriso na bujjhati;
Gila re gila pāpadhuttaka,
Pacchā te kaṭukaṁ bhavissatī’ti.

‘The man swallows the dice without realizing
they’re smeared with burning poison.
Swallow, you bloody cheat, swallow!
Soon you’ll know the bitter fruit!’

Evameva kho tvaṁ, rājañña, akkhadhuttakūpamo maññe paṭibhāsi.

In the same way, chieftain, you seem like the gambler in the simile.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

“Kiñcāpi bhavaṁ kassapo evamāha, atha kho nevāhaṁ sakkomi idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjituṁ.
“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

Rājāpi maṁ pasenadi kosalo jānāti tirorājānopi:
King Pasenadi of Kosala knows my views, and so do foreign kings.

‘pāyāsi rājañño evaṁvādī evaṁdiṭṭhī:
“itipi natthi paro loko …pe… vipāko”’ti.
Sacāhaṁ, bho kassapa, idaṁ pāpakaṁ diṭṭhigataṁ paṭinissajjissāmi, bhavissanti me vattāro:
‘yāva bālo pāyāsi rājañño abyatto duggahitagāhī’ti.
Kopenapi naṁ harissāmi, makkhenapi naṁ harissāmi, palāsenapi naṁ harissāmī”ti.
I shall carry on with this view out of anger, contempt, and spite!”

2.14. Sāṇabhārikaupamā
2.14. The Simile of the Man Who Carried Hemp

“Tena hi, rājañña, upamaṁ te karissāmi,
“Well then, chieftain, I shall give you a simile.

upamāya m’idhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṁ, rājañña, aññataro janapado vuṭṭhāsi.

Once upon a time, the inhabitants of a certain country emigrated.

Atha kho sahāyako sahāyakaṁ āmantesi:
Then one friend said to another,

‘āyāma, samma, yena so janapado tenupasaṅkamissāma, appeva nāmettha kiñci dhanaṁ adhigaccheyyāmā’ti.
‘Come, my friend, let’s go to that country. Hopefully we’ll get some riches there!’

‘Evaṁ, sammā’ti kho sahāyako sahāyakassa paccassosi.
‘Yes, my friend,’ the other replied.

Te yena so janapado, yena aññataraṁ gāmapaṭṭaṁ tenupasaṅkamiṁsu, tattha addasaṁsu pahūtaṁ sāṇaṁ chaḍḍitaṁ, disvā sahāyako sahāyakaṁ āmantesi:
They went to that country, and to a certain place in a village. There they saw a pile of abandoned sunn hemp. Seeing it, one friend said to the other,

‘idaṁ kho, samma, pahūtaṁ sāṇaṁ chaḍḍitaṁ, tena hi, samma, tvañca sāṇabhāraṁ bandha, ahañca sāṇabhāraṁ bandhissāmi, ubho sāṇabhāraṁ ādāya gamissāmā’ti.
‘This is a pile of abandoned sunn hemp. Well then, my friend, you make up a bundle of hemp, and I’ll make one too. Let’s both take a bundle of hemp and go on.’

‘Evaṁ, sammā’ti kho sahāyako sahāyakassa paṭissutvā sāṇabhāraṁ bandhitvā te ubho sāṇabhāraṁ ādāya yena aññataraṁ gāmapaṭṭaṁ tenupasaṅkamiṁsu.
‘Yes, my friend,’ he said. Carrying their bundles of hemp they went to another place in the village.

Tattha addasaṁsu pahūtaṁ sāṇasuttaṁ chaḍḍitaṁ, disvā sahāyako sahāyakaṁ āmantesi:
There they saw much sunn hemp thread abandoned. Seeing it, one friend said to the other,

‘yassa kho, samma, atthāya iccheyyāma sāṇaṁ, idaṁ pahūtaṁ sāṇasuttaṁ chaḍḍitaṁ.
‘This pile of abandoned sunn hemp thread is just what we wanted the hemp for!

Tena hi, samma, tvañca sāṇabhāraṁ chaḍḍehi, ahañca sāṇabhāraṁ chaḍḍessāmi, ubho sāṇasuttabhāraṁ ādāya gamissāmā’ti.
Well then, my friend, let’s abandon our bundles of hemp, and both take a bundle of hemp thread and go on.’

‘Ayaṁ kho me, samma, sāṇabhāro dūrābhato ca susannaddho ca, alaṁ me, tvaṁ pajānāhī’ti.
‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’

Atha kho so sahāyako sāṇabhāraṁ chaḍḍetvā sāṇasuttabhāraṁ ādiyi.
So one friend abandoned their bundle of hemp and picked up a bundle of hemp thread.

Te yena aññataraṁ gāmapaṭṭaṁ tenupasaṅkamiṁsu.
They went to another place in the village.

Tattha addasaṁsu pahūtā sāṇiyo chaḍḍitā, disvā sahāyako sahāyakaṁ āmantesi:
There they saw much sunn hemp cloth abandoned. Seeing it, one friend said to the other,

‘yassa kho, samma, atthāya iccheyyāma sāṇaṁ vā sāṇasuttaṁ vā, imā pahūtā sāṇiyo chaḍḍitā.
‘This pile of abandoned sunn hemp cloth is just what we wanted the hemp and hemp thread for!

Tena hi, samma, tvañca sāṇabhāraṁ chaḍḍehi, ahañca sāṇasuttabhāraṁ chaḍḍessāmi, ubho sāṇibhāraṁ ādāya gamissāmā’ti.
Well then, my friend, let’s abandon our bundles, and both take a bundle of hemp cloth and go on.’

‘Ayaṁ kho me, samma, sāṇabhāro dūrābhato ca susannaddho ca, alaṁ me, tvaṁ pajānāhī’ti.
‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’

Atha kho so sahāyako sāṇasuttabhāraṁ chaḍḍetvā sāṇibhāraṁ ādiyi.
So one friend abandoned their bundle of hemp thread and picked up a bundle of hemp cloth.

Te yena aññataraṁ gāmapaṭṭaṁ tenupasaṅkamiṁsu.
They went to another place in the village.

Tattha addasaṁsu pahūtaṁ khomaṁ chaḍḍitaṁ, disvā …pe…
There they saw a pile of flax, and by turn,

pahūtaṁ khomasuttaṁ chaḍḍitaṁ, disvā …
linen thread,

pahūtaṁ khomadussaṁ chaḍḍitaṁ, disvā …
linen cloth,

pahūtaṁ kappāsaṁ chaḍḍitaṁ, disvā …
silk,

pahūtaṁ kappāsikasuttaṁ chaḍḍitaṁ, disvā …
silk thread,

pahūtaṁ kappāsikadussaṁ chaḍḍitaṁ, disvā …
silk cloth,

pahūtaṁ ayaṁ chaḍḍitaṁ, disvā …
iron,

pahūtaṁ lohaṁ chaḍḍitaṁ, disvā …
copper,

pahūtaṁ tipuṁ chaḍḍitaṁ, disvā …
tin,

pahūtaṁ sīsaṁ chaḍḍitaṁ, disvā …
lead,

pahūtaṁ sajjhaṁ chaḍḍitaṁ, disvā …
silver,

pahūtaṁ suvaṇṇaṁ chaḍḍitaṁ, disvā sahāyako sahāyakaṁ āmantesi:
and gold abandoned. Seeing it, one friend said to the other,

‘yassa kho, samma, atthāya iccheyyāma sāṇaṁ vā sāṇasuttaṁ vā sāṇiyo vā khomaṁ vā khomasuttaṁ vā khomadussaṁ vā kappāsaṁ vā kappāsikasuttaṁ vā kappāsikadussaṁ vā ayaṁ vā lohaṁ vā tipuṁ vā sīsaṁ vā sajjhaṁ vā, idaṁ pahūtaṁ suvaṇṇaṁ chaḍḍitaṁ.
‘This pile of gold is just what we wanted all those other things for!

Tena hi, samma, tvañca sāṇabhāraṁ chaḍḍehi, ahañca sajjhabhāraṁ chaḍḍessāmi, ubho suvaṇṇabhāraṁ ādāya gamissāmā’ti.
Well then, my friend, let’s abandon our bundles, and both take a bundle of gold and go on.’

‘Ayaṁ kho me, samma, sāṇabhāro dūrābhato ca susannaddho ca, alaṁ me tvaṁ pajānāhī’ti.
‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’

Atha kho so sahāyako sajjhabhāraṁ chaḍḍetvā suvaṇṇabhāraṁ ādiyi.
So one friend abandoned their bundle of silver and picked up a bundle of gold.

Te yena sako gāmo tenupasaṅkamiṁsu.
Then they returned to their own village.

Tattha yo so sahāyako sāṇabhāraṁ ādāya agamāsi, tassa neva mātāpitaro abhinandiṁsu, na puttadārā abhinandiṁsu, na mittāmaccā abhinandiṁsu, na ca tatonidānaṁ sukhaṁ somanassaṁ adhigacchi.
When one friend returned with a bundle of sunn hemp, they didn’t please their parents, their partners and children, or their friends and colleagues. And they got no pleasure and happiness on that account.

Yo pana so sahāyako suvaṇṇabhāraṁ ādāya agamāsi, tassa mātāpitaropi abhinandiṁsu, puttadārāpi abhinandiṁsu, mittāmaccāpi abhinandiṁsu, tatonidānañca sukhaṁ somanassaṁ adhigacchi.

But when the other friend returned with a bundle of gold, they pleased their parents, their partners and children, and their friends and colleagues. And they got much pleasure and happiness on that account.

Evameva kho tvaṁ, rājañña, sāṇabhārikūpamo maññe paṭibhāsi.
In the same way, chieftain, you seem like the hemp-carrier in the simile.

Paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ; paṭinissajjetaṁ, rājañña, pāpakaṁ diṭṭhigataṁ.
Let go of this harmful misconception, chieftain, let go of it!

Mā te ahosi dīgharattaṁ ahitāya dukkhāyā”ti.
Don’t create lasting harm and suffering for yourself!”

3. Saraṇagamana

3. Going for Refuge

“Purimeneva ahaṁ opammena bhoto kassapassa attamano abhiraddho.
“I was delighted and satisfied with your very first simile, Master Kassapa!

Api cāhaṁ imāni vicitrāni pañhāpaṭibhānāni sotukāmo evāhaṁ bhavantaṁ kassapaṁ paccanīkaṁ kātabbaṁ amaññissaṁ.
Nevertheless, I wanted to hear your various solutions to the problem, so I thought I’d oppose you in this way.

Abhikkantaṁ, bho kassapa, abhikkantaṁ, bho kassapa.

Excellent, Master Kassapa! Excellent!

Seyyathāpi, bho kassapa, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā kassapena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Kassapa has made the teaching clear in many ways.

Esāhaṁ, bho kassapa, taṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi, dhammañca, bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ kassapo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may Master Kassapa remember me as a lay follower who has gone for refuge for life.

Icchāmi cāhaṁ, bho kassapa, mahāyaññaṁ yajituṁ, anusāsatu maṁ bhavaṁ kassapo, yaṁ mamassa dīgharattaṁ hitāya sukhāyā”ti.

Master Kassapa, I wish to perform a great sacrifice. Please instruct me so it will be for my lasting welfare and happiness.”

4. Yaññakathā
4. On Sacrifice

“Yathārūpe kho, rājañña, yaññe gāvo vā haññanti ajeḷakā vā haññanti, kukkuṭasūkarā vā haññanti, vividhā vā pāṇā saṅghātaṁ āpajjanti, paṭiggāhakā ca honti micchādiṭṭhī micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhī, evarūpo kho, rājañña, yañño na mahapphalo hoti na mahānisaṁso na mahājutiko na mahāvipphāro.
“Chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

Seyyathāpi, rājañña, kassako bījanaṅgalaṁ ādāya vanaṁ paviseyya.
Suppose a farmer was to enter a wood taking seed and plough.

So tattha dukkhette dubbhūme avihatakhāṇukaṇṭake bījāni patiṭṭhāpeyya khaṇḍāni pūtīni vātātapahatāni asāradāni asukhasayitāni.
And on that barren field, that barren ground, with uncleared stumps he sowed seeds that were broken, spoiled, weather-damaged, infertile, and ill kept.

Devo ca na kālena kālaṁ sammādhāraṁ anuppaveccheyya.
And the heavens don’t provide enough rain when needed.

Api nu tāni bījāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyyuṁ, kassako vā vipulaṁ phalaṁ adhigaccheyyā”ti?
Would those seeds grow, increase, and mature, and would the farmer get

abundant fruit?”

“No hidaṁ, bho kassapa”.
“No, Master Kassapa.”

“Evameva kho, rājaññā, yathārūpe yaññe gāvo vā haññanti, ajeḷakā vā haññanti, kukkuṭasūkarā vā haññanti, vividhā vā pāṇā saṅghātaṁ āpajjanti, paṭiggāhakā ca honti micchādiṭṭhī micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhī, evarūpo kho, rājaññā, yañño na mahapphalo hoti na mahānisaṁso na mahājutiko na mahāvipphāro.
“In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

Yathārūpe ca kho, rājaññā, yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā vā pāṇā saṅghātaṁ āpajjanti, paṭiggāhakā ca honti sammādiṭṭhī sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsatī sammāsamādhī, evarūpo kho, rājaññā, yañño mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro.
But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.

Seyyathāpi, rājaññā, kassako bījanaṅgalaṁ ādāya vanaṁ paviseyya.
Suppose a farmer was to enter a wood taking seed and plough.

So tattha sukhette subhūme suvihatakhāṇukaṇṭake bījāni patiṭṭhapeyya akhaṇḍāni apūtīni avātātapahatāni sāradāni

sukhasayitāni.
And on that fertile field, that fertile ground, with well-cleared stumps he sowed seeds that were intact, unspoiled, not weather-damaged, fertile, and well kept.

Devo ca kālena kālaṁ sammādhāraṁ anuppaveccheyya.
And the heavens provide plenty of rain when needed.

Api nu tāni bījāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyyuṁ, kassako vā vipulaṁ phalaṁ adhigaccheyyā”ti?
Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?”

“Evaṁ, bho kassapa”.
“Yes, Master Kassapa.”

“Evameva kho, rājañña, yathārūpe yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā vā pāṇā saṅghātaṁ āpajjanti, paṭiggāhakā ca honti sammādiṭṭhī sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsatī sammāsamādhī, evarūpo kho, rājañña, yañño mahapphalo hoti mahānisaṁso mahājutiko mahāvipphāro”ti.
“In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.”

5. Uttaramāṇavavatthu
5. On the Brahmin Student Uttara

Atha kho pāyāsi rājañño dānaṁ paṭṭhapesi samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakā

naṁ.
Then the chieftain Pāyāsi set up an offering for ascetics and brahmins, for paupers, vagrants, nomads, and beggars.

Tasmiṁ kho pana dāne evarūpaṁ bhojanaṁ dīyati kaṇājakaṁ bilaṅgadutiyaṁ, dhorakāni ca vatthāni guḷavālakāni.
At that offering such food as rough gruel with pickles was given, and heavy clothes with knotted fringes.

Tasmiṁ kho pana dāne uttaro nāma māṇavo vāvaṭo ahosi.
Now, it was a brahmin student named Uttara who organized that offering.

So dānaṁ datvā evaṁ anuddisati:
When the offering was over he referred to it like this,

“imināhaṁ dānena pāyāsiṁ rājaññameva imasmiṁ loke samāgacchiṁ, mā parasmin”ti.
“Through this offering may I be together with the chieftain Pāyāsi in this world, but not in the next.”

Assosi kho pāyāsi rājañño:
Pāyāsi heard of this,

“uttaro kira māṇavo dānaṁ datvā evaṁ anuddisati:
‘imināhaṁ dānena pāyāsiṁ rājaññameva imasmiṁ loke samāgacchiṁ, mā parasmin’”ti.
Atha kho pāyāsi rājañño uttaraṁ māṇavaṁ āmantāpetvā etadavoca:

so he summoned Uttara and said,

“saccaṁ kira tvaṁ, tāta uttara, dānaṁ datvā evaṁ anuddisasi:
“Is it really true, dear Uttara, that you referred to the offering in this way?”

‘imināhaṁ dānena pāyāsiṁ rājaññameva imasmiṁ loke samāgacchiṁ, mā parasmin’”ti?

“Evaṁ, bho”.
“Yes, sir.”

“Kissa pana tvaṁ, tāta uttara, dānaṁ datvā evaṁ anuddisasi:
“But why?

‘imināhaṁ dānena pāyāsiṁ rājaññameva imasmiṁ loke samāgacchiṁ, mā parasmin’ti?
Nanu mayaṁ, tāta uttara, puññatthikā dānasseva phalaṁ pāṭikaṅkhino”ti?
Don’t we who seek merit expect some result from the offering?”

“Bhoto kho dāne evarūpaṁ bhojanaṁ dīyati kaṇājakaṁ bilaṅgadutiyaṁ, yaṁ bhavaṁ pādāpi na iccheyya samphusituṁ, kuto bhuñjituṁ, dhorakāni ca vatthāni guḷavālakāni, yāni bhavaṁ pādāpi na iccheyya samphusituṁ, kuto paridahituṁ.
“At your offering such food as rough gruel with pickles was given, which you wouldn’t even want to touch with your foot, much less eat. And also heavy clothes with knotted fringes, which you also wouldn’t want to touch with your foot, much less wear.

Bhavaṁ kho panamhākaṁ piyo manāpo, kathaṁ mayaṁ manāpaṁ amanāpena saṁyojemā”ti?
Sir, you’re dear and beloved to me. But how can I reconcile one so dear with something so disagreeable?”

“Tena hi tvaṁ, tāta uttara, yādisāhaṁ bhojanaṁ bhuñjāmi, tādisaṁ bhojanaṁ paṭṭhapehi.

“Well then, dear Uttara, set up an offering with the same kind of food that I eat,

Yādisāni cāhaṁ vatthāni paridahāmi, tādisāni ca vatthāni paṭṭhapehī”ti.
and the same kind of clothes that I wear.”

“Evaṁ, bho”ti kho uttaro māṇavo pāyāsissa rājaññassa paṭissutvā yādisaṁ bhojanaṁ pāyāsi rājañño bhuñjati, tādisaṁ bhojanaṁ paṭṭhapesi.
“Yes, sir,” replied Uttara, and did so.

Yādisāni ca vatthāni pāyāsi rājañño paridahati, tādisāni ca vatthāni paṭṭhapesi.

Atha kho pāyāsi rājañño asakkaccaṁ dānaṁ datvā asahatthā dānaṁ datvā acittīkataṁ dānaṁ datvā apaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajji suññaṁ serīsakaṁ vimānaṁ.
So the chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of sirisa wood.

Yo pana tassa dāne vāvaṭo ahosi uttaro nāma māṇavo. So sakkaccaṁ dānaṁ datvā sahatthā dānaṁ datvā cittīkataṁ dānaṁ datvā anapaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajji devānaṁ tāvatiṁsānaṁ sahabyataṁ.
But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.

6. Pāyāsidevaputta
6. The God Pāyāsi

Tena kho pana samayena āyasmā gavampati abhikkhaṇaṁ suññaṁ serīsakaṁ vimānaṁ divāvihāraṁ gacchati.
Now at that time Venerable Gavampati would often go to that empty sirisa palace for the day's meditation.

Atha kho pāyāsi devaputto yenāyasmā gavampati tenupasaṅkami; upasaṅkamitvā āyasmantaṁ gavampatiṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho pāyāsiṁ devaputtaṁ āyasmā gavampati etadavoca:
Then the god Pāyāsi went up to him, bowed, and stood to one side. Gavampati said to him,

"kosi tvaṁ, āvuso"ti?
"Who are you, reverend?"

"Ahaṁ, bhante, pāyāsi rājaññо"ti.
"Sir, I am the chieftain Pāyāsi."

"Nanu tvaṁ, āvuso, evaṁdiṭṭhiko ahosi:
"Didn't you have the view that

'itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko'"ti?
there's no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds?"

“Saccāhaṁ, bhante, evaṁdiṭṭhiko ahosiṁ:
“It’s true, sir, I did have such a view.

‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko’ti.
Api cāhaṁ ayyena kumārakassapena etasmā pāpakā diṭṭhigatā vivecito”ti.
But Venerable Kassapa the Prince dissuaded me from that harmful misconception.”

“Yo pana te, āvuso, dāne vāvaṭo ahosi uttaro nāma māṇavo, so kuhiṁ upapanno”ti?
“But the student named Uttara who organized that offering for you—where has he been reborn?”

“Yo me, bhante, dāne vāvaṭo ahosi uttaro nāma māṇavo, so sakkaccaṁ dānaṁ datvā sahatthā dānaṁ datvā cittīkataṁ dānaṁ datvā anapaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapanno devānaṁ tāvatiṁsānaṁ sahabyataṁ.
“Sir, Uttara gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.

Ahaṁ pana, bhante, asakkaccaṁ dānaṁ datvā asahatthā dānaṁ datvā acittīkataṁ dānaṁ datvā apaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapanno suññaṁ serīsakaṁ vimānaṁ.
But I gave gifts carelessly, thoughtlessly, not with my own hands, giving the dregs. When my body broke up, after death, I was reborn in company with the gods of the Four Great Kings, in an empty sirisa palace.

Tena hi, bhante gavampati, manussalokaṁ gantvā evamārocehi:
So, sir, when you’ve returned to the human realm, please announce this:

‘sakkaccaṁ dānaṁ detha, sahatthā dānaṁ detha, cittīkataṁ dānaṁ detha, anapaviddhaṁ dānaṁ detha.

‘Give gifts carefully, thoughtfully, with your own hands, not giving the dregs.

Pāyāsi rājaññho asakkaccaṁ dānaṁ datvā asahatthā dānaṁ datvā acittīkataṁ dānaṁ datvā apaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapanno suññaṁ serīsakaṁ vimānaṁ.
The chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of sirisa.

Yo pana tassa dāne vāvaṭo ahosi uttaro nāma māṇavo, so sakkaccaṁ dānaṁ datvā sahatthā dānaṁ datvā cittīkataṁ dānaṁ datvā anapaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapanno devānaṁ tāvatiṁsānaṁ sahabyatan’”ti.
But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.’”

Atha kho āyasmā gavampati manussalokaṁ āgantvā evamārocesi:
So when Venerable Gavampati returned to the human realm he made that announcement.

“sakkaccaṁ dānaṁ detha, sahatthā dānaṁ detha, cittīkataṁ dānaṁ detha, anapaviddhaṁ dānaṁ detha.
Pāyāsi rājaññho asakkaccaṁ dānaṁ datvā asahatthā dānaṁ datvā acittīkataṁ dānaṁ datvā apaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapanno suññaṁ serīsakaṁ vimānaṁ.
Yo pana tassa dāne vāvaṭo ahosi uttaro nāma māṇavo, so sakkaccaṁ dānaṁ datvā sahatthā dānaṁ datvā cittīkataṁ dānaṁ datvā anapaviddhaṁ dānaṁ datvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapanno devānaṁ tāvatiṁsānaṁ sahabyatan”ti.

Pāyāsisuttaṁ niṭṭhitaṁ dasamaṁ.

Mahāvaggo niṭṭhito.

Tassuddānaṁ

Mahāpadāna nidānaṁ,
nibbānañca sudassanaṁ;
Janavasabha govindaṁ,
samayaṁ sakkapañhakaṁ;
Mahāsatipaṭṭhānañca,
pāyāsi dasamaṁ bhave.

Mahāvaggapāḷi niṭṭhitā.

Pāthika Vagga

Pāthika Section

24 Pāthikasutta:
About Pāṭikaputta

1. Sunakkhattavatthu
1. The Story of Sunakkhatta

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā mallesu viharati anupiyaṁ nāma mallānaṁ nigamo.
At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Anupiya.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya anupiyaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Anupiya for alms.

Atha kho bhagavato etadahosi:
Then it occurred to him,

“atippago kho tāva anupiyāyaṁ piṇḍāya carituṁ.
“It’s too early to wander for alms in Anupiya.

Yannūnāhaṁ yena bhaggavagottassa paribbājakassa ārāmo, yena bhaggavagotto

paribbājako tenupasaṅkameyyan”ti.
Why don’t I go to the wanderer Bhaggavagotta’s monastery to visit him?”

Atha kho bhagavā yena bhaggavagottassa paribbājakassa ārāmo, yena bhaggavagotto paribbājako tenupasaṅkami.
So that’s what he did.

Atha kho bhaggavagotto paribbājako bhagavantaṁ etadavoca:
Then the wanderer Bhaggavagotta said to the Buddha,

“etu kho, bhante, bhagavā.
“Let the Blessed One come, sir!

Svāgataṁ, bhante, bhagavato.
Welcome to the Blessed One, sir!

Cirassaṁ kho, bhante, bhagavā imaṁ pariyāyamakāsi yadidaṁ idhāgamanāya.
It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā, idamāsanaṁ paññattan”ti.
Please, sir, sit down, this seat is ready.”

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out,

Bhaggavagottopi kho paribbājako aññataraṁ nīcaṁ āsanaṁ gahetvā ekamantaṁ nisīdi.
while Bhaggavagotta took a low seat, sat to one side,

Ekamantaṁ nisinno kho bhaggavagotto paribbājako bhagavantaṁ etadavoca:
and said to the Buddha,

“purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ etadavoca:

“Sir, a few days ago Sunakkhatta the Licchavi came to me and said:

‘paccakkhāto dāni mayā, bhaggava, bhagavā.
‘Now, Bhaggava, I have rejected the Buddha.

Na dānāhaṁ bhagavantaṁ uddissa viharāmī’ti.
Now I no longer live dedicated to him.’

Kaccetaṁ, bhante, tatheva, yathā sunakkhatto licchaviputto avacā”ti?
Sir, is what Sunakkhatta said true?”

“Tatheva kho etaṁ, bhaggava, yathā sunakkhatto licchaviputto avaca.
“Indeed it is, Bhaggava.

Purimāni, bhaggava, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho, bhaggava, sunakkhatto licchaviputto maṁ etadavoca:
A few days ago Sunakkhatta the Licchavi came to me, bowed, sat down to one side, and said:

‘paccakkhāmi dānāhaṁ, bhante, bhagavantaṁ.
‘Now I reject the Buddha!

Na dānāhaṁ, bhante, bhagavantaṁ uddissa viharissāmī’ti.
Now I shall no longer live dedicated to you.’

Evaṁ vutte, ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
When Sunakkhatta said this, I said to him,

‘api nu tāhaṁ, sunakkhatta, evaṁ avacaṁ,
‘But Sunakkhatta, did I ever say to you:

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhī’ti?
“Come, live dedicated to me”?’

‘No hetaṁ, bhante’.

‘No, sir.’

‘Tvaṁ vā pana maṁ evaṁ avaca—
‘Or did you ever say to me:

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmī’ti?
“Sir, I shall live dedicated to the Buddha”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Iti kira, sunakkhatta, nevāhaṁ taṁ vadāmi—
‘So it seems that I did not ask you to

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhīti.
live dedicated to me,

Napi kira maṁ tvaṁ vadesi—
nor did you say you would

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmīti.
live dedicated to me.

Evaṁ sante, moghapurisa, ko santo kaṁ paccācikkhasi?
In that case, you silly man, are you really in a position to be rejecting anything?

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed!’

‘Na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṁ karotī’ti.
‘But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.’

‘Api nu tāhaṁ, sunakkhatta, evaṁ avacaṁ—
‘But Sunakkhatta, did I ever say to you:

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhi, ahaṁ te uttari manussadhammā iddhipāṭihāriyaṁ karissāmī’ti?
“Come, live dedicated to me and I will perform a superhuman demonstration of psychic power for you”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Tvaṁ vā pana maṁ evaṁ avaca—
‘Or did you ever say to me:

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmi, bhagavā me uttari manussadhammā iddhipāṭihāriyaṁ karissatī’ti?
“Sir, I shall live dedicated to the Buddha, and the Buddha will perform a superhuman demonstration of psychic power for me”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Iti kira, sunakkhatta, nevāhaṁ taṁ vadāmi—
‘So it seems that I did not ask this of you, and you did not require it of me.

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhi, ahaṁ te uttari manussadhammā iddhipāṭihāriyaṁ karissāmīti;
napi kira maṁ tvaṁ vadesi—
ahaṁ, bhante, bhagavantaṁ uddissa viharissāmi, bhagavā me uttari manussadhammā iddhipāṭihāriyaṁ karissatīti.
Evaṁ sante, moghapurisa, ko santo kaṁ paccācikkhasi?
In that case, you silly man, are you really in a position to be rejecting anything?

Taṁ kiṁ maññasi, sunakkhatta,
What do you think, Sunakkhatta?

kate vā uttari manussadhammā iddhipāṭihāriye akate vā uttari manussadhammā iddhipāṭihāriye yassatthāya mayā dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti?

Whether or not there is a demonstration of psychic power, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’

‘Kate vā, bhante, uttari manussadhammā iddhipāṭihāriye akate vā uttari manussadhammā iddhipāṭihāriye yassatthāya bhagavatā dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti.
‘It does, sir.’

‘Iti kira, sunakkhatta, kate vā uttari manussadhammā iddhipāṭihāriye, akate vā uttari manussadhammā iddhipāṭihāriye, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāya.
‘So it seems that whether or not there is a demonstration of psychic power, my teaching leads someone who practices it to the goal of the complete ending of suffering.

Tatra, sunakkhatta, kiṁ uttari manussadhammā iddhipāṭihāriyaṁ kataṁ karissati?
In that case, what is the point of superhuman demonstrations of psychic power?

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed, you silly man!’

‘Na hi pana me, bhante, bhagavā aggaññaṁ paññapetī’ti?
‘But sir, the Buddha never describes the origin of the world to me.’

‘Api nu tāhaṁ, sunakkhatta, evaṁ avacaṁ—
‘But Sunakkhatta, did I ever say to you:

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhi, ahaṁ te aggaññaṁ paññapessāmī’ti?
“Come, live dedicated to me and I will describe the origin of the world to you”?’

‘No hetaṁ, bhante’.

‘No, sir.’

‘Tvaṁ vā pana maṁ evaṁ avaca—
‘Or did you ever say to me:

ahaṁ, bhante, bhagavantaṁ uddissa viharissāmi, bhagavā me aggaññaṁ paññapessatī’ti?
“Sir, I shall live dedicated to the Buddha, and the Buddha will describe the origin of the world to me”?’

‘No hetaṁ, bhante’.
‘No, sir.’

‘Iti kira, sunakkhatta, nevāhaṁ taṁ vadāmi—
‘So it seems that I did not ask this of you, and you did not require it of me.

ehi tvaṁ, sunakkhatta, mamaṁ uddissa viharāhi, ahaṁ te aggaññaṁ paññapessāmīti.
Napi kira maṁ tvaṁ vadesi—
ahaṁ, bhante, bhagavantaṁ uddissa viharissāmi, bhagavā me aggaññaṁ paññapessatīti.
Evaṁ sante, moghapurisa, ko santo kaṁ paccācikkhasi?
In that case, you silly man, are you really in a position to be rejecting anything?

Taṁ kiṁ maññasi, sunakkhatta,
What do you think, Sunakkhatta?

paññatte vā aggaññe, apaññatte vā aggaññe, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti?
Whether or not the origin of the world is described, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’

‘Paññatte vā, bhante, aggaññe, apaññatte vā aggaññe, yassatthāya bhagavatā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti.

‘It does, sir.’

‘Iti kira, sunakkhatta, paññatte vā aggaññe, apaññatte vā aggaññe, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāya.
‘So it seems that whether or not the origin of the world is described, my teaching leads someone who practices it to the goal of the complete ending of suffering.

Tatra, sunakkhatta, kiṁ aggaññaṁ paññattaṁ karissati?
In that case, what is the point of describing the origin of the world?

Passa, moghapurisa, yāvañca te idaṁ aparaddhaṁ.
See how far you have strayed, you silly man!

Anekapariyāyena kho te, sunakkhatta, mama vaṇṇo bhāsito vajjigāme —
In many ways, Sunakkhatta, you have praised me like this in the Vajjian capital:

itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavāti.
“That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.”

Iti kho te, sunakkhatta, anekapariyāyena mama vaṇṇo bhāsito vajjigāme.

Anekapariyāyena kho te, sunakkhatta, dhammassa vaṇṇo bhāsito vajjigāme—
In many ways you have praised the teaching like this in the Vajjian capital:

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhīti.
“The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible

people can know it for themselves.”

Iti kho te, sunakkhatta, anekapariyāyena dhammassa vaṇṇo bhāsito vajjigāme.

Anekapariyāyena kho te, sunakkhatta, saṅghassa vaṇṇo bhāsito vajjigāme—
In many ways you have praised the Saṅgha like this in the Vajjian capital:

suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassāti.
“The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.”

Iti kho te, sunakkhatta, anekapariyāyena saṅghassa vaṇṇo bhāsito vajjigāme.

Ārocayāmi kho te, sunakkhatta, paṭivedayāmi kho te, sunakkhatta.
I declare this to you, Sunakkhatta, I announce this to you!

Bhavissanti kho te, sunakkhatta, vattāro, no visahi sunakkhatto licchaviputto samaṇe gotame brahmacariyaṁ carituṁ, so avisahanto sikkhaṁ paccakkhāya hīnāyāvattoti.
There will be those who say that Sunakkhatta was unable to lead the spiritual life under the ascetic Gotama. That’s why he resigned the training and returned to a lesser life.

Iti kho te, sunakkhatta, bhavissanti vattāro’ti.
That’s what they’ll say.’

Evaṁ kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṁ āpāyiko nerayiko.
Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

2. Korakkhattiyavatthu

2. On Korakkhattiya

Ekamidāhaṁ, bhaggava, samayaṁ thūlūsu viharāmi uttarakā nāma thūlūnaṁ nigamo.
Bhaggava, this one time I was staying in the land of the Thūlus where they have a town named Uttarakā.

Atha khvāhaṁ, bhaggava, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sunakkhattena licchaviputtena pacchāsamaṇena uttarakaṁ piṇḍāya pāvisiṁ.
Then I robed up in the morning and, taking my bowl and robe, entered Uttarakā for alms with Sunakkhatta the Licchavi as my second monk.

Tena kho pana samayena acelo korakkhattiyo kukkuravatiko catukkuṇḍiko chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādati, mukheneva bhuñjati.
Now at that time the naked ascetic Korakkhattiya had taken a vow to behave like a dog. When food is

tossed on the ground, he gets down on all fours, eating and devouring it just with his mouth.

Addasā kho, bhaggava, sunakkhatto licchaviputto acelaṁ korakkhattiyaṁ kukkuravatikaṁ catukkuṇḍikaṁ chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādantaṁ mukheneva bhuñjantaṁ.
Sunakkhatta saw him doing this

Disvānassa etadahosi:
and thought,

‘sādhurūpo vata bho ayaṁ samaṇo catukkuṇḍiko chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādati, mukheneva bhuñjatī’ti.
‘That ascetic is a true holy man!’

Atha khvāhaṁ, bhaggava, sunakkhattassa licchaviputtassa cetasā cetoparivitakkamaññāya sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
Then, knowing what Sunakkhatta was thinking, I said to him,

‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti.
‘Don’t you claim to be an ascetic, a follower of the Sakyan, you silly man?’

‘Kiṁ pana maṁ, bhante, bhagavā evamāha:
‘But why does the Buddha say this to me?’

“tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī”’ti?

‘Nanu te, sunakkhatta, imaṁ acelaṁ korakkhattiyaṁ kukkuravatikaṁ catukkuṇḍikaṁ chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādantaṁ mukheneva bhuñjantaṁ disvāna etadahosi—
‘When you saw that naked ascetic Korakkhattiya, didn’t you think,

sādhurūpo vata bho ayaṁ samaṇo catukkuṇḍiko chamānikiṇṇaṁ bhakkhasaṁ mukheneva khādati, mukheneva bhuñjatī’ti?
“That ascetic is a true holy man!”?’

‘Evaṁ, bhante.
‘Yes, sir.

Kiṁ pana, bhante, bhagavā arahattassa maccharāyatī’ti?
But sir, are you jealous of the perfected ones?’

‘Na kho ahaṁ, moghapurisa, arahattassa maccharāyāmi.
‘I’m not jealous of the perfected ones, you silly man.

Api ca tuyhevetaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ, taṁ pajaha.
Rather, you should give up this harmful misconception that has arisen in you.

Mā te ahosi dīgharattaṁ ahitāya dukkhāya.
Don’t create lasting harm and suffering for yourself!

Yaṁ kho panetaṁ, sunakkhatta, mañña̧si acelaṁ korakkhattiyaṁ—sādhurūpo ayaṁ samaṇoti. So sattamaṁ divasaṁ alasakena kālaṁ karissati.
That naked ascetic Korakkhattiya, who you imagine to be a true holy man, will die of flatulence in seven days.

Kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo, tatra upapajjissati.
And when he dies, he’ll be reborn in the very lowest rank of demons, named the Kālakañjas.

Kālaṅkatañca naṁ bīraṇatthambake susāne chaḍḍessanti.
And they’ll throw him in the charnel ground on a clump of vetiver.

Ākaṅkhamāno ca tvaṁ, sunakkhatta, acelaṁ korakkhattiyaṁ upasaṅkamitvā puccheyyāsi—
If you wish, Sunakkhatta, go to Korakkhattiya and ask him

jānāsi, āvuso korakkhattiya, attano gatinti?
whether he knows his own destiny.

Ṭhānaṁ kho panetaṁ, sunakkhatta, vijjati yaṁ te acelo korakkhattiyo byākarissati—

It’s possible that he will answer:

jānāmi, āvuso sunakkhatta, attano gatiṁ;
“Reverend Sunakkhatta, I know my own destiny.

kālakañcikā nāma asurā sabbanihīno asurakāyo, tatrāmhi upapanno’ti.
I’ve been reborn in the very lowest rank of demons, named the Kālakañjas.”’

Atha kho, bhaggava, sunakkhatto licchaviputto yena acelo korakkhattiyo tenupasaṅkami; upasaṅkamitvā acelaṁ korakkhattiyaṁ etadavoca:
So, Bhaggava, Sunakkhatta went to see Korakkhattiya and said to him,

‘byākato khosi, āvuso korakkhattiya, samaṇena gotamena—
‘Reverend Korakkhattiya, the ascetic Gotama has declared

acelo korakkhattiyo sattamaṁ divasaṁ alasakena kālaṁ karissati.
that you will die of flatulence in seven days.

Kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo, tatra upapajjissati.
And when you die, you’ll be reborn in the very lowest rank of demons, named the Kālakañjas.

Kālaṅkatañca naṁ bīraṇatthambake susāne chaḍḍessantīti.
And when you die, they’ll throw you in the charnel ground on a clump of vetiver.

Yena tvaṁ, āvuso korakkhattiya, mattaṁ mattañca bhattaṁ bhuñjeyyāsi, mattaṁ mattañca pānīyaṁ piveyyāsi.
But by eating just a little food and drinking just a little water,

Yathā samaṇassa gotamassa micchā assa vacanan’ti.
you’ll prove what the ascetic Gotama says to be false.’

Atha kho, bhaggava, sunakkhatto licchaviputto ekadvīhikāya sattarattindivāni gaṇesi, yathā taṁ tathāgatassa asaddahamāno.

Then Sunakkhatta counted up the days until the seventh day, as happens when you have no faith in the Realized One.

Atha kho, bhaggava, acelo korakkhattiyo sattamaṁ divasaṁ alasakena kālamakāsi.
But on the seventh day, the naked ascetic Korakkhattiya died of flatulence.

kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo, tatra upapajji.
And when he passed away, he was reborn in the very lowest rank of demons, named the Kālakañjas.

kālaṅkatañca naṁ bīraṇatthambake susāne chaḍḍesuṁ.
And when he passed away, they threw him in the charnel ground on a clump of vetiver.

Assosi kho, bhaggava, sunakkhatto licchaviputto:
Sunakkhatta the Licchavi heard about this.

‘acelo kira korakkhattiyo alasakena kālaṅkato bīraṇatthambake susāne chaḍḍito’ti.
Atha kho, bhaggava, sunakkhatto licchaviputto yena bīraṇatthambakaṁ susānaṁ, yena acelo korakkhattiyo tenupasaṅkami; upasaṅkamitvā acelaṁ korakkhattiyaṁ tikkhattuṁ pāṇinā ākoṭesi:
So he went to see Korakkhattiya in the charnel ground on the clump of vetiver. There he struck Korakkhattiya with his fist three times,

‘jānāsi, āvuso korakkhattiya, attano gatin’ti?
‘Reverend Korakkhattiya, do you know your destiny?’

Atha kho, bhaggava, acelo korakkhattiyo pāṇinā piṭṭhiṁ paripuñchanto vuṭṭhāsi.
Then Korakkhattiya got up, rubbing his back with his hands, and said,

‘Jānāmi, āvuso sunakkhatta, attano gatiṁ.
‘Reverend Sunakkhatta, I know my own destiny.

Kālakañcikā nāma asurā sabbanihīno asurakāyo, tatrāmhi upapanno’ti vatvā tattheva uttāno papati.
I’ve been reborn in the very lowest rank of demons, named the Kālakañjas.’ After speaking, he fell flat right there.

Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yatheva te ahaṁ acelaṁ korakkhattiyaṁ ārabbha byākāsiṁ, tatheva taṁ vipākaṁ, aññathā vā’ti?
Did the declaration I made about Korakkhattiya turn out to be correct, or not?’

‘Yatheva me, bhante, bhagavā acelaṁ korakkhattiyaṁ ārabbha byākāsi, tatheva taṁ vipākaṁ, no aññathā’ti.
‘It turned out to be correct.’

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yadi evaṁ sante kataṁ vā hoti uttari manussadhammā iddhipāṭihāriyaṁ, akataṁ vā’ti?
If that is so, has a superhuman demonstration of psychic power been performed or not?’

‘Addhā kho, bhante, evaṁ sante kataṁ hoti uttari manussadhammā iddhipāṭihāriyaṁ, no akatan’ti.
‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

‘Evampi kho maṁ tvaṁ, moghapurisa, uttari manussadhammā iddhipāṭihāriyaṁ karontaṁ evaṁ vadesi—
‘Though I performed such a superhuman demonstration of psychic power you say this:

na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṁ karotīti.
“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed!’

Evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṁ āpāyiko nerayiko.
Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

3. Acelakaḷāramaṭṭakavatthu

3. On the Naked Ascetic Kaḷāramaṭṭaka

Ekamidāhaṁ, bhaggava, samayaṁ vesāliyaṁ viharāmi mahāvane kūṭāgārasālāyaṁ.
This one time, Bhaggava, I was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena acelo kaḷāramaṭṭako vesāliyaṁ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme.
Now at that time the naked ascetic Kaḷāramaṭṭaka was residing in Vesālī. And in the Vajjian capital he

had reached the peak of material possessions and fame.

Tassa sattavatapadāni samattāni samādinnāni honti:
He had undertaken these seven vows.

‘yāvajīvaṁ acelako assaṁ, na vatthaṁ paridaheyyaṁ, yāvajīvaṁ brahmacārī assaṁ, na methunaṁ dhammaṁ paṭiseveyyaṁ, yāvajīvaṁ surāmaṁseneva yāpeyyaṁ, na odanakummāsaṁ bhuñjeyyaṁ.
‘As long as I live, I will be a naked ascetic, not wearing clothes. As long as I live, I will be celibate, not having sex. As long as I live, I will consume only meat and alcohol, not eating rice and porridge.

Puratthimena vesāliṁ udenaṁ nāma cetiyaṁ, taṁ nātikkameyyaṁ, dakkhiṇena vesāliṁ gotamakaṁ nāma cetiyaṁ, taṁ nātikkameyyaṁ, pacchimena vesāliṁ sattambaṁ nāma cetiyaṁ, taṁ nātikkameyyaṁ, uttarena vesāliṁ bahuputtaṁ nāma cetiyaṁ taṁ nātikkameyyan’ti.
And I will not go past the following tree-shrines near Vesālī: the Udena shrine to the east, the Gotamaka to

the south, the Seven Maidens to the west, and the Many Sons to the north.’

So imesaṁ sattannaṁ vatapadānaṁ samādānahetu lābhaggappatto ceva yasaggappatto ca vajjigāme.
And it was due to undertaking these seven vows that he had reached the peak of material possessions and fame.

Atha kho, bhaggava, sunakkhatto licchaviputto yena acelo kaḷāramaṭṭako tenupasaṅkami; upasaṅkamitvā acelaṁ kaḷāramaṭṭakaṁ pañhaṁ apucchi.
So, Bhaggava, Sunakkhatta went to see Kaḷāramaṭṭaka and asked him a question.

Tassa acelo kaḷāramaṭṭako pañhaṁ puṭṭho na sampāyāsi.
But when it stumped him,

Asampāyanto kopañca dosañca appaccayañca pātvākāsi.
he displayed annoyance, hate, and bitterness.

Atha kho, bhaggava, sunakkhattassa licchaviputtassa etadahosi:
So Sunakkhatta thought,

‘sādhurūpaṁ vata bho arahantaṁ samaṇaṁ āsādimhase.
‘I’ve offended the holy man, the perfected one, the ascetic.

Mā vata no ahosi dīgharattaṁ ahitāya dukkhāyā’ti.
I mustn’t create lasting harm and suffering for myself!’

Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi.

Ekamantaṁ nisinnaṁ kho ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,

‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti.
‘Don’t you claim to be an ascetic, a follower of the Sakyan, you silly man?’

‘Kiṁ pana maṁ, bhante, bhagavā evamāha—
‘But why does the Buddha say this to me?’

tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti?

‘Nanu tvaṁ, sunakkhatta, acelaṁ kaḷāramaṭṭakaṁ upasaṅkamitvā pañhaṁ apucchi.
‘Didn’t you go to see the naked ascetic Kaḷāramaṭṭaka and ask him a question?

Tassa te acelo kaḷāramaṭṭako pañhaṁ puṭṭho na sampāyāsi.
But when it stumped him,

Asampāyanto kopañca dosañca appaccayañca pātvākāsi.
you displayed annoyance, hate, and bitterness.

Tassa te etadahosi:
Then you thought,

“sādhurūpaṁ vata bho arahantaṁ samaṇaṁ āsādimhase.
“I’ve offended the holy man, the perfected one, the ascetic.

Mā vata no ahosi dīgharattaṁ ahitāya dukkhāyā”’ti.
I mustn’t create lasting harm and suffering for myself!”’

‘Evaṁ, bhante.
‘Yes, sir.

Kiṁ pana, bhante, bhagavā arahattassa maccharāyatī’ti?
But sir, are you jealous of perfected ones?’

‘Na kho ahaṁ, moghapurisa, arahattassa maccharāyāmi,

‘I’m not jealous of the perfected ones, you silly man.

api ca tuyhevetaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ, taṁ pajaha.
Rather, you should give up this harmful misconception that has arisen in you.

Mā te ahosi dīgharattaṁ ahitāya dukkhāya.
Don’t create lasting harm and suffering for yourself!

Yaṁ kho panetaṁ, sunakkhatta, maññasi acelaṁ kaḷāramaṭṭakaṁ—
That naked ascetic Kaḷāramaṭṭaka, who you imagine to be a true holy man,

sādhurūpo ayaṁ samaṇoti, so nacirasseva parihito sānucāriko vicaranto odanakummāsaṁ bhuñjamāno sabbāneva vesāliyāni cetiyāni samatikkamitvā yasā nihīno kālaṁ karissatī’ti.
will shortly be clothed, living with a partner, eating rice and porridge, having gone past all the shrines near Vesālī. And he will die after losing all his fame.’

Atha kho, bhaggava, acelo kaḷāramaṭṭako nacirasseva parihito sānucāriko vicaranto odanakummāsaṁ bhuñjamāno sabbāneva vesāliyāni cetiyāni samatikkamitvā yasā nihīno kālamakāsi.
And that’s exactly what happened.

Assosi kho, bhaggava, sunakkhatto licchaviputto:
Sunakkhatta heard about this.

‘acelo kira kaḷāramaṭṭako parihito sānucāriko vicaranto odanakummāsaṁ bhuñjamāno sabbāneva vesāliyāni cetiyāni samatikkamitvā yasā nihīno kālaṅkato’ti.
Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi.
Ekamantaṁ nisinnaṁ kho ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
He came to me, bowed, and sat down to one side. I said to him,

‘Taṁ kiṁ maññasi, sunakkhatta,

‘What do you think, Sunakkhatta?

yatheva te ahaṁ acelaṁ kaḷāramaṭṭakaṁ ārabbha byākāsiṁ, tatheva taṁ vipākaṁ, aññathā vā’ti?
Did the declaration I made about Kaḷāramaṭṭaka turn out to be correct, or not?’

‘Yatheva me, bhante, bhagavā acelaṁ kaḷāramaṭṭakaṁ ārabbha byākāsi, tatheva taṁ vipākaṁ, no aññathā’ti.
‘It turned out to be correct.’

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yadi evaṁ sante kataṁ vā hoti uttari manussadhammā iddhipāṭihāriyaṁ akataṁ vā’ti?
If that is so, has a superhuman demonstration of psychic power been performed or not?’

‘Addhā kho, bhante, evaṁ sante kataṁ hoti uttari manussadhammā iddhipāṭihāriyaṁ, no akatan’ti.
‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

‘Evampi kho maṁ tvaṁ, moghapurisa, uttari manussadhammā iddhipāṭihāriyaṁ karontaṁ evaṁ vadesi:
‘Though I perform such a superhuman demonstration of psychic power you say this:

“na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṁ karotī”ti.
“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed!’

Evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṁ āpāyiko nerayiko.
Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

4. Acelapāthikaputtavatthu

4. On the Naked Ascetic Pāṭikaputta

Ekamidāhaṁ, bhaggava, samayaṁ tattheva vesāliyaṁ viharāmi mahāvane kūṭāgārasālāyaṁ.
This one time, Bhaggava, I was staying right there near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena acelo pāthikaputto vesāliyaṁ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme.
Now at that time the naked ascetic Pāṭikaputta was residing in Vesālī. And in the Vajjian capital he had reached the peak of material possessions and fame.

So vesāliyaṁ parisati evaṁ vācaṁ bhāsati:
He was telling a crowd in Vesālī:

‘samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.
‘Both the ascetic Gotama and I speak from knowledge.

Ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṁ dassetuṁ.
One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge.

Samaṇo gotamo upaḍḍhapathaṁ āgaccheyya, ahampi upaḍḍhapathaṁ gaccheyyaṁ.
If the ascetic Gotama meets me half-way,

Te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṁ kareyyāma.
there we should both perform a superhuman demonstration of psychic power.

Ekañce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, dvāhaṁ karissāmi.
If he performs one demonstration of psychic power, I'll perform two.

Dve ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, cattārāhaṁ karissāmi.
If he performs two, I'll perform four.

Cattāri ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, aṭṭhāhaṁ karissāmi.

If he performs four, I’ll perform eight.

Iti yāvatakaṁ yāvatakaṁ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, taddiguṇaṁ taddiguṇāhaṁ karissāmī’ti.
However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’

Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho, bhaggava, sunakkhatto licchaviputto maṁ etadavoca:
Then Sunakkhatta came to me, bowed, sat down to one side, and told me of all this.

‘acelo, bhante, pāthikaputto vesāliyaṁ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme.
So vesāliyaṁ parisati evaṁ vācaṁ bhāsati:
“samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.
Ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṁ dassetuṁ.
Samaṇo gotamo upaḍḍhapathaṁ āgaccheyya, ahampi upaḍḍhapathaṁ gaccheyyaṁ.
Te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṁ kareyyāma.
Ekañce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, dvāhaṁ karissāmi.
Dve ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, cattārāhaṁ karissāmi.
Cattāri ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, aṭṭhāhaṁ karissāmi.
Iti yāvatakaṁ yāvatakaṁ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, taddiguṇaṁ taddiguṇāhaṁ karissāmī”’ti.

Evaṁ vutte, ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
I said to him,

‘abhabbo kho, sunakkhatta, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
‘Sunakkhatta, the naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.

Sacepissa evamassa—
If he thinks he can

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā’ti.
come into my presence without giving up those things, his head may explode.’

‘Rakkhatetaṁ, bhante, bhagavā vācaṁ, rakkhatetaṁ sugato vācan’ti.
‘Careful what you say, Blessed One! Careful what you say, Holy One!’

‘Kiṁ pana maṁ tvaṁ, sunakkhatta, evaṁ vadesi—
‘But why do you say this to me, Sunakkhatta?’

rakkhatetaṁ, bhante, bhagavā vācaṁ, rakkhatetaṁ sugato vācan’ti?

‘Bhagavatā cassa, bhante, esā vācā ekaṁsena odhāritā—
‘Sir, the Buddha has definitively asserted that

abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Pāṭikaputta is not capable of coming into the Buddha’s presence, otherwise

Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ

gaccheyyanti, muddhāpi tassa vipateyyāti.
his head may explode.

Acelo ca, bhante, pāthikaputto virūparūpena bhagavato sammukhībhāvaṁ āgaccheyya, tadassa bhagavato musā'ti.
But Pāṭikaputta might come into the Buddha's presence in disguise, proving the Buddha wrong.'

'Api nu, sunakkhatta, tathāgato taṁ vācaṁ bhāseyya yā sā vācā dvayagāminī'ti?
'Sunakkhatta, would the Realized One make an ambiguous statement?'

'Kiṁ pana, bhante, bhagavatā acelo pāthikaputto cetasā ceto paricca vidito—
'But sir, did you make that statement after comprehending Pāṭikaputta's mind with your mind?

abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti?
Udāhu, devatā bhagavato etamatthaṁ ārocesuṁ—
Or did deities tell you about it?'

abhabbo, bhante, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā bhagavato sammukhībhāvaṁ āgantuṁ.
Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā'ti?

'Cetasā ceto paricca vidito ceva me, sunakkhatta, acelo pāthikaputto—
'Both, Sunakkhatta.

abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.
Devatāpi me etamatthaṁ ārocesuṁ—
abhabbo, bhante, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā bhagavato sammukhībhāvaṁ āgantuṁ.
Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.
Ajitopi nāma licchavīnaṁ senāpati adhunā kālaṅkato tāvatiṁsakāyaṁ upapanno.
For Ajita the Licchavi general has recently passed away and been reborn in the host of the Thirty-Three.

Sopi maṁ upasaṅkamitvā evamārocesi—
He came and told me this,

alajjī, bhante, acelo pāthikaputto;
“The naked ascetic Pāṭikaputta is shameless, sir,

musāvādī, bhante, acelo pāthikaputto.
he is a liar.

Mampi, bhante, acelo pāthikaputto byākāsi vajjigāme—
For he has declared of me in the Vajjian capital:

ajito licchavīnaṁ senāpati mahānirayaṁ upapannoti.
‘Ajita the Licchavi general has been reborn in the Great Hell.’

Na kho panāhaṁ, bhante, mahānirayaṁ upapanno;
But that is not true—

tāvatiṁsakāyamhi upapanno.

I have been reborn in the host of the Thirty-Three.

Alajjī, bhante, acelo pāthikaputto;
The naked ascetic Pāṭikaputta is shameless, sir,

musāvādī, bhante, acelo pāthikaputto;
he is a liar.

abhabbo ca, bhante, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā bhagavato sammukhībhāvaṁ āgantuṁ.
Pāṭikaputta is not capable of coming into the Buddha’s presence, otherwise

Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.
his head may explode.”

Iti kho, sunakkhatta, cetasā ceto paricca vidito ceva me acelo pāthikaputto abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Thus I both made that statement after comprehending Pāṭikaputta’s mind with my mind,

Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.
Devatāpi me etamatthaṁ ārocesuṁ—
and deities told me about it.

abhabbo, bhante, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā bhagavato sammukhībhāvaṁ āgantuṁ.
Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ

gaccheyyanti, muddhāpi tassa vipateyyāti.

So kho panāhaṁ, sunakkhatta, vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkamissāmi divāvihārāya.
So Sunakkhatta, I'll wander for alms in Vesālī. After the meal, on my return from almsround, I'll go to Pāṭikaputta's monastery for the day's meditation.

Yassadāni tvaṁ, sunakkhatta, icchasi, tassa ārocehī'ti.
Now you may tell him, if you so wish.'

5. Iddhipāṭihāriyakathā
5. On Demonstrations of Psychic Power

Atha khvāhaṁ, bhaggava, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisiṁ.
Then, Bhaggava, I robed up in the morning and, taking my bowl and robe, entered Vesālī for alms.

Vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkamiṁ divāvihārāya.
After the meal, on my return from almsround, I went to Pāṭikaputta's monastery for the day's meditation.

Atha kho, bhaggava, sunakkhatto licchaviputto taramānarūpo vesāliṁ pavisitvā yena abhiññātā abhiññātā licchavī tenupasaṅkami;

upasaṅkamitvā abhiññāte abhiññāte licchavī etadavoca:
Then Sunakkhatta rushed into Vesālī to see the very well-known Licchavis and said to them,

‘esāvuso, bhagavā vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkami divāvihārāya.
‘Sirs, after his almsround, the Buddha has gone to Pāṭikaputta’s monastery for the day’s meditation.

Abhikkamathāyasmanto abhikkamathāyasmanto, sādhurūpānaṁ samaṇānaṁ uttari manussadhammā iddhipāṭihāriyaṁ bhavissatī’ti.
Come forth, sirs, come forth! There will be a superhuman demonstration of psychic power by the holy ascetics!’

Atha kho, bhaggava, abhiññātānaṁ abhiññātānaṁ licchavīnaṁ etadahosi:
So the very well-known Licchavis thought,

‘sādhurūpānaṁ kira, bho, samaṇānaṁ uttari manussadhammā iddhipāṭihāriyaṁ bhavissati;
‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics!

handa vata, bho, gacchāmā’ti.
Let’s go!’

Yena ca abhiññātā abhiññātā brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā tenupasaṅkami. upasaṅkamitvā abhiññāte abhiññāte nānātitthiye samaṇabrāhmaṇe etadavoca:
Then he went to see the very well-known well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions, and said the same thing.

‘esāvuso, bhagavā vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkami divāvihārāya.
Abhikkamathāyasmanto abhikkamathāyasmanto, sādhurūpānaṁ samaṇānaṁ uttari manussadhammā iddhipāṭihāriyaṁ bhavissatī’ti.
Atha kho, bhaggava, abhiññātānaṁ abhiññātānaṁ nānātitthiyānaṁ samaṇabrāhmaṇānaṁ etadahosi:
They all said,

‘sādhurūpānaṁ kira, bho, samaṇānaṁ uttari manussadhammā iddhipāṭihāriyaṁ bhavissati;
‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics!

handa vata, bho, gacchāmā’ti.
Let’s go!’

Atha kho, bhaggava, abhiññātā abhiññātā licchavī, abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā yena acelassa pāthikaputtassa ārāmo tenupasaṅkamiṁsu.
Then all those very well-known people went to Pāṭikaputta’s monastery.

Sā esā, bhaggava, parisā mahā hoti anekasatā anekasahassā.
That assembly was large, Bhaggava; there were many hundreds, many thousands of them.

Assosi kho, bhaggava, acelo pāthikaputto:
Pāṭikaputta heard,

‘abhikkantā kira abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā.
‘It seems that very well-known Licchavis, well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions have come forth.

Samaṇopi gotamo mayhaṁ ārāme divāvihāraṁ nisinno’ti.
And the ascetic Gotama is sitting in my monastery for the day’s meditation.’

Sutvānassa bhayaṁ chambhitattaṁ lomahaṁso udapādi.
When he heard that, he became frightened, scared, his hair standing on end.

Atha kho, bhaggava, acelo pāthikaputto bhīto saṁviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkami.
In fear he went to the Pale-Moon Ebony Trunk Monastery of the wanderers.

Assosi kho, bhaggava, sā parisā:
The assembly heard of this,

‘acelo kira pāthikaputto bhīto saṁviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkanto’ti.
Atha kho, bhaggava, sā parisā aññataraṁ purisaṁ āmantesi:
and instructed a man,

‘Ehi tvaṁ, bho purisa, yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkama. upasaṅkamitvā acelaṁ pāthikaputtaṁ evaṁ vadehi:
‘Come, my man, go to see Pāṭikaputta at the Pale-Moon Ebony Trunk Monastery and say to him,

“abhikkamāvuso, pāthikaputta, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā, samaṇopi gotamo āyasmato ārāme divāvihāraṁ nisinno;

“Come forth, Reverend Pāṭikaputta! All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation.

bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṁ parisati vācā
For you stated this in the assembly at Vesālī:

samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.
‘Both the ascetic Gotama and I speak from knowledge.

Ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṁ dassetuṁ.
One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge.

Samaṇo gotamo upaḍḍhapathaṁ āgaccheyya ahampi upaḍḍhapathaṁ gaccheyyaṁ.
If the ascetic Gotama meets me half-way,

Te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṁ kareyyāma.
there we should both perform a superhuman demonstration of psychic power.

Ekañce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, dvāhaṁ karissāmi.
If he performs one demonstration of psychic power, I’ll perform two.

Dve ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, cattārāhaṁ karissāmi.
If he performs two, I’ll perform four.

Cattāri ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, aṭṭhāhaṁ karissāmi.
If he performs four, I’ll perform eight.

Iti yāvatakaṁ yāvatakaṁ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṁ karissati, taddiguṇaṁ taddiguṇāhaṁ karissāmī”ti
However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’

abhikkamasseva kho āvuso pāthikaputta, upaḍḍhapathaṁ.

Come forth, Reverend Pāṭikaputta, half-way.

Sabbapaṭhamaṁyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṁ nisinno’ti.
The ascetic Gotama has come the first half, and is sitting in your monastery.”’

Evaṁ, bhoti kho, bhaggava, so puriso tassā parisāya paṭissutvā yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. upasaṅkamitvā acelaṁ pāthikaputtaṁ etadavoca:
‘Yes, sir,’ replied that man, and delivered the message.

‘abhikkamāvuso pāthikaputta, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā.
Samaṇopi gotamo āyasmato ārāme divāvihāraṁ nisinno.
Bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṁ parisati vācā—samaṇopi gotamo ñāṇavādo; ahampi ñāṇavādo.
Ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṁ dassetuṁ …pe…
taddiguṇaṁ taddiguṇāhaṁ karissāmīti.
Abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapathaṁ.
Sabbapaṭhamaṁyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṁ nisinno’ti.

Evaṁ vutte, bhaggava, acelo pāthikaputto ‘āyāmi, āvuso, āyāmi, āvuso’ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
When he had spoken, Pāṭika said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

Atha kho so, bhaggava, puriso acelaṁ pāthikaputtaṁ etadavoca:
Then that man said to Pāṭikaputta,

‘kiṁ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmiṁ allīnā, pīṭhakaṁ su nāma te pāvaḷāsu allīnaṁ?
‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?

Āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṁsappasi, na sakkosi āsanāpi vuṭṭhātun’ti.
You say “I’m coming, sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’

Evampi kho, bhaggava, vuccamāno acelo pāthikaputto ‘āyāmi, āvuso, āyāmi, āvuso’ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
And as he was speaking, Pāṭika said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

Yadā kho so, bhaggava, puriso aññāsi:
When that man knew

‘parābhūtarūpo ayaṁ acelo pāthikaputto.
that Pāṭikaputta had lost,

Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.
Atha taṁ parisaṁ āgantvā evamārocesi:
he returned to the assembly and said,

‘parābhūtarūpo, bho, acelo pāthikaputto.
‘Pāṭikaputta has lost, sirs.

Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.
He says “I’m coming, sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’

Evaṁ vutte, ahaṁ, bhaggava, taṁ parisaṁ etadavocaṁ:
When he said this, I said to the assembly,

‘abhabbo kho, āvuso, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
‘The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.

Sacepissa evamassa—

If he thinks he can

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā'ti.
come into my presence without giving up those things, his head may explode.'

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

Atha kho, bhaggava, aññataro licchavimahāmatto uṭṭhāyāsanā taṁ parisaṁ etadavoca:
Then, Bhaggava, a certain Licchavi minister stood up and said to the assembly,

'tena hi, bho, muhuttaṁ tāva āgametha, yāvāhaṁ gacchāmi.
'Well then, sirs, wait a moment, I'll go.

Appeva nāma ahampi sakkuṇeyyaṁ acelaṁ pāthikaputtaṁ imaṁ parisaṁ ānetun'ti.
Hopefully I'll be able to lead Pāṭikaputta back to the assembly.'

Atha kho so, bhaggava, licchavimahāmatto yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. upasaṅkamitvā acelaṁ pāthikaputtaṁ etadavoca:
So that minister went to see Pāṭikaputta and said,

'abhikkamāvuso pāthikaputta, abhikkantaṁ te seyyo, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā. Samaṇopi gotamo āyasmato ārāme divāvihāraṁ nisinno.
'Come forth, Reverend Pāṭikaputta! It's best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day's meditation.

Bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṁ parisati vācā—

You said you'd meet the ascetic Gotama half-way.

samaṇopi gotamo ñāṇavādo …pe…
taddiguṇaṁ taddiguṇāhaṁ karissāmīti.
Abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapathaṁ.
Sabbapaṭhamaṁyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṁ nisinno.
The ascetic Gotama has come the first half, and is sitting in your monastery.

Bhāsitā kho panesā, āvuso pāthikaputta, samaṇena gotamena parisati vācā—
The ascetic Gotama has told the assembly

abhabbo kho acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
that you're not capable of coming into his presence.

Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyāti.
Abhikkamāvuso pāthikaputta, abhikkamaneneva te jayaṁ karissāma, samaṇassa gotamassa parājayan'ti.
Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama lose.'

Evaṁ vutte, bhaggava, acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

Atha kho so, bhaggava, licchavimahāmatto acelaṁ pāthikaputtaṁ etadavoca:
Then the minister said to Pāṭikaputta,

'kiṁ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmiṁ allīnā, pīṭhakaṁ su nāma te pāvaḷāsu allīnaṁ?

‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?

Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappasi, na sakkosi āsanāpi vuṭṭhātun’ti.
You say “I’m coming, sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’

Evampi kho, bhaggava, vuccamāno acelo pāthikaputto ‘āyāmi, āvuso, āyāmi, āvuso’ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
And as he was speaking, Pāṭikaputta said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

Yadā kho so, bhaggava, licchavimahāmatto aññāsi:
When the Licchavi minister knew

‘parābhūtarūpo ayaṁ acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.
that Pāṭikaputta had lost,

Atha taṁ parisaṁ āgantvā evamārocesi:
he returned to the assembly and said,

‘parābhūtarūpo, bho, acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.
‘Pāṭikaputta has lost, sirs.’

Evaṁ vutte, ahaṁ, bhaggava, taṁ parisaṁ etadavocaṁ:
When he said this, I said to the assembly,

‘abhabbo kho, āvuso, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
‘Pāṭikaputta is not capable of coming into my presence, otherwise

Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyya.

his head may explode.

Sace pāyasmantānaṁ licchavīnaṁ evamassa—
Even if the good Licchavis were to think,

mayaṁ acelaṁ pāthikaputtaṁ varattāhi bandhitvā goyugehi āviñcheyyāmāti, tā varattā chijjeyyuṁ pāthikaputto vā.
“Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will.’

Abhabbo pana acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā’ti.

Atha kho, bhaggava, jāliyo dārupattikantevāsī uṭṭhāyāsanā taṁ parisaṁ etadavoca:
Then, Bhaggava, Jāliya, the pupil of the wood-bowl ascetic, stood up and said to the assembly,

‘tena hi, bho, muhuttaṁ tāva āgametha, yāvāhaṁ gacchāmi;
‘Well then, sirs, wait a moment, I’ll go.

appeva nāma ahampi sakkuṇeyyaṁ acelaṁ pāthikaputtaṁ imaṁ parisaṁ ānetun’ti.
Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’

Atha kho, bhaggava, jāliyo dārupattikantevāsī yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. upasaṅkamitvā acelaṁ pāthikaputtaṁ etadavoca:
So Jāliya went to see Pāṭikaputta and said,

‘abhikkamāvuso pāthikaputta, abhikkantaṁ te seyyo. Abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā. Samaṇopi gotamo āyasmato ārāme divāvihāraṁ nisinno.

‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation.

Bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṁ parisati vācā—
You said you’d meet the ascetic Gotama half-way.

samaṇopi gotamo ñāṇavādo …pe…
taddiguṇaṁ taddiguṇāhaṁ karissāmīti.
Abhikkamasseva, kho āvuso pāthikaputta, upaḍḍhapathaṁ.
Sabbapaṭhamaṁyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṁ nisinno.
The ascetic Gotama has come the first half, and is sitting in your monastery.

Bhāsitā kho panesā, āvuso pāthikaputta, samaṇena gotamena parisati vācā—
The ascetic Gotama has told the assembly

abhabbo acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
that you’re not capable of coming into his presence.

Sacepissa evamassa—
ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyya.
Sace pāyasmantānaṁ licchavīnaṁ evamassa—
And he said that even if the Licchavis

mayaṁ acelaṁ pāthikaputtaṁ varattāhi bandhitvā goyugehi āviñcheyyāmāti. Tā varattā chijjeyyuṁ pāthikaputto vā.
try to bind you with straps and drag you with a pair of oxen, either the straps will break or you will.

Abhabbo pana acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Sacepissa evamassa—

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ āgaccheyyanti, muddhāpi tassa vipateyyāti.
Abhikkamāvuso pāthikaputta, abhikkamaneneva te jayaṁ karissāma, samaṇassa gotamassa parājayan'ti.
Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama lose.'

Evaṁ vutte, bhaggava, acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātuṁ.
When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

Atha kho, bhaggava, jāliyo dārupattikantevāsī acelaṁ pāthikaputtaṁ etadavoca:
Then Jāliya said to Pāṭikaputta,

'kiṁ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmiṁ allīnā, pīṭhakaṁ su nāma te pāvaḷāsu allīnaṁ?
'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?

Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappasi, na sakkosi āsanāpi vuṭṭhātun'ti.
You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your seat.'

Evampi kho, bhaggava, vuccamāno acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātunti.
And as he was speaking, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

Yadā kho, bhaggava, jāliyo dārupattikantevāsī aññāsi:
When Jāliya knew

'parābhūtarūpo ayaṁ acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun'ti, atha naṁ

etadavoca—
that Pāṭikaputta had lost, he said to him,

Bhūtapubbaṁ, āvuso pāthikaputta, sīhassa migarañño etadahosi:
‘Once upon a time, Reverend Pāṭikaputta, it occurred to a lion, king of beasts,

‘yannūnāhaṁ aññataraṁ vanasaṇḍaṁ nissāya āsayaṁ kappeyyaṁ.
“Why don’t I make my lair near a certain forest?

Tatrāsayaṁ kappetvā sāyanhasamayaṁ āsayā nikkhameyyaṁ, āsayā nikkhamitvā vijambheyyaṁ, vijambhitvā samantā catuddisā anuvilokeyyaṁ, samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadeyyaṁ, tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkameyyaṁ.
Towards evening I can emerge from my den, yawn, look all around the four quarters, roar my lion’s roar three times, and set out on the hunt.

So varaṁ varaṁ migasaṅghe vadhitvā mudumaṁsāni mudumaṁsāni bhakkhayitvā tameva āsayaṁ ajjhupeyyan’ti.
Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den.”

Atha kho, āvuso, so sīho migarājā aññataraṁ vanasaṇḍaṁ nissāya āsayaṁ kappesi.
And so that’s what he did.

Tatrāsayaṁ kappetvā sāyanhasamayaṁ āsayā nikkhami, āsayā nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadi, tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkāmi.
So varaṁ varaṁ migasaṅghe vadhitvā mudumaṁsāni mudumaṁsāni bhakkhayitvā tameva āsayaṁ ajjhupesi.

Tasseva kho, āvuso pāthikaputta, sīhassa migarañño vighāsasaṁvaḍḍho jarasiṅgālo ditto ceva balavā ca.
Now, there was an old jackal who had grown fat on the lion’s leavings, becoming arrogant and strong.

Atha kho, āvuso, tassa jarasiṅgālassa etadahosi:
He thought,

‘ko cāhaṁ, ko sīho migarājā.
“What does the lion, king of beasts, have that I don’t?

Yannūnāhampi aññataraṁ vanasaṇḍaṁ nissāya āsayaṁ kappeyyaṁ.
Why don’t I also make my lair near a certain forest?

Tatrāsayaṁ kappetvā sāyanhasamayaṁ āsayā nikkhameyyaṁ, āsayā nikkhamitvā vijambheyyaṁ, vijambhitvā samantā catuddisā anuvilokeyyaṁ, samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadeyyaṁ, tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkameyyaṁ.
Towards evening I can emerge from my den, yawn, look all around the four quarters, roar my lion’s roar three times, and set out on the hunt.

So varaṁ varaṁ migasaṅghe vadhitvā mudumaṁsāni mudumaṁsāni bhakkhayitvā tameva āsayaṁ ajjhupeyyan’ti.
Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den.”

Atha kho so, āvuso, jarasiṅgālo aññataraṁ vanasaṇḍaṁ nissāya āsayaṁ kappesi.
And so that’s what he did.

Tatrāsayaṁ kappetvā sāyanhasamayaṁ āsayā nikkhami, āsayā nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadissāmīti siṅgālakaṁyeva anadi bheraṇḍakaṁyeva anadi, ke ca chave siṅgāle, ke pana sīhanādeti.
But when he tried to roar a lion’s roar, he only managed to squeal and yelp like a jackal. And what is a pathetic jackal’s squeal next to the roar of a lion?

Evameva kho tvaṁ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṁ maññasi.

In the same way, reverend, while living off the leavings of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha!

Ke ca chave pāthikaputte, kā ca tathāgatānaṁ arahantānaṁ sammāsambuddhānaṁ āsādanāti.
Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?’

Yato kho, bhaggava, jāliyo dārupattikantevāsī iminā opammena neva asakkhi acelaṁ pāthikaputtaṁ tamhā āsanā cāvetuṁ.
When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

Atha naṁ etadavoca:
he said to him:

‘Sīhoti attānaṁ samekkhiyāna,
Amaññi kotthu migarājāhamasmi;
Tatheva so siṅgālakaṁ anadi,
Ke ca chave siṅgāle ke pana sīhanādeti.

‘Seeing himself as equal to the lion,
the jackal presumed “I’m the king of the beasts!”
But in reality he only managed to yelp,
and what’s a sad jackal’s squeal to the roar of a lion?

Evameva kho tvaṁ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṁ maññasi.
In the same way, reverend, while living off the leavings of the Holy One, you presume to attack him!’

Ke ca chave pāthikaputte, kā ca tathāgatānaṁ arahantānaṁ sammāsambuddhānaṁ āsādanā’ti.

Yato kho, bhaggava, jāliyo dārupattikantevāsī iminā̀pi opammena neva asakkhi acelaṁ pāthikaputtaṁ tamhā āsanā cāvetuṁ.
When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

Atha naṁ etadavoca:
he said to him:

‘Aññaṁ anucaṅkamanaṁ,
Attānaṁ vighāse samekkhiya;
Yāva attānaṁ na passati,
Kotthu tāva byagghoti maññati.

‘Following in the steps of another,
seeing himself grown fat on scraps,
until he doesn’t even see himself,
the jackal presumes he’s a tiger.

Tatheva so siṅgālakaṁ anadi,
Ke ca chave siṅgāle ke pana sīhanādeti.

But in reality he only managed to yelp,
and what’s a sad jackal’s squeal to the roar of a lion?

Evameva kho tvaṁ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṁ maññasi.
In the same way, reverend, while living off the leavings of the Holy One, you presume to attack him!’

Ke ca chave pāthikaputte, kā ca tathāgatānaṁ arahantānaṁ sammāsambuddhānaṁ āsādanā’ti.

Yato kho, bhaggava, jāliyo dārupattikantevāsī iminā̀pi opammena neva asakkhi acelaṁ pāthikaputtaṁ tamhā āsanā cāvetuṁ.
When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

Atha naṁ etadavoca:
he said to him:

‘Bhutvāna bheke khalamūsikāyo,
Kaṭasīsu khittāni ca koṇapāni;
Mahāvane suññavane vivaḍḍho,
Amaññi kotthu migarājāhamasmi;
Tatheva so siṅgālakaṁ anadi,
Ke ca chave siṅgāle ke pana sīhanādeti.

‘Gorged on frogs, and mice from the barn,
and carcasses tossed in the cemetery,
thriving in the great, empty wood,
the jackal presumed “I’m the king of the beasts!”
But in reality he only managed to yelp,
and what’s a sad jackal’s squeal to the roar of a lion?

Evameva kho tvaṁ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṁ maññasi.
In the same way, reverend, while living off the leavings of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha!

Ke ca chave pāthikaputte, kā ca tathāgatānaṁ arahantānaṁ sammāsambuddhānaṁ āsādanā’ti.
Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?’

Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi acelaṁ pāthikaputtaṁ tamhā āsanā cāvetuṁ.
When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

Atha taṁ parisaṁ āgantvā evamārocesi:
he returned to the assembly and said,

‘parābhūtarūpo, bho, acelo pāthikaputto āyāmi āvuso, āyāmi, āvusoti vatvā tattheva saṁsappati, na sakkoti āsanāpi vuṭṭhātun’ti.
‘Pāṭikaputta has lost, sirs. He says “I’m coming, sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’

Evaṁ vutte, ahaṁ, bhaggava, taṁ parisaṁ etadavocaṁ:
When he said this, I said to the assembly,

‘abhabbo kho, āvuso, acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
‘The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.

Sacepissa evamassa—
If he thinks he can

ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyya.
come into my presence without giving up those things, his head may explode.

Sacepāyasmantānaṁ licchavīnaṁ evamassa—
The good Licchavis might even think,

mayaṁ acelaṁ pāthikaputtaṁ varattāhi bandhitvā nāgehi āviñcheyyāmāti. Tā varattā chijjeyyuṁ pāthikaputto vā.
“Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will.

Abhabbo pana acelo pāthikaputto taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā mama sammukhībhāvaṁ āgantuṁ.
Pāṭikaputta is not capable of coming into my presence, otherwise

Sacepissa evamassa—ahaṁ taṁ vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṁ gaccheyyanti, muddhāpi tassa vipateyyā’ti.

his head may explode.’

Atha khvāhaṁ, bhaggava, taṁ parisaṁ dhammiyā kathāya sandassesiṁ samādapesiṁ samuttejesiṁ sampahaṁsesiṁ, taṁ parisaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā mahābandhanā mokkhaṁ karitvā caturāsītipāṇasahassāni mahāviduggā uddharitvā tejodhātuṁ samāpajjitvā sattatālaṁ vehāsaṁ abbhuggantvā aññaṁ sattatālampi acciṁ abhinimminitvā pajjalitvā dhūmāyitvā mahāvane kūṭāgārasālāyaṁ paccuṭṭhāsiṁ.
Then, Bhaggava, I educated, encouraged, fired up, and inspired that assembly with a Dhamma talk. I released that assembly from the great bondage, and lifted 84,000 beings from the great swamp. Next I entered upon the fire element, rose into the sky to the height of seven palm trees, and created a flame another seven palm trees high, blazing and smoking. Finally I landed at the Great Wood, in the hall with the peaked roof.

Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho ahaṁ, bhaggava, sunakkhattaṁ licchaviputtaṁ etadavocaṁ:
Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,

‘Taṁ kiṁ maññasi, sunakkhatta,
‘What do you think, Sunakkhatta?

yatheva te ahaṁ acelaṁ pāthikaputtaṁ ārabbha byākāsiṁ, tatheva taṁ vipākaṁ aññathā vā’ti?
Did the declaration I made about Pāṭikaputta turn out to be correct, or not?’

‘Yatheva me, bhante, bhagavā acelaṁ pāthikaputtaṁ ārabbha byākāsi, tatheva taṁ vipākaṁ, no aññathā’ti.
‘It turned out to be correct.’

‘Taṁ kiṁ maññasi, sunakkhatta,

‘What do you think, Sunakkhatta?

yadi evaṁ sante kataṁ vā hoti uttari manussadhammā iddhipāṭihāriyaṁ, akataṁ vā’ti?
If that is so, has a superhuman demonstration of psychic power been performed or not?’

‘Addhā kho, bhante, evaṁ sante kataṁ hoti uttari manussadhammā iddhipāṭihāriyaṁ, no akatan’ti.
‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

‘Evampi kho maṁ tvaṁ, moghapurisa, uttari manussadhammā iddhipāṭihāriyaṁ karontaṁ evaṁ vadesi—
‘Though I perform such a superhuman demonstration of psychic power you say this:

na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṁ karotīti.
“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”

Passa, moghapurisa, yāvañca te idaṁ aparaddhan’ti.
See how far you have strayed!’

Evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṁ āpāyiko nerayiko.
Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

6. Aggaññapaññattikathā
6. On Describing the Origin of the World

Aggaññañcāhaṁ, bhaggava, pajānāmi.

Bhaggava, I understand the origin of the world.

Tañca pajānāmi, tato ca uttaritaraṁ pajānāmi, tañca pajānaṁ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti viditā, yadabhijānaṁ tathāgato no anayaṁ āpajjati.
I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

Santi, bhaggava, eke samaṇabrāhmaṇā issarakuttaṁ brahmakuttaṁ ācariyakaṁ aggaññaṁ paññapenti.
There are some ascetics and brahmins who describe the origin of the world in their tradition as created by the Lord God, by Brahmā.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

‘saccaṁ kira tumhe āyasmanto issarakuttaṁ brahmakuttaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘Is it really true that this is the venerables’ view?’

Te ca me evaṁ puṭṭhā, ‘āmo’ti paṭijānanti.
And they answer, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘kathaṁvihitakaṁ pana tumhe āyasmanto issarakuttaṁ brahmakuttaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘But how do you describe in your tradition that the origin of the world came

about as created by the Lord God, by Brahmā?’

Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti.
But they are stumped by my question, and they even question me in return.

Tesāhaṁ puṭṭho byākaromi:
So I answer them,

‘Hoti kho so, āvuso, samayo yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko saṁvaṭṭati.
‘There comes a time when, reverends, after a very long period has passed, this cosmos contracts.

Saṁvaṭṭamāne loke yebhuyyena sattā ābhassarasaṁvattanikā honti.
As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

Te tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Hoti kho so, āvuso, samayo yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko vivaṭṭati.
There comes a time when, after a very long period has passed, this cosmos expands.

Vivaṭṭamāne loke suññaṁ brahmavimānaṁ pātubhavati.
As it expands an empty mansion of Brahmā appears.

Atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṁ brahmavimānaṁ upapajjati.
Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā.

So tattha hoti manomayo pītibhakkho sayampabho antalikkhacaro subhaṭṭhāyī, ciraṁ dīghamaddhānaṁ tiṭṭhati.

There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Tassa tattha ekakassa dīgharattaṁ nivusitattā anabhirati paritassanā uppajjati—
But after staying there all alone for a long time, they become dissatisfied and anxious,

aho vata aññepi sattā itthattaṁ āgaccheyyunti.
“Oh, if only another being would come to this state of existence.”

Atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṁ brahmavimānaṁ upapajjanti tassa sattassa sahabyataṁ.
Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being.

Tepi tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino, ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Tatrāvuso, yo so satto paṭhamaṁ upapanno, tassa evaṁ hoti—
Now, the being who was reborn there first thinks,

ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ, mayā ime sattā nimmitā.
“I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Taṁ kissa hetu?

Why is that?

Mamañhi pubbe etadahosi—
Because first I thought,

aho vata aññepi sattā itthattaṁ āgaccheyyunti;
‘Oh, if only another being would come to this state of existence.’

iti mama ca manopaṇidhi. Ime ca sattā itthattaṁ āgatāti.
Such was my heart’s wish, and then these creatures came to this state of existence.”

Yepi te sattā pacchā upapannā, tesampi evaṁ hoti—
And the beings who were reborn there later also think,

ayaṁ kho bhavaṁ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ;
“This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

iminā mayaṁ bhotā brahmunā nimmitā.
And we have been created by him.

Taṁ kissa hetu?
Why is that?

Imañhi mayaṁ addasāma idha paṭhamaṁ upapannaṁ; mayaṁ panāmha pacchā upapannāti.
Because we see that he was reborn here first, and we arrived later.”

Tatrāvuso, yo so satto paṭhamaṁ upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca.
And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It's possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati; tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say:

"yo kho so bhavaṁ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṁ, yena mayaṁ bhotā brahmunā nimmitā. So nicco dhuvo sassato avipariṇāmadhammo sassatisamaṁ tatheva ṭhassati.
"He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born—is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā tena bhotā brahmunā nimmitā, te mayaṁ aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā"ti.
We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence."

Evaṁvihitakaṁ no tumhe āyasmanto issarakuttaṁ brahmakuttaṁ ācariyakaṁ aggaññaṁ paññapethā'ti.

This is how you describe in your tradition that the origin of the world came about as created by the Lord God, by Brahmā.'

Te evamāhaṁsu:
They say,

'evaṁ kho no, āvuso gotama, sutaṁ, yathevāyasmā gotamo āhā'ti.
'That is what we have heard, Reverend Gotama, just as you say.'

Aggaññañcāhaṁ, bhaggava, pajānāmi.
Bhaggava, I understand the origin of the world.

Tañca pajānāmi, tato ca uttaritaraṁ pajānāmi, tañca pajānaṁ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti viditā. Yadabhijānaṁ tathāgato no anayaṁ āpajjati.
I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

Santi, bhaggava, eke samaṇabrāhmaṇā khiḍḍāpadosikaṁ ācariyakaṁ aggaññaṁ paññapenti.
There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those depraved by play.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

'saccaṁ kira tumhe āyasmanto khiḍḍāpadosikaṁ ācariyakaṁ aggaññaṁ paññapethā'ti?
'Is it really true that this is the venerables' view?'

Te ca me evaṁ puṭṭhā 'āmo'ti paṭijānanti.
And they answer, 'Yes'.

Tyāhaṁ evaṁ vadāmi:
I say to them,

'kathaṁvihitakaṁ pana tumhe āyasmanto khiḍḍāpadosikaṁ ācariyakaṁ aggaññaṁ paññapethā'ti?

‘But how do you describe in your tradition that the origin of the world came about due to those depraved by play?’

Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti,
But they are stumped by my question, and they even question me in return.

tesāhaṁ puṭṭho byākaromi:
So I answer them,

‘Santāvuso, khiḍḍāpadosikā nāma devā. Te ativelaṁ hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṁ ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati sammussati, satiyā sammosā te devā tamhā kāyā cavanti.
‘Reverends, there are gods named “depraved by play”. They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati,
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati,
Having done so, they go forth from the lay life to homelessness.

agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati; tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say,

“ye kho te bhonto devā na khiḍḍāpadosikā te na ativelaṁ hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṁ nātivelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati na sammussati, satiyā asammosā te devā tamhā kāyā na cavanti,
“The gods not depraved by play don’t spend too much time laughing, playing, and making merry. So they don’t lose their mindfulness, and don’t pass away from that host of gods.

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti.
They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā khiḍḍāpadosikā te mayaṁ ativelaṁ hassakhiḍḍāratidhammasamāpannā viharimhā, tesaṁ no ativelaṁ hassakhiḍḍāratidhammasamāpannānaṁ viharataṁ sati sammussati, satiyā sammosā evaṁ mayaṁ tamhā kāyā cutā,
But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā”ti.
We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”

Evaṁvihitakaṁ no tumhe āyasmanto khiḍḍāpadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti.
This is how you describe in your tradition that the origin of the world came about due to those depraved by play.’

Te evamāhaṁsu:
They say,

‘evaṁ kho no, āvuso gotama, sutaṁ, yathevāyasmā gotamo āhā’ti.
‘That is what we have heard, Reverend Gotama, just as you say.’

Aggaññañcāhaṁ, bhaggava, pajānāmi …pe…
Bhaggava, I understand the origin of the world.

yadabhijānaṁ tathāgato no anayaṁ āpajjati.
Directly knowing this, the Realized One does not come to ruin.

Santi, bhaggava, eke samaṇabrāhmaṇā manopadosikaṁ ācariyakaṁ aggaññaṁ paññapenti.
There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those who are malevolent.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

‘saccaṁ kira tumhe āyasmanto manopadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘Is it really true that this is the venerables’ view?’

Te ca me evaṁ puṭṭhā ‘āmo’ti paṭijānanti.
And they answer, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘kathaṁvihitakaṁ pana tumhe āyasmanto manopadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘But how do you describe in your tradition that the origin of the world came about due to those who are malevolent?’

Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti.
But they are stumped by my question, and they even question me in return.

Tesāhaṁ puṭṭho byākaromi:
So I answer them,

‘Santāvuso, manopadosikā nāma devā. Te ativelaṁ aññamaññaṁ upanijjhāyanti. Te ativelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni padūsenti. Te aññamaññaṁ paduṭṭhacittā kilantakāyā kilantacittā. Te devā tamhā kāyā cavanti.
‘Reverends, there are gods named “malevolent”. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati, yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ pubbenivāsaṁ anussarati, tato paraṁ nānussarati.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

So evamāha:
They say,

“ye kho te bhonto devā na manopadosikā te nātivelaṁ aññamaññaṁ upanijjhāyanti. Te nātivelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni nappadūsenti. Te aññamaññaṁ appaduṭṭhacittā akilantakāyā akilantacittā. Te devā tamhā kāyā na cavanti,
“The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass away from that host of gods.

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti.
They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

Ye pana mayaṁ ahumhā manopadosikā, te mayaṁ ativelaṁ aññamaññaṁ upanijjhāyimhā. Te mayaṁ ativelaṁ aññamaññaṁ upanijjhāyantā aññamaññamhi cittāni padūsimhā. Te mayaṁ aññamaññaṁ paduṭṭhacittā kilantakāyā kilantacittā. Evaṁ mayaṁ tamhā kāyā cutā,

But we who were malevolent spent too much time gazing at each other, so our minds grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods.

aniccā addhuvā appāyukā cavanadhammā itthattaṁ āgatā”ti.
We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”

Evaṁvihitakaṁ no tumhe āyasmanto manopadosikaṁ ācariyakaṁ aggaññaṁ paññapethā’ti.
This is how you describe in your tradition that the origin of the world came about due to those who are malevolent.’

Te evamāhaṁsu:
They say,

‘evaṁ kho no, āvuso gotama, sutaṁ, yathevāyasmā gotamo āhā’ti.
‘That is what we have heard, Reverend Gotama, just as you say.’

Aggaññañcāhaṁ, bhaggava, pajānāmi …pe…
Bhaggava, I understand the origin of the world.

yadabhijānaṁ tathāgato no anayaṁ āpajjati.
Directly knowing this, the Realized One does not come to ruin.

Santi, bhaggava, eke samaṇabrāhmaṇā adhiccasamuppannaṁ ācariyakaṁ aggaññaṁ paññapenti.
There are some ascetics and brahmins who describe the origin of the world in their tradition as having arisen by chance.

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
I go up to them and say,

‘saccaṁ kira tumhe āyasmanto adhiccasamuppannaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘Is it really true that this is the venerables’ view?’

Te ca me evaṁ puṭṭhā ‘āmo’ti paṭijānanti.

And they answer, ‘Yes’.

Tyāhaṁ evaṁ vadāmi:
I say to them,

‘kathaṁvihitakaṁ pana tumhe āyasmanto adhiccasamuppannaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
‘But how do you describe in your tradition that the origin of the world came about by chance?’

Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti.
But they are stumped by my question, and they even question me in return.

Tesāhaṁ puṭṭho byākaromi:
So I answer them,

‘Santāvuso, asaññasattā nāma devā.
‘Reverends, there are gods named “non-percipient beings”.

Saññuppādā ca pana te devā tamhā kāyā cavanti.
When perception arises they pass away from that host of gods.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati yaṁ aññataro satto tamhā kāyā cavitvā itthattaṁ āgacchati.
It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

Itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati.
Having done so, they go forth from the lay life to homelessness.

Agārasmā anagāriyaṁ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte taṁ saññuppādaṁ anussarati, tato paraṁ nānussarati’.
By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

So evamāha:
They say,

‘adhiccasamuppanno attā ca loko ca.
“The self and the cosmos arose by chance.

Taṁ kissa hetu?
Why is that?

Ahañhi pubbe nāhosiṁ, somhi etarahi ahutvā santatāya pariṇato’ti.
Because formerly I didn’t exist. Now from not being I’ve changed into being.”

‘Evaṁvihitakaṁ no tumhe āyasmanto adhiccasamuppannaṁ ācariyakaṁ aggaññaṁ paññapethā’ti?
This is how you describe in your tradition that the origin of the world came about by chance.’

Te evamāhaṁsu:
They say,

‘evaṁ kho no, āvuso gotama, sutaṁ yathevāyasmā gotamo āhā’ti.
‘That is what we have heard, Reverend Gotama, just as you say.’

Aggaññañcāhaṁ, bhaggava, pajānāmi tañca pajānāmi, tato ca uttaritaraṁ pajānāmi, tañca pajānaṁ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti viditā.
I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

Yadabhijānaṁ tathāgato no anayaṁ āpajjati.

Evaṁvādiṁ kho maṁ, bhaggava, evamakkhāyiṁ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:
Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:

‘viparīto samaṇo gotamo bhikkhavo ca.

‘The ascetic Gotama has a distorted perspective, and so have his monks.

Samaṇo gotamo evamāha—
He says,

yasmiṁ samaye subhaṁ vimokkhaṁ upasampajja viharati, sabbaṁ tasmiṁ samaye asubhantveva pajānātī’ti.
“When one enters and remains in the liberation of the beautiful, at that time one only perceives what is ugly.”’

Na kho panāhaṁ, bhaggava, evaṁ vadāmi:
But I don’t say that.

‘yasmiṁ samaye subhaṁ vimokkhaṁ upasampajja viharati, sabbaṁ tasmiṁ samaye asubhantveva pajānātī’ti.
Evañca khvāhaṁ, bhaggava, vadāmi:
I say this:

‘yasmiṁ samaye subhaṁ vimokkhaṁ upasampajja viharati, subhantveva tasmiṁ samaye pajānātī’”ti.
‘When one enters and remains in the liberation of the beautiful, at that time one only perceives what is beautiful.’”

“Te ca, bhante, viparītā, ye bhagavantaṁ viparītato dahanti bhikkhavo ca.
“They are the ones with a distorted perspective, sir, who regard the Buddha and the mendicants in this way.

Evaṁpasanno ahaṁ, bhante, bhagavati. Pahoti me bhagavā tathā dhammaṁ desetuṁ, yathā ahaṁ subhaṁ vimokkhaṁ upasampajja vihareyyan”ti.
Sir, I am quite confident that the Buddha is capable of teaching me so that I can enter and remain in the liberation on the beautiful.”

“Dukkaraṁ kho etaṁ, bhaggava, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena subhaṁ vimokkhaṁ upasampajja viharituṁ.

“It’s hard for you to enter and remain in the liberation on the beautiful, since you have a different view, creed, and preference, unless you dedicate yourself to practice with the guidance of tradition.

Iṅgha tvaṁ, bhaggava, yo ca te ayaṁ mayi pasādo, tameva tvaṁ sādhukamanurakkhā”ti.
Come now, Bhaggava, carefully preserve the confidence that you have in me.”

“Sace taṁ, bhante, mayā dukkaraṁ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena subhaṁ vimokkhaṁ upasampajja viharituṁ.
“If it’s hard for me to enter and remain in the liberation on the beautiful, since I have a different view, creed, and preference, unless I dedicate myself to practice with the guidance of tradition.

Yo ca me ayaṁ, bhante, bhagavati pasādo, tamevāhaṁ sādhukamanurakkhissāmī”ti.
I shall carefully preserve the confidence that I have in the Buddha.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano bhaggavagotto paribbājako bhagavato bhāsitaṁ abhinandīti.
Satisfied, the wanderer Bhaggavagotta was happy with what the Buddha said.

Pāthikasuttaṁ niṭṭhitaṁ paṭhamaṁ.

25 Udumbarikasutta:
The Lion’s Roar at Udumbarikā’s Monastery

1. Nigrodhaparibbājakavatthu
1. The Story of the Wanderer Nigrodha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

Tena kho pana samayena nigrodho paribbājako udumbarikāya paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṁ tiṁsamattehi paribbājakasatehi.
Now at that time the wanderer Nigrodha was residing in the lady Udumbarikā’s monastery for wanderers, together with a large assembly of three thousand wanderers.

Atha kho sandhāno gahapati divā divassa rājagahā nikkhami bhagavantaṁ dassanāya.
Then the householder Sandhāna left Rājagaha in the middle of the day to see the Buddha.

Atha kho sandhānassa gahapatissa etadahosi:
Then it occurred to him,

“akālo kho bhagavantaṁ dassanāya.

“It’s the wrong time to see the Buddha,

Paṭisallīno bhagavā.
as he’s in retreat.

Manobhāvanīyānampi bhikkhūnaṁ asamayo dassanāya.
And it’s the wrong time to see the esteemed mendicants,

Paṭisallīnā manobhāvanīyā bhikkhū.
as they’re in retreat.

Yannūnāhaṁ yena udumbarikāya paribbājakārāmo, yena nigrodho paribbājako tenupasaṅkameyyan”ti.
Why don’t I visit the wanderer Nigrodha at the lady Udumbarikā’s monastery for wanderers?”

Atha kho sandhāno gahapati yena udumbarikāya paribbājakārāmo, tenupasaṅkami.
So he went to the monastery of the wanderers.

Tena kho pana samayena nigrodho paribbājako mahatiyā paribbājakaparisāya saddhiṁ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitaṁ tiracchānakathaṁ kathentiyā.
Now at that time, Nigrodha was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of low talk, such as

Seyyathidaṁ—rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ bhayakathaṁ yuddhakathaṁ annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ pubbapetakathaṁ nānattakathaṁ lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ iti vā.
talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the

departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho nigrodho paribbājako sandhānaṁ gahapatiṁ dūratova āgacchantaṁ.
Nigrodha saw Sandhāna coming off in the distance,

Disvā sakaṁ parisaṁ saṇṭhāpesi:
and hushed his own assembly:

“appasaddā bhonto hontu, mā bhonto saddamakattha.
“Be quiet, good sirs, don’t make a sound.

Ayaṁ samaṇassa gotamassa sāvako āgacchati sandhāno gahapati.
The householder Sandhāna, a disciple of the ascetic Gotama, is coming.

Yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavasanā rājagahe paṭivasanti, ayaṁ tesaṁ aññataro sandhāno gahapati.
He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Rājagaha.

Appasaddakāmā kho panete āyasmanto appasaddavinītā, appasaddassa vaṇṇavādino.
Such venerables like the quiet, are educated to be quiet, and praise the quiet.

Appeva nāma appasaddaṁ parisaṁ viditvā upasaṅkamitabbaṁ maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Evaṁ vutte, te paribbājakā tuṇhī ahesuṁ.
Then those wanderers fell silent.

Atha kho sandhāno gahapati yena nigrodho paribbājako tenupasaṅkami, upasaṅkamitvā nigrodhena paribbājakena saddhiṁ sammodi.
Then Sandhāna went up to the wanderer Nigrodha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sandhāno gahapati nigrodhaṁ paribbājakaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Nigrodha,

“aññathā kho ime bhonto aññatitthiyā paribbājakā saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṁ tiracchānakathaṁ anuyuttā viharanti.
“The way the wanderers make an uproar as they sit together and talk about all kinds of low topics is one thing.

Seyyathidaṁ—rājakathaṁ …pe… itibhavābhavakathaṁ iti vā. Aññathā kho pana so bhagavā araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppānī”ti.
It’s quite different to the way the Buddha frequents remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.”

Evaṁ vutte, nigrodho paribbājako sandhānaṁ gahapatiṁ etadavoca:
When Sandhāna said this, Nigrodha said to him,

“yagghe, gahapati, jāneyyāsi, kena samaṇo gotamo saddhiṁ sallapati, kena sākacchaṁ samāpajjati, kena paññāveyyattiyaṁ samāpajjati?
“Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom?

Suññāgārahatā samaṇassa gotamassa paññā aparisāvacaro samaṇo gotamo nālaṁ sallāpāya.
Staying in empty huts has destroyed the ascetic Gotama’s wisdom. Not frequenting assemblies, he is unable to hold a discussion.

So antamantāneva sevati.
He just lurks on the periphery.

Seyyathāpi nāma gokāṇā pariyantacārinī antamantāneva sevati.

He’s just like the nilgai antelope, circling around and lurking on the periphery.

Evameva suññāgārahatā samaṇassa gotamassa paññā;
aparisāvacaro samaṇo gotamo;
nālaṁ sallāpāya.
So antamantāneva sevati.
Iṅgha, gahapati, samaṇo gotamo imaṁ parisaṁ āgaccheyya, ekapañheneva naṁ saṁsādeyyāma, tucchakumbhīva naṁ maññe orodheyyāmā”ti.
Please, householder, let the ascetic Gotama come to this assembly. I’ll sink him with just one question! I’ll roll him over and wrap him up like a hollow pot!”

Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya sandhānassa gahapatissa nigrodhena paribbājakena saddhiṁ imaṁ kathāsallāpaṁ.
With clairaudience that is purified and superhuman, the Buddha heard this discussion between the householder Sandhāna and the wanderer Nigrodha.

Atha kho bhagavā gijjhakūṭā pabbatā orohitvā yena sumāgadhāya tīre moranivāpo tenupasaṅkami; upasaṅkamitvā sumāgadhāya tīre moranivāpe abbhokāse caṅkami.
Then the Buddha descended Vulture’s Peak Mountain and went to the peacocks’ feeding ground on the bank of the Sumāgadhā, where he walked mindfully in the open air.

Addasā kho nigrodho paribbājako bhagavantaṁ sumāgadhāya tīre moranivāpe abbhokāse caṅkamantaṁ.
Nigrodha saw him,

Disvāna sakaṁ parisaṁ saṇṭhāpesi:
and hushed his own assembly:

“appasaddā bhonto hontu, mā bhonto saddamakattha, ayaṁ samaṇo gotamo sumāgadhāya tīre moranivāpe abbhokāse caṅkamati.

“Be quiet, good sirs, don’t make a sound. The ascetic Gotama is walking mindfully on the bank of the Sumāgadhā.

Appasaddakāmo kho pana so āyasmā, appasaddassa vaṇṇavādī.
The venerable likes quiet and praises quiet.

Appeva nāma appasaddaṁ parisaṁ viditvā upasaṅkamitabbaṁ maññeyya.
Hopefully if he sees that our assembly is quiet he’ll see fit to approach.

Sace samaṇo gotamo imaṁ parisaṁ āgaccheyya, imaṁ taṁ pañhaṁ puccheyyāma:
If he comes, I’ll ask him this question:

‘ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyan’”ti?
‘Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?’”

Evaṁ vutte, te paribbājakā tuṇhī ahesuṁ.
Then those wanderers fell silent.

2. Tapojigucchāvāda

2. Mortification in Disgust of Sin

Atha kho bhagavā yena nigrodho paribbājako tenupasaṅkami.
Then the Buddha went up to the wanderer Nigrodha,

Atha kho nigrodho paribbājako bhagavantaṁ etadavoca:
who said to him,

“etu kho, bhante, bhagavā, svāgataṁ, bhante, bhagavato.
“Let the Blessed One come, sir! Welcome to the Blessed One, sir!

Cirassaṁ kho, bhante, bhagavā imaṁ pariyāyamakāsi yadidaṁ idhāgamanāya.
It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā, idamāsanaṁ paññattan”ti.
Please, sir, sit down, this seat is ready.”

Nisīdi bhagavā paññatte āsane.
The Buddha sat on the seat spread out,

Nigrodhopi kho paribbājako aññataraṁ nīcāsanaṁ gahetvā ekamantaṁ nisīdi.
while Nigrodha took a low seat and sat to one side.

Ekamantaṁ nisinnaṁ kho nigrodhaṁ paribbājakaṁ bhagavā etadavoca:
The Buddha said to him,

“kāya nuttha, nigrodha, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Nigrodha, what were you sitting talking about just now? What conversation was left unfinished?”

Evaṁ vutte, nigrodho paribbājako bhagavantaṁ etadavoca:
Nigrodha said,

“idha mayaṁ, bhante, addasāma bhagavantaṁ sumāgadhāya tīre moranivāpe abbhokāse caṅkamantaṁ, disvāna evaṁ avocumhā:
“Well, sir, I saw you walking mindfully and said:

‘sace samaṇo gotamo imaṁ parisaṁ āgaccheyya, imaṁ taṁ pañhaṁ puccheyyāma:
‘If the ascetic Gotama comes, I’ll ask him this question:

“ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyan”’ti?
“Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?”’

Ayaṁ kho no, bhante, antarākathā vippakatā; atha bhagavā anuppatto”ti.
This is the conversation that was unfinished when the Buddha arrived.”

“Dujjānaṁ kho etaṁ, nigrodha, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena, yenāhaṁ sāvake vinemi, yena mayā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyaṁ.
“It’s hard for you to understand this, Nigrodha, since you have a different view, creed, and preference, unless you dedicate yourself to practice with the guidance of tradition.

Iṅgha tvaṁ maṁ, nigrodha, sake ācariyake adhijegucche pañhaṁ puccha:
Please ask me a question about the higher mortification in disgust of sin in your own tradition:

‘kathaṁ santā nu kho, bhante, tapojigucchā paripuṇṇā hoti, kathaṁ aparipuṇṇā’”ti?
‘How are the conditions for the mortification in disgust of sin completed, and how are they incomplete?’”

Evaṁ vutte, te paribbājakā unnādino uccāsaddamahāsaddā ahesuṁ:
When he said this, those wanderers made an uproar,

“acchariyaṁ vata bho, abbhutaṁ vata bho, samaṇassa gotamassa mahiddhikatā mahānubhāvatā, yatra hi nāma sakavādaṁ ṭhapessati, paravādena pavāressatī”ti.
“It’s incredible, it’s amazing! The ascetic Gotama has such power and might! For he sets aside his own doctrine and invites discussion on the doctrine of others!”

Atha kho nigrodho paribbājako te paribbājake appasadde katvā bhagavantaṁ etadavoca:
Then Nigrodha, having quieted those wanderers, said to the Buddha,

“mayaṁ kho, bhante, tapojigucchāvādā tapojigucchāsārā tapojigucchāallīnā viharāma.
“Sir, we teach mortification in disgust of sin, regarding it as essential and clinging to it.

Kathaṁ santā nu kho, bhante, tapojigucchā paripuṇṇā hoti, kathaṁ aparipuṇṇā”ti?
How are the conditions for the mortification in disgust of sin completed, and how are they incomplete?”

“Idha, nigrodha, tapassī acelako hoti muttācāro, hatthāpalekhano, naehibhaddantiko, natiṭṭhabhaddantiko, nābhihaṭaṁ, na uddissakataṁ, na nimantanaṁ sādiyati,
“It’s when a mortifier goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṁ, na daṇḍamantaraṁ, na musalamantaraṁ, na dvinnaṁ bhuñjamānānaṁ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṁ, na maṁsaṁ, na suraṁ, na merayaṁ, na thusodakaṁ pivati,
They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breast-feeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

so ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko, sattāgāriko vā hoti sattālopiko, ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti, sattahipi dattīhi yāpeti;
They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṁ āhāreti, dvīhikampi āhāraṁ āhāreti, sattāhikampi āhāraṁ āhāreti, iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati.
They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphalabhojī.
They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṁsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti,

phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti,
They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,
They tear out their hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti āsanapaṭikkhitto,
They constantly stand, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,
They squat, committed to persisting in the squatting position.

kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṁ kappeti,
They lie on a mat of thorns, making a mat of thorns their bed.

phalakaseyyampi kappeti, thaṇḍilaseyyampi kappeti,
They make their bed on a plank, or the bare ground.

ekapassayikopi hoti
They lie only on one side.

rajojalladharo,
They wear dust and dirt.

abbhokāsikopi hoti
They stay in the open air.

yathāsanthatiko,
They sleep wherever they lay their mat.

vekaṭikopi hoti vikaṭabhojanānuyogamanuyutto,
They eat unnatural things, committed to the practice of eating unnatural foods.

apānakopi hoti apānakattamanuyutto,
They don't drink, committed to the practice of not drinking liquids.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati.
They're committed to the practice of immersion in water three times a day,

including the evening.

Taṁ kiṁ maññasi, nigrodha,
What do you think, Nigrodha?

yadi evaṁ sante tapojigucchā paripuṇṇā vā hoti aparipuṇṇā vā”ti?
If this is so, is the mortification in disgust of sin complete, or incomplete?”

“Addhā kho, bhante, evaṁ sante tapojigucchā paripuṇṇā hoti, no aparipuṇṇā”ti.
“Clearly, sir, if that is so the mortification in disgust of sin is complete, not incomplete.”

“Evaṁ paripuṇṇāyapi kho ahaṁ, nigrodha, tapojigucchāya anekavihite upakkilese vadāmī”ti.
“But even such a completed mortification has many defects, I say.”

2.1. Upakkilesa
2.1. Defects

“Yathā kathaṁ pana, bhante, bhagavā evaṁ paripuṇṇāya tapojigucchāya anekavihite upakkilese vadatī”ti?
“But how does the Buddha say that even such a completed mortification has many defects?”

“Idha, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā attamano hoti paripuṇṇasaṅkappo.
“Firstly, a mortifier undertakes a practice of mortification. They’re happy with that, as they’ve got all they wished for.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā attamano hoti paripuṇṇasaṅkappo.
Ayampi kho, nigrodha, tapassino upakkileso hoti.
This is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā attānukkaṁseti paraṁ vambheti.
Furthermore, a mortifier undertakes a practice of mortification. They glorify themselves and put others down on account of that.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā attānukkaṁseti paraṁ vambheti.
Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā majjati mucchati pamādamāpajjati.
Furthermore, a mortifier undertakes a practice of mortification. They become indulgent and infatuated and fall into negligence on account of that.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā majjati mucchati pamādamāpajjati.
Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.
Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They’re happy with that, as they’ve got all they wished for.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.
Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena attānukkaṁseti paraṁ vambheti.

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They glorify themselves and put others down on account of that.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena attānukkaṁseti paraṁ vambheti.
Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena majjati mucchati pamādamāpajjati.
Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They become indulgent and infatuated and fall into negligence on account of that.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena majjati mucchati pamādamāpajjati.
Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī bhojanesu vodāsaṁ āpajjati:
Furthermore, a mortifier becomes fussy about food, saying,

‘idaṁ me khamati, idaṁ me nakkhamatī’ti.
‘This agrees with me, this doesn’t agree with me.’

So yañca khvassa nakkhamati, taṁ sāpekkho pajahati.
What doesn’t agree with them they reluctantly give up.

Yaṁ panassa khamati, taṁ gadhito mucchito ajjhāpanno anādīnavadassāvī anissaraṇapaññho paribhuñjati …pe…
But what does agree with them they eat tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

ayampi kho, nigrodha, tapassino upakkileso hoti.

This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati lābhasakkārasilokanikantihetu:
Furthermore, a mortifier undertakes a practice of mortification out of longing for possessions, honor, and popularity, thinking,

‘sakkarissanti maṁ rājāno rājamahāmattā khattiyā brāhmaṇā gahapatikā titthiyā’ti …pe…
‘Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!’

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī aññataraṁ samaṇaṁ vā brāhmaṇaṁ vā apasādetā hoti:
Furthermore, a mortifier rebukes a certain ascetic or brahmin,

‘kiṁ panāyaṁ sambahulājīvo sabbaṁ sambhakkheti.
‘But what is this one doing, living in abundance! According to this ascetic’s doctrine, everything—

Seyyathidaṁ—mūlabījaṁ khandhabījaṁ phaḷubījaṁ aggabījaṁ bījabījameva pañcamaṁ, asanivicakkaṁ dantakūṭaṁ, samaṇappavādenā’ti …pe…
plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!’

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī passati aññataraṁ samaṇaṁ vā brāhmaṇaṁ vā kulesu sakkariyamānaṁ garukariyamānaṁ māniyamānaṁ pūjiyamānaṁ.
Furthermore, a mortifier sees a certain ascetic or brahmin being honored,

respected, esteemed, and venerated among good families.

Disvā tassa evaṁ hoti:
They think,

‘imañhi nāma sambahulājīvaṁ kulesu sakkaronti garuṁ karonti mānenti pūjenti.
‘This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families.

Maṁ pana tapassiṁ lūkhājīviṁ kulesu na sakkaronti na garuṁ karonti na mānenti na pūjentī’ti, iti so issāmacchariyaṁ kulesu uppādetā hoti …pe…
But I, a self-mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.’ Thus they give rise to jealousy and stinginess regarding families.

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī āpāthakanisādī hoti …pe…
Furthermore, a mortifier sits meditation only when people can see them.

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī attānaṁ adassayamāno kulesu carati:
Furthermore, a mortifier sneaks about among families, thinking,

‘idampi me tapasmiṁ idampi me tapasmin’ti …pe…
‘This is part of my mortification; this is part of my mortification.’

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī kiñcideva paṭicchannaṁ sevati.
Furthermore, a mortifier sometimes behaves in an underhand manner.

So ‘khamati te idan’ti puṭṭho samāno akkhamamānaṁ āha: ‘khamatī’ti.
When asked whether something agrees with them, they say it does, even though it doesn’t.

Khamamānaṁ āha: ‘nakkhamatī’ti.
Or they say it doesn’t, even though it does.

Iti so sampajānamusā bhāsitā hoti …pe…
Thus they tell a deliberate lie.

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī tathāgatassa vā tathāgatasāvakassa vā dhammaṁ desentassa santaṁyeva pariyāyaṁ anuññeyyaṁ nānujānāti …pe…
Furthermore, a mortifier disagrees with the way that the Realized One or their disciple teaches Dhamma, even when they make a valid point.

ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Puna caparaṁ, nigrodha, tapassī kodhano hoti upanāhī.
Furthermore, a mortifier is irritable and hostile …

Yampi, nigrodha, tapassī kodhano hoti upanāhī.
Ayampi kho, nigrodha, tapassino upakkileso hoti.
Puna caparaṁ, nigrodha, tapassī makkhī hoti paḷāsī …pe…
offensive and contemptuous …

issukī hoti maccharī …
jealous and stingy …

saṭho hoti māyāvī …
devious and deceitful …

thaddho hoti atimānī …
obstinate and vain …

pāpiccho hoti pāpikānaṁ icchānaṁ vasaṁ gato …
they have corrupt wishs, falling under the sway of corrupt wishes …

micchādiṭṭhiko hoti antaggāhikāya diṭṭhiyā samannāgato …
they have wrong view, being attached to an extremist view …

sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.
they're attached to their own views, holding them tight, and refusing to let go.

Yampi, nigrodha, tapassī sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.
Ayampi kho, nigrodha, tapassino upakkileso hoti.
This too is a defect in that mortifier.

Taṁ kiṁ maññasi, nigrodha,
What do you think, Nigrodha?

yadime tapojigucchā upakkilesā vā anupakkilesā vā"ti?
Are such mortifications defective or not?"

"Addhā kho ime, bhante, tapojigucchā upakkilesā, no anupakkilesā.
"Clearly, sir, they're defective.

Ṭhānaṁ kho panetaṁ, bhante, vijjati yaṁ idhekacco tapassī sabbeheva imehi upakkilesehi samannāgato assa;
It's possible that a mortifier might have all of these defects,

ko pana vādo aññataraññatarenā"ti.
let alone one or other of them."

2.2. Parisuddhapapaṭikappattakathā
2.2. On Reaching the Shoots

"Idha, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā na attamano hoti na paripuṇṇasaṅkappo.
"Firstly, Nigrodha, a mortifier undertakes a practice of mortification. But they're not happy with that, as they still haven't

got all they wished for.

Yampi, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā na attamano hoti na paripuṇṇasaṅkappo.
Evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā na attānukkaṁseti na paraṁ vambheti …pe…
Furthermore, a mortifier undertakes a practice of mortification. They don't glorify themselves or put others down on account of that.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā na majjati na mucchati na pamādamāpajjati …pe…
They don't become indulgent …

evaṁ so tasmiṁ ṭhāne parisuddho hoti.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo …pe…
Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're not happy with that, as they still haven't got all they wished for …

evaṁ so tasmiṁ ṭhāne parisuddho hoti.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena na attānukkaṁseti na paraṁ vambheti …pe…
They don't glorify themselves and put others down on account of possessions, honor, and popularity …

evaṁ so tasmiṁ ṭhāne parisuddho hoti.

Puna caparaṁ, nigrodha, tapassī tapaṁ samādiyati, so tena tapasā lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena na majjati na mucchati na pamādamāpajjati …pe…
They don't become indulgent because of it …

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī bhojanesu na vodāsaṁ āpajjati:
Furthermore, a mortifier doesn't become fussy about food, saying,

'idaṁ me khamati, idaṁ me nakkhamatī'ti.
'This agrees with me, this doesn't agree with me.'

So yañca khvassa nakkhamati, taṁ anapekkho pajahati.
What doesn't agree with them they readily give up.

Yaṁ panassa khamati, taṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaññho paribhuñjati …pe…
But what does agree with them they eat without being tied, infatuated, attached, seeing the drawbacks, and understanding the escape.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī na tapaṁ samādiyati lābhasakkārasilokanikantihetu:
Furthermore, a mortifier doesn't undertake a practice of mortification out of longing for possessions, honor, and popularity …

'sakkarissanti maṁ rājāno rājamahāmattā khattiyā brāhmaṇā gahapatikā titthiyā'ti …pe…
'Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!'

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī aññataraṁ samaṇaṁ vā brāhmaṇaṁ vā nāpasādetā hoti:
Furthermore, a mortifier doesn't rebuke a certain ascetic or brahmin,

'kiṁ panāyaṁ sambahulājīvo sabbaṁ sambhakkheti.
'But what is this one doing, living in abundance! According to this ascetic's doctrine, everything—

Seyyathidaṁ—mūlabījaṁ khandhabījaṁ phaḷubījaṁ aggabījaṁ bījabījameva pañcamaṁ, asanivicakkaṁ dantakūṭaṁ, samaṇappavādenā'ti …pe…
plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!'

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī passati aññataraṁ samaṇaṁ vā brāhmaṇaṁ vā kulesu sakkariyamānaṁ garu kariyamānaṁ māniyamānaṁ pūjiyamānaṁ.
Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families.

Disvā tassa na evaṁ hoti:
It never occurs to them,

'imañhi nāma sambahulājīvaṁ kulesu sakkaronti garuṁ karonti mānenti pūjenti.
'This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families.

Maṁ pana tapassiṁ lūkhājīviṁ kulesu na sakkaronti na garuṁ karonti na mānenti na pūjentī'ti, iti so issāmacchariyaṁ kulesu nuppādetā hoti …pe…
But I, a self-mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.' Thus they don't give rise to jealousy and stinginess regarding families.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī na āpāthakanisādī hoti …pe…
Furthermore, a mortifier doesn't sit meditation only when people can see them.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī na attānaṁ adassayamāno kulesu carati:
Furthermore, a mortifier doesn't sneak about among families, thinking,

'idampi me tapasmiṁ, idampi me tapasmin'ti …pe…
'This is part of my mortification; this is part of my mortification.'

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī na kiñcideva paṭicchannaṁ sevati, so:
Furthermore, a mortifier never behaves in an underhand manner.

'khamati te idan'ti puṭṭho samāno akkhamamānaṁ āha:
When asked whether something agrees with them, they say it doesn't when it doesn't.

'nakkhamatī'ti.
Khamamānaṁ āha:
Or they say it does when it does.

'khamatī'ti.
Iti so sampajānamusā na bhāsitā hoti …pe…
Thus they don't tell a deliberate lie.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī tathāgatassa vā tathāgatasāvakassa vā dhammaṁ desentassa santaṁyeva pariyāyaṁ anuññeyyaṁ anujānāti …pe…
Furthermore, a mortifier agrees with the way that the Realized One or their disciple teaches Dhamma when they make a valid point.

evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Puna caparaṁ, nigrodha, tapassī akkodhano hoti anupanāhī.
Furthermore, a mortifier is not irritable and hostile …

Yampi, nigrodha, tapassī akkodhano hoti anupanāhī evaṁ so tasmiṁ ṭhāne parisuddho hoti.
Puna caparaṁ, nigrodha, tapassī amakkhī hoti apaḷāsī …pe…
offensive and contemptuous …

anissukī hoti amaccharī …
jealous and stingy …

asaṭho hoti amāyāvī …
devious and deceitful …

atthaddho hoti anatimānī …
obstinate and vain …

na pāpiccho hoti na pāpikānaṁ icchānaṁ vasaṁ gato …
they don't have corrupt wishes …

na micchādiṭṭhiko hoti na antaggāhikāya diṭṭhiyā samannāgato …
and wrong view …

na sandiṭṭhiparāmāsī hoti na ādhānaggāhī suppaṭinissaggī.
they're not attached to their own views, holding them tight, and refusing to let go.

Yampi, nigrodha, tapassī na sandiṭṭhiparāmāsī hoti na ādhānaggāhī suppaṭinissaggī.
Evaṁ so tasmiṁ ṭhāne parisuddho hoti.
So they're pure on that point.

Taṁ kiṁ maññasi, nigrodha,
What do you think, Nigrodha?

yadi evaṁ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti?
If this is so, is the mortification in disgust of sin purified or not?”

“Addhā kho, bhante, evaṁ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā”ti.
“Clearly, sir, it is purified. It has reached the peak and the pith.”

“Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca;
“No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith.

api ca kho papaṭikappattā hotī”ti.
Rather, it has only reached the shoots.”

2.3. Parisuddhatacappattakathā
2.3. On Reaching the Bark

“Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca?
“But at what point, sir, does the mortification in disgust of sin reach the peak and the pith?

Sādhu me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti.
Please help me reach the peak and the pith!”

“Idha, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti.
“Nigrodha, take a mortifier who is restrained in the fourfold restraint.

Kathañca, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti?
And how is a mortifier restrained in the fourfold restraint?

Idha, nigrodha, tapassī na pāṇaṁ atipāteti, na pāṇaṁ atipātayati, na pāṇamatipātayato samanuññho hoti.
It's when a mortifier doesn't kill living creatures, doesn't get others to kill, and doesn't approve of killing.

Na adinnaṁ ādiyati, na adinnaṁ ādiyāpeti, na adinnaṁ ādiyato samanuññho hoti.
They don't steal, get others to steal, or approve of stealing.

Na musā bhaṇati, na musā bhaṇāpeti, na musā bhaṇato samanuññho hoti.
They don't lie, get others to lie, or approve of lying.

Na bhāvitamāsīsati, na bhāvitamāsīsāpeti, na bhāvitamāsīsato samanuññho hoti.
They don't expect rewards from their practice, they don't lead others to expect rewards, and they don't approve of expecting rewards.

Evaṁ kho, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti.
That's how a mortifier is restrained in the fourfold restraint.

Yato kho, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti, aduṁ cassa hoti tapassitāya.
When a mortifier has the fourfold restraint, that is their mortification.

So abhiharati no hīnāyāvattati.
They step forward, not falling back.

So vivittaṁ senāsanaṁ bhajati araññaṁ rukkhamūlaṁ pabbataṁ kandaraṁ giriguhaṁ susānaṁ vanapatthaṁ abbhokāsaṁ palālapuñjaṁ.
They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṁ piṇḍapātapaṭikkanto nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in front of them.

So abhijjhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti.
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādappadosaṁ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādappadosā cittaṁ parisodheti.
Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṁ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṁ parisodheti.
Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṁ pahāya anuddhato viharati ajjhattaṁ vūpasantacitto, uddhaccakukkuccā cittaṁ parisodheti.
Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchaṁ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṁ parisodheti.
Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below,

across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
They meditate spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
They meditate spreading a heart full of rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Taṁ kiṁ maññasi, nigrodha.
What do you think, Nigrodha?

Yadi evaṁ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti?
If this is so, is the mortification in disgust of sin purified or not?”

“Addhā kho, bhante, evaṁ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā”ti.
“Clearly, sir, it is purified. It has reached the peak and the pith.”

“Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca;
“No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith.

api ca kho tacappattā hotī”ti.
Rather, it has only reached the bark.”

2.4. Parisuddhaphegguppattakathā

2.4. On Reaching the Softwood

“Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca?

“But at what point, sir, does the mortification in disgust of sin reach the peak and the pith?

Sādhu me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti.

Please help me reach the peak and the pith!”

“Idha, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti.
“Nigrodha, take a mortifier who is restrained in the fourfold restraint.

Kathañca, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti …pe… yato kho, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti, aduṁ cassa hoti tapassitāya.
So abhiharati no hīnāyāvattati.
So vivittaṁ senāsanaṁ bhajati …pe…
so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

mettāsahagatena cetasā …pe…
Then they meditate spreading a heart full of love …

karuṇāsahagatena cetasā …pe…
compassion …

muditāsahagatena cetasā …pe…
rejoicing …

upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity.

So anekavihitaṁ pubbenivāsaṁ anussarati seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ, tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Taṁ kiṁ maññasi, nigrodha,
What do you think, Nigrodha?

yadi evaṁ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti?
If this is so, is the mortification in disgust of sin purified or not?”

“Addhā kho, bhante, evaṁ sante tapojigucchā parisuddhā hoti, no aparisuddhā, aggappattā ca sārappattā cā”ti.
“Clearly, sir, it is purified. It has reached the peak and the pith.”

“Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca;
“No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith.

api ca kho phegguppattā hotī”ti.
Rather, it has only reached the softwood.”

3. Parisuddhaaggappattasārappattakathā
3. On Reaching the Heartwood

“Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca?
“But at what point, sir, does the mortification in disgust of sin reach the peak and the pith?

Sādhu me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti.
Please help me reach the peak and the pith!”

“Idha, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti.
“Nigrodha, take a mortifier who is restrained in the fourfold restraint.

Kathañca, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti …pe…
yato kho, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti, aduṁ cassa hoti tapassitāya.
So abhiharati no hīnāyāvattati.
So vivittaṁ senāsanaṁ bhajati …pe…
so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe
They give up these five hindrances, corruptions of the heart that weaken wisdom.

mettāsahagatena cetasā …pe…
Then they meditate spreading a heart full of love …

upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity …

So anekavihitaṁ pubbenivāsaṁ anussarati. Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, with features and details.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body

breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Taṁ kiṁ maññasi, nigrodha,**
What do you think, Nigrodha?

yadi evaṁ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā"ti?
If this is so, is the mortification in disgust of sin purified or not?"

"Addhā kho, bhante, evaṁ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā"ti.
"Clearly, sir, it is purified. It has reached the peak and the pith."

"Ettāvatā kho, nigrodha, tapojigucchā aggappattā ca hoti sārappattā ca.
"Nigrodha, at this point the mortification in disgust of sin has reached the peak and the pith.

Iti kho, nigrodha, yaṁ maṁ tvaṁ avacāsi:
Nigrodha, remember you said this to me:

'ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyan'ti.
'Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?'

Iti kho taṁ, nigrodha, ṭhānaṁ uttaritarañca paṇītatarañca, yenāhaṁ sāvake vinemi, yena mayā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṁ ādibrahmacariyan"ti.
Well, there is something better and finer than this. That's what I use to guide my disciples, through which they claim solace in the fundamental purpose of the spiritual life."

Evaṁ vutte, te paribbājakā unnādino uccāsaddamahāsaddā ahesuṁ:
When he said this, those wanderers made an uproar,

“ettha mayaṁ anassāma sācariyakā, na mayaṁ ito bhiyyo uttaritaraṁ pajānāmā”ti.
“In that case, we’re lost, and so is our tradition! We don’t know anything better or finer than that!”

4. Nigrodhassapajjhāyana

4. Nigrodha Feels Depressed

Yadā aññāsi sandhāno gahapati:
Then the householder Sandhāna realized,

“aññadatthu kho dānime aññatitthiyā paribbājakā bhagavato bhāsitaṁ sussūsanti, sotaṁ odahanti, aññācittaṁ upaṭṭhāpentī”ti.
“Obviously, now these wanderers want to listen to what the Buddha says. They’re paying attention and applying their minds to understand!”

Atha nigrodhaṁ paribbājakaṁ etadavoca:
So he said to the wanderer Nigrodha,

“iti kho, bhante nigrodha, yaṁ maṁ tvaṁ avacāsi:
“Honorable Nigrodha, remember you said this to me:

‘yagghe, gahapati, jāneyyāsi, kena samaṇo gotamo saddhiṁ sallapati, kena sākacchaṁ samāpajjati, kena paññāveyyattiyaṁ samāpajjati,
‘Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom?

suññāgārahatā samaṇassa gotamassa paññā, aparisāvacaro samaṇo gotamo nālaṁ sallāpāya, so antamantāneva sevati;
Staying in empty huts has destroyed the ascetic Gotama's wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery.

seyyathāpi nāma gokāṇā pariyantacārinī antamantāneva sevati.
He's just like the nilgai antelope, circling around and lurking on the periphery.

Evameva suññāgārahatā samaṇassa gotamassa paññā, aparisāvacaro samaṇo gotamo nālaṁ sallāpāya; so antamantāneva sevati;
iṅgha, gahapati, samaṇo gotamo imaṁ parisaṁ āgaccheyya, ekapañheneva naṁ saṁsādeyyāma, tucchakumbhīva naṁ maññe orodheyyāmā'ti.
Please, householder, let the ascetic Gotama come to this assembly. I'll sink him with just one question! I'll roll him over and wrap him up like a hollow pot!'

Ayaṁ kho so, bhante, bhagavā arahaṁ sammāsambuddho idhānuppatto, aparisāvacaraṁ pana naṁ karotha, gokāṇaṁ pariyantacāriniṁ karotha, ekapañheneva naṁ saṁsādetha, tucchakumbhīva naṁ orodhethā"ti.
Now the Blessed One, perfected and fully awakened, has arrived here. Why don't you send him out of the assembly to the periphery like a nilgai antelope? Why don't you sink him with just one question? Why don't you roll him over and wrap him up like a hollow pot?"

Evaṁ vutte, nigrodho paribbājako tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.
When he said this, Nigrodha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā nigrodhaṁ paribbājakaṁ tuṇhībhūtaṁ maṅkubhūtaṁ pattakkhandhaṁ adhomukhaṁ pajjhāyantaṁ appaṭibhānaṁ viditvā nigrodhaṁ paribbājakaṁ etadavoca:
Knowing this, the Buddha said to him,

“saccaṁ kira, nigrodha, bhāsitā te esā vācā”ti?
“Is it really true, Nigrodha—are those your words?”

“Saccaṁ, bhante, bhāsitā me esā vācā, yathābālena yathāmūḷhena yathāakusalenā”ti.
“It’s true, sir, those are my words. It was foolish, stupid, and unskillful of me.”

“Taṁ kiṁ maññasi, nigrodha.
“What do you think, Nigrodha?

Kinti te sutaṁ paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
Have you heard that wanderers of the past who were elderly and senior, the teachers of teachers, said that

‘ye te ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, evaṁ su te bhagavanto saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṁ tiracchānakathaṁ anuyuttā viharanti.
when the perfected ones, the fully awakened Buddhas of the past came together, they made an uproar, a dreadful racket as they sat and talked about all kinds of low topics,

Seyyathidaṁ—rājakathaṁ corakathaṁ …pe… itibhavābhavakathaṁ iti vā.
Seyyathāpi tvaṁ etarahi sācariyako.
like you do in your tradition these days?

Udāhu, evaṁ su te bhagavanto araññavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni, seyyathāpāhaṁ etarahī’”ti.
Or did they say that the Buddhas frequented remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat, like I do these days?”

“Sutaṁ metaṁ, bhante. Paribbājakānaṁ vuḍḍhānaṁ mahallakānaṁ ācariyapācariyānaṁ bhāsamānānaṁ:
“I have heard that wanderers of the past who were elderly and senior, said that

‘ye te ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, na evaṁ su te bhagavanto saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṁ tiracchānakathaṁ anuyuttā viharanti.
when the perfected ones, the fully awakened Buddhas of the past came together, they didn’t make an uproar,

Seyyathidaṁ—rājakathaṁ corakathaṁ …pe… itibhavābhavakathaṁ iti vā,
seyyathāpāhaṁ etarahi sācariyako.
like I do in my tradition these days.

Evaṁ su te bhagavanto araññavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni, seyyathāpi bhagavā etarahī’”ti.
They said that the Buddhas of the past frequented remote lodgings in the wilderness, like the Buddha does these days.”

“Tassa te, nigrodha, viññussa sato mahallakassa na etadahosi:
“Nigrodha, you are a sensible and mature man. Did it not occur to you:

‘buddho so bhagavā bodhāya dhammaṁ deseti, danto so bhagavā damathāya dhammaṁ deseti, santo so bhagavā samathāya dhammaṁ deseti, tiṇṇo so bhagavā taraṇāya dhammaṁ deseti, parinibbuto so bhagavā parinibbānāya dhammaṁ desetī’”ti?
‘The Blessed One is awakened, tamed, serene, crossed over, and extinguished. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment’?”

5. Brahmacariyapariyosānasacchikiriyā

5. The Culmination of the Spiritual Path

Evaṁ vutte, nigrodho paribbājako bhagavantaṁ etadavoca:
Nigrodha said,

“accayo maṁ, bhante, accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yvāhaṁ evaṁ bhagavantaṁ avacāsiṁ.
“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak in that way.

Tassa me, bhante, bhagavā accayaṁ accayato paṭiggaṇhātu āyatiṁ saṁvarāyā”ti.
Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṁ, nigrodha, accayo accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yo maṁ tvaṁ evaṁ avacāsi.
“Indeed, Nigrodha, you made a mistake. It was foolish, stupid, and unskillful of you to speak in that way.

Yato ca kho tvaṁ, nigrodha, accayaṁ accayato disvā yathādhammaṁ paṭikarosi, taṁ te mayaṁ paṭiggaṇhāma.
But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhi hesā, nigrodha, ariyassa vinaye, yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti āyatiṁ saṁvaraṁ āpajjati.
For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

Ahaṁ kho pana, nigrodha, evaṁ vadāmi:
Nigrodha, this is what I say:

‘Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṁ dhammaṁ desemi.
Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

Yathānusiṭṭhaṁ tathā paṭipajjamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati sattavassāni.
By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven years. They will live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Tiṭṭhantu, nigrodha, satta vassāni.
Let alone seven years.

Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṁ dhammaṁ desemi.
Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

Yathānusiṭṭhaṁ tathā paṭipajjamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati cha vassāni.
By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in six years …

Pañca vassāni …
five years …

cattāri vassāni …
four years …

tīṇi vassāni …
three years …

dve vassāni …
two years …

ekaṁ vassaṁ.
one year …

Tiṭṭhatu, nigrodha, ekaṁ vassaṁ.
Etu viññū puriso asaṭho amāyāvī ujujātiko ahamanusāsāmi ahaṁ dhammaṁ desemi.
Yathānusiṭṭhaṁ tathā paṭipajjamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati satta māsāni.
seven months …

Tiṭṭhantu, nigrodha, satta māsāni …
cha māsāni …
six months …

pañca māsāni …
five months …

cattāri māsāni …
four months …

tīṇi māsāni …
three months …

dve māsāni …
two months …

ekaṁ māsaṁ …
one month …

aḍḍhamāsaṁ.
a fortnight.

Tiṭṭhatu, nigrodha, aḍḍhamāso.
Let alone a fortnight.

Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṁ dhammaṁ desemi.

Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

Yathānusiṭṭhaṁ tathā paṭipajjamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati sattāhaṁ'.
By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven days.

6. Paribbājakānaṁpajjhāyana

6. The Wanderers Feel Depressed

Siyā kho pana te, nigrodha, evamassa:
Nigrodha, you might think,

'antevāsikamyatā no samaṇo gotamo evamāhā'ti.
'The ascetic Gotama speaks like this because he wants pupils.'

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yo eva vo ācariyo, so eva vo ācariyo hotu.
Let your teacher remain your teacher.

Siyā kho pana te, nigrodha, evamassa:
You might think,

'uddesā no cāvetukāmo samaṇo gotamo evamāhā'ti.
'The ascetic Gotama speaks like this because he wants us to give up our recitation.'

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yo eva vo uddeso so eva vo uddeso hotu.
Let your recitation remain as it is.

Siyā kho pana te, nigrodha, evamassa:
You might think,

‘ājīvā no cāvetukāmo samaṇo gotamo evamāhā’ti.
‘The ascetic Gotama speaks like this because he wants us to give up our livelihood.’

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Yo eva vo ājīvo, so eva vo ājīvo hotu.
Let your livelihood remain as it is.

Siyā kho pana te, nigrodha, evamassa:
You might think,

‘ye no dhammā akusalā akusalasaṅkhātā sācariyakānaṁ, tesu patiṭṭhāpetukāmo samaṇo gotamo evamāhā’ti.
‘The ascetic Gotama speaks like this because he wants us to start doing things that are unskillful and considered unskillful in our tradition.’

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Akusalā ceva vo te dhammā hontu akusalasaṅkhātā ca sācariyakānaṁ.
Let those things that are unskillful and considered unskillful in your tradition remain as they are.

Siyā kho pana te, nigrodha, evamassa:
You might think,

‘ye no dhammā kusalā kusalasaṅkhātā sācariyakānaṁ, tehi vivecetukāmo samaṇo gotamo evamāhā’ti.

‘The ascetic Gotama speaks like this because he wants us to stop doing things that are skillful and considered skillful in our tradition.’

Na kho panetaṁ, nigrodha, evaṁ daṭṭhabbaṁ.
But you should not see it like this.

Kusalā ceva vo te dhammā hontu kusalasaṅkhātā ca sācariyakānaṁ.
Let those things that are skillful and considered skillful in your tradition remain as they are.

Iti khvāhaṁ, nigrodha, neva antevāsikamyatā evaṁ vadāmi, napi uddesā cāvetukāmo evaṁ vadāmi, napi ājīvā cāvetukāmo evaṁ vadāmi, napi ye vo dhammā akusalā akusalasaṅkhātā sācariyakānaṁ, tesu patiṭṭhāpetukāmo evaṁ vadāmi, napi ye vo dhammā kusalā kusalasaṅkhātā sācariyakānaṁ, tehi vivecetukāmo evaṁ vadāmi.
I do not speak for any of these reasons.

Santi ca kho, nigrodha, akusalā dhammā appahīnā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṁ jātijarāmaraṇiyā, yesāhaṁ pahānāya dhammaṁ desemi.
Nigrodha, there are things that are unskillful, corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. I teach Dhamma so that those things may be given up.

Yathāpaṭipannānaṁ vo saṅkilesikā dhammā pahīyissanti, vodānīyā dhammā abhivaḍḍhissanti, paññāpāripūriṁ vepullattañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathā”ti.
When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.”

Evaṁ vutte, te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdiṁsu yathā taṁ mārena pariyuṭṭhitacittā.
When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, as if their minds were

possessed by Māra.

Atha kho bhagavato etadahosi:
Then the Buddha thought,

“sabbepime moghapurisā phuṭṭhā pāpimatā.
“All these foolish people have been touched by the Wicked One!

Yatra hi nāma ekassapi na evaṁ bhavissati:
For not even a single one thinks,

‘handa mayaṁ aññāṇatthampi samaṇe gotame brahmacariyaṁ carāma, kiṁ karissati sattāho’”ti?
‘Come, let us lead the spiritual life under the ascetic Gotama for the sake of enlightenment—for what do seven days matter?’”

Atha kho bhagavā udumbarikāya paribbājakārāme sīhanādaṁ naditvā vehāsaṁ abbhuggantvā gijjhakūṭe pabbate paccupaṭṭhāsi.
Then the Buddha, having roared his lion’s roar in the lady Udumbarikā’s monastery for wanderers, rose into the air and landed on Vulture’s Peak.

Sandhāno pana gahapati tāvadeva rājagahaṁ pāvisīti.
Meanwhile, the householder Sandhāna just went back to Rājagaha.

Udumbarikasuttaṁ niṭṭhitaṁ dutiyaṁ.

26 Cakkavattisutta:
The Wheel-Turning Monarch

1. Attadīpasaraṇatā
1. Taking Refuge in Oneself

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā magadhesu viharati mātulāyaṁ.
At one time the Buddha was staying in the land of the Magadhans at Mātulā.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhaddante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

“Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañca pana, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.
That’s how a mendicant lives as their own island, their own refuge, with no other refuge. That’s how they let the teaching be their island and their refuge, with no other refuge.

Gocare, bhikkhave, caratha sake pettike visaye.
You should roam inside your own territory, the domain of your fathers.

Gocare, bhikkhave, caratamṁ sake pettike visaye na lacchati māro otāraṁ, na lacchati māro ārammaṇaṁ.
If you roam inside your own territory, the domain of your fathers, Māra won’t catch you or get hold of you.

Kusalānaṁ, bhikkhave, dhammānaṁ samādānahetu evamidaṁ puññaṁ pavaḍḍhati.

It is due to undertaking skillful qualities that this merit grows.

2. Daḷhanemicakkavattirājā

2. King Daḷhanemi

Bhūtapubbaṁ, bhikkhave, rājā daḷhanemi nāma ahosi cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
Once upon a time, mendicants, there was a king named Daḷhanemi who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

Tassimāni satta ratanāni ahesuṁ seyyathidaṁ—
He had the following seven treasures:

cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā ahesuṁ sūrā vīraṅgarūpā parasenappamaddanā.

He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasi.
After conquering this land girt by sea, he reigned by principle, without rod or sword.

Atha kho, bhikkhave, rājā daḷhanemi bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena aññataraṁ purisaṁ āmantesi:
Then, after many years, many hundred years, many thousand years had passed, King Daḷhanemi addressed one of his men,

‘yadā tvaṁ, ambho purisa, passeyyāsi dibbaṁ cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ, atha me āroceyyāsī’ti.
‘My good man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.’

‘Evaṁ, devā’ti kho, bhikkhave, so puriso raññho daḷhanemissa paccassosi.
‘Yes, Your Majesty,’ replied that man.

Addasā kho, bhikkhave, so puriso bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena dibbaṁ cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ, disvāna yena rājā daḷhanemi tenupasaṅkami; upasaṅkamitvā rājānaṁ daḷhanemiṁ etadavoca:
After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went to King Daḷhanemi and said,

‘yagghe, deva, jāneyyāsi, dibbaṁ te cakkaratanaṁ osakkitaṁ ṭhānā cutan’ti.

‘Please sire, you should know that your heavenly wheel-treasure has receded back from its place.’

Atha kho, bhikkhave, rājā daḷhanemi jeṭṭhaputtaṁ kumāraṁ āmantāpetvā etadavoca:
So the king summoned the crown prince and said,

‘dibbaṁ kira me, tāta kumāra, cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ.
‘Dear prince, my heavenly wheel-treasure has receded back from its place.

Sutaṁ kho pana metaṁ—
I’ve heard that

yassa rañño cakkavattissa dibbaṁ cakkaratanaṁ osakkati ṭhānā cavati, na dāni tena raññā ciraṁ jīvitabbaṁ hotīti.
when this happens to a wheel-turning monarch, he does not have long to live.

Bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesituṁ.
I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures.

Ehi tvaṁ, tāta kumāra, imaṁ samuddapariyantaṁ pathaviṁ paṭipajja.
Come, dear prince, rule this land surrounded by ocean!

Ahaṁ pana kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissāmī’ti.
I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’

Atha kho, bhikkhave, rājā daḷhanemi jeṭṭhaputtaṁ kumāraṁ sādhukaṁ rajje samanusāsitvā kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbaji.
And so, after carefully instructing the crown prince in kingship, King Daḷhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Sattāhapabbajite kho pana, bhikkhave, rājisimhi dibbaṁ cakkaratanaṁ antaradhāyi.
Seven days later the heavenly wheel-treasure vanished.

Atha kho, bhikkhave, aññataro puriso yena rājā khattiyo muddhābhisitto tenupasaṅkami; upasaṅkamitvā rājānaṁ khattiyaṁ muddhābhisittaṁ etadavoca:
Then a certain man approached the newly anointed aristocrat king and said,

‘yagghe, deva, jāneyyāsi, dibbaṁ cakkaratanaṁ antarahitan’ti.
‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakkaratane antarahite anattamano ahosi, anattamanatañca paṭisaṁvedesi.
At that the king was unhappy and experienced unhappiness.

So yena rājisi tenupasaṅkami; upasaṅkamitvā rājisiṁ etadavoca:
He went to the royal sage and said,

‘yagghe, deva, jāneyyāsi, dibbaṁ cakkaratanaṁ antarahitan’ti.
‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

Evaṁ vutte, bhikkhave, rājisi rājānaṁ khattiyaṁ muddhābhisittaṁ etadavoca:
When he said this, the royal sage said to him,

‘mā kho tvaṁ, tāta, dibbe cakkaratane antarahite anattamano ahosi, mā anattamanatañca paṭisaṁvedesi, na hi te, tāta, dibbaṁ cakkaratanaṁ pettikaṁ dāyajjaṁ.
‘Don’t be unhappy at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father.

Iṅgha tvaṁ, tāta, ariye cakkavattivatte vattāhi.
Come now, my dear, implement the noble duties of a wheel-turning monarch.

Ṭhānaṁ kho panetaṁ vijjati, yaṁ te ariye cakkavattivatte vattamānassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa dibbaṁ cakkaratanaṁ pātubhavissati sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūran'ti.
If you do so, it's possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the royal longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.'

2.1. Cakkavattiariyavatta

2.1. The Noble Duties of a Wheel-Turning Monarch

'Katamaṁ pana taṁ, deva, ariyaṁ cakkavattivattan'ti?
'But sire, what are the noble duties of a wheel-turning monarch?'

'Tena hi tvaṁ, tāta, dhammaṁyeva nissāya dhammaṁ sakkaronto dhammaṁ garuṁ karonto dhammaṁ mānento dhammaṁ pūjento dhammaṁ apacāyamāno dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṁ rakkhāvaraṇaguttiṁ saṁvidahassu antojanasmiṁ balakāyasmiṁ khattiyesu anuyantesu brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu.
'Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds.

Mā ca te, tāta, vijite adhammakāro pavattittha.
Do not let injustice prevail in the realm.

Ye ca te, tāta, vijite adhanā assu, tesañca dhanamanuppadeyyāsi.
Pay money to the penniless in the realm.

Ye ca te, tāta, vijite samaṇabrāhmaṇā madappamādā paṭiviratā khantisoracce niviṭṭhā ekamattānaṁ damenti, ekamattānaṁ samenti,

ekamattānaṁ parinibbāpenti, te kālena kālaṁ upasaṅkamitvā paripuccheyyāsi pariggaṇheyyāsi:
And there are ascetics and brahmins in the realm who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask:

“kiṁ, bhante, kusalaṁ, kiṁ akusalaṁ, kiṁ sāvajjaṁ, kiṁ anavajjaṁ, kiṁ sevitabbaṁ, kiṁ na sevitabbaṁ, kiṁ me karīyamānaṁ dīgharattaṁ ahitāya dukkhāya assa, kiṁ vā pana me karīyamānaṁ dīgharattaṁ hitāya sukhāya assā”ti?
“Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?”

Tesaṁ sutvā yaṁ akusalaṁ taṁ abhinivajjeyyāsi, yaṁ kusalaṁ taṁ samādāya vatteyyāsi.
Having heard them, you should reject what is unskillful and undertake and follow what is skillful.

Idaṁ kho, tāta, taṁ ariyaṁ cakkavattivattan’ti.
These are the noble duties of a wheel-turning monarch.’

2.2. Cakkaratanapātubhāva
2.2. The Wheel-Treasure Appears

‘Evaṁ, devā’ti kho, bhikkhave, rājā khattiyo muddhābhisitto rājisissa paṭissutvā ariye cakkavattivatte vatti.
‘Yes, Your Majesty,’ replied the new king to the royal sage. And he implemented the noble duties of a wheel-turning monarch.

Tassa ariye cakkavattivatte vattamānassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa

While he was implementing them, on a fifteenth day sabbath, he had bathed his head and gone upstairs in the royal longhouse to observe the sabbath.

dibbaṁ cakkaratanaṁ pāturahosi sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūraṁ.
And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail.

Disvāna rañño khattiyassa muddhābhisittassa etadahosi:
Seeing this, the king thought,

‘sutaṁ kho pana metaṁ—yassa rañño khattiyassa muddhābhisittassa tadahuposathe pannarase sīsaṁnhātassa uposathikassa uparipāsādavaragatassa dibbaṁ cakkaratanaṁ pātubhavati sahassāraṁ sanemikaṁ sanābhikaṁ sabbākāraparipūraṁ, so hoti rājā cakkavattīti.
‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.

Assaṁ nu kho ahaṁ rājā cakkavattī’ti.
Am I then a wheel-turning monarch?’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā vāmena hatthena bhiṅkāraṁ gahetvā dakkhiṇena hatthena cakkaratanaṁ abbhukkiri:
Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying,

‘pavattatu bhavaṁ cakkaratanaṁ, abhivijinātu bhavaṁ cakkaratanan’ti.
‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

Atha kho taṁ, bhikkhave, cakkaratanaṁ puratthimaṁ disaṁ pavatti, anvadeva rājā cakkavattī saddhiṁ caturaṅginiyā senāya. Yasmiṁ kho pana, bhikkhave, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā cakkavattī vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te rājānaṁ cakkavattiṁ upasaṅkamitvā evamāhaṁsu:
And any opposing rulers of the eastern quarter came to the wheel-turning monarch and said,

‘ehi kho, mahārāja, svāgataṁ te mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.
‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā cakkavattī evamāha:
The wheel-turning monarch said,

‘pāṇo na hantabbo, adinnaṁ nādātabbaṁ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṁ na pātabbaṁ, yathābhuttañca bhuñjathā’ti.
‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te raññō cakkavattissa anuyantā ahesuṁ.
And so the opposing rulers of the eastern quarter became his vassals.

Atha kho taṁ, bhikkhave, cakkaratanaṁ puratthimaṁ samuddaṁ ajjhogāhetvā paccuttaritvā dakkhiṇaṁ disaṁ pavatti …pe…
Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. …

dakkhiṇaṁ samuddaṁ ajjhogāhetvā paccuttaritvā pacchimaṁ disaṁ pavatti, anvadeva rājā cakkavattī saddhiṁ caturaṅginiyā senāya.
Having plunged into the southern ocean and emerged again, it rolled towards the west. …

Yasmiṁ kho pana, bhikkhave, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā cakkavattī vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.
Ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te rājānaṁ cakkavattiṁ upasaṅkamitvā evamāhaṁsu:
‘ehi kho, mahārāja, svāgataṁ te, mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.
Rājā cakkavattī evamāha:
‘pāṇo na hantabbo, adinnaṁ nādātabbaṁ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṁ na pātabbaṁ, yathābhuttañca bhuñjathā’ti.
Ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te raññho cakkavattissa anuyantā ahesuṁ.

Atha kho taṁ, bhikkhave, cakkaratanaṁ pacchimaṁ samuddaṁ ajjhogāhetvā paccuttaritvā uttaraṁ disaṁ pavatti, anvadeva rājā cakkavattī saddhiṁ caturaṅginiyā senāya.
Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions.

Yasmiṁ kho pana, bhikkhave, padese cakkaratanaṁ patiṭṭhāsi, tattha rājā cakkavattī vāsaṁ upagacchi saddhiṁ caturaṅginiyā senāya.
In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rājānaṁ cakkavattiṁ upasaṅkamitvā evamāhaṁsu:
And any opposing rulers of the northern quarter came to the wheel-turning monarch and said,

‘ehi kho, mahārāja, svāgataṁ te, mahārāja, sakaṁ te, mahārāja, anusāsa, mahārājā’ti.
‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā cakkavattī evamāha:
The wheel-turning monarch said,

‘pāṇo na hantabbo, adinnaṁ nādātabbaṁ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṁ na pātabbaṁ, yathābhuttañca

bhuñjathā’ti.
‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṁ.
And so the rulers of the northern quarter became his vassals.

Atha kho taṁ, bhikkhave, cakkaratanaṁ samuddapariyantaṁ pathaviṁ abhivijinitvā tameva rājadhāniṁ paccāgantvā rañño cakkavattissa antepuradvāre atthakaraṇapamukhe akkhāhataṁ maññe aṭṭhāsi rañño cakkavattissa antepuraṁ upasobhayamānaṁ.
And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

3. Dutiyādicakkavattikathā

3. On Subsequent Wheel-Turning Monarchs

Dutiyopi kho, bhikkhave, rājā cakkavattī …pe…
And for a second time,

tatiyopi kho, bhikkhave, rājā cakkavattī …
and a third,

catutthopi kho, bhikkhave, rājā cakkavattī …
a fourth,

pañcamopi kho, bhikkhave, rājā cakkavattī …
a fifth,

chaṭṭhopi kho, bhikkhave, rājā cakkavattī …
a sixth,

sattamopi kho, bhikkhave, rājā cakkavattī bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena aññataraṁ purisaṁ āmantesi:
and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince.

‘yadā tvaṁ, ambho purisa, passeyyāsi dibbaṁ cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ, atha me āroceyyāsī’ti.
‘Evaṁ, devā’ti kho, bhikkhave, so puriso rañño cakkavattissa paccassosi.
Addasā kho, bhikkhave, so puriso bahunnaṁ vassānaṁ bahunnaṁ vassasatānaṁ bahunnaṁ vassasahassānaṁ accayena dibbaṁ cakkaratanaṁ osakkitaṁ ṭhānā cutaṁ.
Disvāna yena rājā cakkavattī tenupasaṅkami; upasaṅkamitvā rājānaṁ cakkavattiṁ etadavoca:
‘yagghe, deva, jāneyyāsi, dibbaṁ te cakkaratanaṁ osakkitaṁ ṭhānā cutan’ti?

Atha kho, bhikkhave, rājā cakkavattī jeṭṭhaputtaṁ kumāraṁ āmantāpetvā etadavoca:
‘dibbaṁ kira me, tāta kumāra, cakkaratanaṁ osakkitaṁ, ṭhānā cutaṁ, sutaṁ kho pana metaṁ—
yassa rañño cakkavattissa dibbaṁ cakkaratanaṁ osakkati, ṭhānā cavati, na dāni tena raññā ciraṁ jīvitabbaṁ hotīti.
Bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesituṁ, ehi tvaṁ, tāta kumāra, imaṁ samuddapariyantaṁ pathaviṁ paṭipajja.
Ahaṁ pana kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissāmī’ti.

Atha kho, bhikkhave, rājā cakkavattī jeṭṭhaputtaṁ kumāraṁ sādhukaṁ rajje samanusāsitvā kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbaji.
Sattāhapabbajite kho pana, bhikkhave, rājisimhi dibbaṁ cakkaratanaṁ antaradhāyi.
Seven days later the heavenly wheel-treasure vanished.

Atha kho, bhikkhave, aññataro puriso yena rājā khattiyo muddhābhisitto tenupasaṅkami; upasaṅkamitvā rājānaṁ khattiyaṁ muddhābhisittaṁ etadavoca:
Then a certain man approached the newly anointed aristocrat king and said,

‘yagghe, deva, jāneyyāsi, dibbaṁ cakkaratanaṁ antarahitan’ti?
‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakkaratane antarahite anattamano ahosi. Anattamanatañca paṭisaṁvedesi;
At that the king was unhappy and experienced unhappiness.

no ca kho rājisiṁ upasaṅkamitvā ariyaṁ cakkavattivattaṁ pucchi.
But he didn’t go to the royal sage and ask about the noble duties of a wheel-turning monarch.

So samateneva sudaṁ janapadaṁ pasāsati.

He just governed the country according to his own ideas.

Tassa samatena janapadaṁ pasāsato pubbenāparaṁ janapadā na pabbanti, yathā taṁ pubbakānaṁ rājūnaṁ ariye cakkavattivatte vattamānānaṁ.
So governed, the nations did not prosper like before, as they had when former kings implemented the noble duties of a wheel-turning monarch.

Atha kho, bhikkhave, amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantassājīvino sannipatitvā rājānaṁ khattiyaṁ muddhābhisittaṁ etadavocuṁ:
Then the ministers and counselors, the treasury officials, military officers, guardsmen, and advisers gathered and said to the king,

‘na kho te, deva, samatena sudaṁ janapadaṁ pasāsato pubbenāparaṁ janapadā pabbanti, yathā taṁ pubbakānaṁ rājūnaṁ ariye cakkavattivatte vattamānānaṁ.
‘Sire, when governed according to your own ideas, the nations do not prosper like before, as they did when former kings implemented the noble duties of a wheel-turning monarch.

Saṁvijjanti kho te, deva, vijite amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantassājīvino mayañceva aññe ca ye mayaṁ ariyaṁ cakkavattivattaṁ dhārema.
In your realm are found ministers and counselors, treasury officials, military officers, guardsmen, and advisers—both ourselves and others—who remember the noble duties of a wheel-turning monarch.

Iṅgha tvaṁ, deva, amhe ariyaṁ cakkavattivattaṁ puccha.
Please, Your Majesty, ask us about the noble duties of a wheel-turning monarch.

Tassa te mayaṁ ariyaṁ cakkavattivattaṁ puṭṭhā byākarissāmā’ti.
We will answer you.’

4. Āyuvaṇṇādiparihānikathā

4. On the Period of Decline

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto amacce pārisajje gaṇakamahāmatte anīkaṭṭhe dovārike mantassājīvino sannipātetvā ariyaṁ cakkavattivattaṁ pucchi.
So the anointed king asked the assembled ministers and counselors, treasury officials, military officers, guardsmen, and advisers about the noble duties of a wheel-turning monarch.

Tassa te ariyaṁ cakkavattivattaṁ puṭṭhā byākariṁsu.
And they answered him.

Tesaṁ sutvā dhammikañhi kho rakkhāvaraṇaguttiṁ saṁvidahi, no ca kho adhanānaṁ dhanamanuppadāsi.
But after listening to them, he provided just protection and security. But he did not pay money to the penniless in the realm.

Adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi.
And so poverty grew widespread.

Dāliddiye vepullaṁ gate aññataro puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
When poverty was widespread, a certain person stole from others, with the intention to commit theft.

Tamenaṁ aggahesuṁ.
They arrested him

Gahetvā raññho khattiyassa muddhābhisittassa dassesuṁ:
and presented him to the king, saying,

‘ayaṁ, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti.
‘Your Majesty, this person stole from others with the intention to commit theft.’

Evaṁ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṁ purisaṁ etadavoca:
The king said to that person,

‘saccaṁ kira tvaṁ, ambho purisa, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti?
‘Is it really true, mister, that you stole from others with the intention to commit theft?’

‘Saccaṁ, devā’ti.
‘It’s true, sire.’

‘Kiṁ kāraṇā’ti?
‘What was the reason?’

‘Na hi, deva, jīvāmī’ti.
‘Sire, I can’t survive.’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi:
So the king paid some money to that person, saying,

‘iminā tvaṁ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadārañca posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpehi sovaggikaṁ sukhavipākaṁ saggasaṁvattanikan’ti.
‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘Evaṁ, devā’ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.
‘Yes, Your Majesty,’ replied that man.

Aññataropi kho, bhikkhave, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
But then another man stole something from others.

Tamenaṁ aggahesuṁ.
They arrested him

Gahetvā rañño khattiyassa muddhābhisittassa dassesuṁ:
and presented him to the king, saying,

‘ayaṁ, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti.
‘Your Majesty, this person stole from others.’

Evaṁ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṁ purisaṁ etadavoca:
The king said to that person,

‘saccaṁ kira tvaṁ, ambho purisa, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti?
‘Is it really true, mister, that you stole from others?’

‘Saccaṁ, devā’ti.
‘It’s true, sire.’

‘Kiṁ kāraṇā’ti?
‘What was the reason?’

‘Na hi, deva, jīvāmī’ti.
‘Sire, I can’t survive.’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi:
So the king paid some money to that person, saying,

‘iminā tvaṁ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadārañca posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpehi sovaggikaṁ sukhavipākaṁ saggasaṁvattanikan’ti.
‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘Evaṁ, devā’ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.
‘Yes, Your Majesty,’ replied that man.

Assosuṁ kho, bhikkhave, manussā:
People heard about this:

‘ye kira, bho, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyanti, tesaṁ rājā dhanamanuppadetī’ti.
‘It seems the king is paying money to anyone who steals from others!’

Sutvāna tesaṁ etadahosi:
It occurred to them,

‘yannūna mayampi paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyeyyāmā’ti.
‘Why don’t we steal from others?’

Atha kho, bhikkhave, aññataro puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
So then another man stole something from others.

Tamenaṁ aggahesuṁ.
They arrested him

Gahetvā raññho khattiyassa muddhābhisittassa dassesuṁ:
and presented him to the king, saying,

‘ayaṁ, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti.
‘Your Majesty, this person stole from others.’

Evaṁ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṁ purisaṁ etadavoca:
The king said to that person,

‘saccaṁ kira tvaṁ, ambho purisa, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti?
‘Is it really true, mister, that you stole from others?’

‘Saccaṁ, devā’ti.
‘It’s true, sire.’

‘Kiṁ kāraṇā’ti?
‘What was the reason?’

‘Na hi, deva, jīvāmī’ti.
‘Sire, I can’t survive.’

Atha kho, bhikkhave, raññho khattiyassa muddhābhisittassa etadahosi:
Then the king thought,

‘sace kho ahaṁ yo yo paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyissati, tassa tassa dhanamanuppadassāmi, evamidaṁ adinnādānaṁ pavaḍḍhissati.

‘If I pay money to anyone who steals from others, it will only increase the stealing.

Yannūnāhaṁ imaṁ purisaṁ sunisedhaṁ nisedheyyaṁ, mūlaghaccaṁ kareyyaṁ, sīsamassa chindeyyan’ti.
I’d better make an end of this person, finish him off, and chop off his head.’

Atha kho, bhikkhave, rājā khattiyo muddhābhisitto purise āṇāpesi:
Then he ordered his men,

‘tena hi, bhaṇe, imaṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṁ nisedhetha, mūlaghaccaṁ karotha, sīsamassa chindathā’ti.
‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and make an end of him, finish him off, and chop off his head.’

‘Evaṁ, devā’ti kho, bhikkhave, te purisā rañño khattiyassa muddhābhisittassa paṭissutvā taṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṁ nisedhesuṁ, mūlaghaccaṁ akaṁsu, sīsamassa chindiṁsu.
‘Yes, Your Majesty,’ they replied, and did as he commanded.

Assosuṁ kho, bhikkhave, manussā:
People heard about this:

‘ye kira, bho, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyanti, te rājā sunisedhaṁ nisedheti, mūlaghaccaṁ karoti, sīsāni tesaṁ chindatī’ti.
‘It seems the king is chopping the head off anyone who steals from others!’

Sutvāna tesaṁ etadahosi:
It occurred to them,

‘yannūna mayampi tiṇhāni satthāni kārāpessāma, tiṇhāni satthāni kārāpetvā yesaṁ adinnaṁ theyyasaṅkhātaṁ ādiyissāma, te sunisedhaṁ nisedhessāma, mūlaghaccaṁ karissāma, sīsāni tesaṁ chindissāmā’ti.
‘We’d better have sharp swords made. Then when we steal from others, we’ll make an end of them, finish them off, and chop off their heads.’

Te tiṇhāni satthāni kārāpesuṁ, tiṇhāni satthāni kārāpetvā gāmaghātampi upakkamiṁsu kātuṁ, nigamaghātampi upakkamiṁsu kātuṁ, nagaraghātampi upakkamiṁsu kātuṁ, panthaduhanampi upakkamiṁsu kātuṁ.
They had sharp swords made. Then they started to make raids on villages, towns, and cities, and to infest the highways.

Yesaṁ te adinnaṁ theyyasaṅkhātaṁ ādiyanti, te sunisedhaṁ nisedhenti, mūlaghaccaṁ karonti, sīsāni tesaṁ chindanti.
And they chopped the heads off anyone they stole from.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi, dāliddiye vepullaṁ gate adinnādānaṁ vepullamagamāsi, adinnādāne vepullaṁ gate satthaṁ vepullamagamāsi, satthe vepullaṁ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṁ gate tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
And so, mendicants, from not paying money to the penniless, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, swords became widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ asītivassasahassāyukānaṁ manussānaṁ cattārīsavassasahassāyukā puttā ahesuṁ.
Those people lived for 80,000 years, but their children lived for 40,000 years.

Cattārīsavassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
Among the people who lived for 40,000 years, a certain person stole something from others.

Tamenaṁ aggahesuṁ.
They arrested him

Gahetvā raññho khattiyassa muddhābhisittassa dassesuṁ:
and presented him to the king, saying,

‘ayaṁ, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti.
‘Your Majesty, this person stole from others.’

Evaṁ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṁ purisaṁ etadavoca:
The king said to that person,

‘saccaṁ kira tvaṁ, ambho purisa, paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti?
‘Is it really true, mister, that you stole from others?’

‘Na hi, devā’ti sampajānamusā abhāsi.
‘No, sire,’ he said, deliberately lying.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi. Dāliddiye vepullaṁ gate adinnādānaṁ vepullamagamāsi, adinnādāne vepullaṁ gate satthaṁ vepullamagamāsi. Satthe vepullaṁ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṁ gate musāvādo vepullamagamāsi, musāvāde vepullaṁ gate tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
And so, mendicants, from not paying money to the penniless, poverty, theft, swords, and killing became widespread. When killing was widespread, lying became widespread. And for the sentient beings among whom lying was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ cattārīsavassasahassāyukānaṁ manussānaṁ vīsativassasahassāyukā

puttā ahesuṁ.
Those people who lived for 40,000 years had children who lived for 20,000 years.

Vīsativassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyi.
Among the people who lived for 20,000 years, a certain person stole something from others.

Tamenaṁ aññataro puriso rañño khattiyassa muddhābhisittassa ārocesi:
Someone else reported this to the king,

‘itthannāmo, deva, puriso paresaṁ adinnaṁ theyyasaṅkhātaṁ ādiyī’ti pesuññamakāsi.
‘Your Majesty, such-and-such person stole from others,’ he said, going behind his back.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi. Dāliddiye vepullaṁ gate adinnādānaṁ vepullamagamāsi, adinnādāne vepullaṁ gate satthaṁ vepullamagamāsi, satthe vepullaṁ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṁ gate musāvādo vepullamagamāsi, musāvāde vepullaṁ gate pisuṇā vācā vepullamagamāsi, pisuṇāya vācāya vepullaṁ gatāya tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ vīsativassasahassāyukānaṁ manussānaṁ dasavassasahassāyukā puttā ahesuṁ.
Those people who lived for 20,000 years had children who lived for 10,000 years.

Dasavassasahassāyukesu, bhikkhave, manussesu ekidaṁ sattā vaṇṇavanto honti, ekidaṁ sattā dubbaṇṇā.
Among the people who lived for 10,000 years, some were more beautiful than others.

Tattha ye te sattā dubbaṇṇā, te vaṇṇavante satte abhijjhāyantā paresaṁ dāresu cārittaṁ āpajjiṁsu.
And the ugly beings, coveting the beautiful ones, committed adultery with others' wives.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi. Dāliddiye vepullaṁ gate …pe… kāmesumicchācāro vepullamagamāsi, kāmesumicchācāre vepullaṁ gate tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ dasavassasahassāyukānaṁ manussānaṁ pañcavassasahassāyukā puttā ahesuṁ.
Those people who lived for 10,000 years had children who lived for 5,000 years.

Pañcavassasahassāyukesu, bhikkhave, manussesu dve dhammā vepullamagamaṁsu—
Among the people who lived for 5,000 years, two things became widespread:

pharusāvācā samphappalāpo ca.
harsh speech and talking nonsense.

Dvīsu dhammesu vepullaṁ gatesu tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.

For the sentient beings among whom these two things were widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ pañcavassasahassāyukānaṁ manussānaṁ appekacce aḍḍhateyyavassasahassāyukā, appekacce dvevassasahassāyukā puttā ahesuṁ.
Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years.

Aḍḍhateyyavassasahassāyukesu, bhikkhave, manussesu abhijjhābyāpādā vepullamagamaṁsu.
Among the people who lived for 2,500 years, desire and ill will became widespread.

Abhijjhābyāpādesu vepullaṁ gatesu tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ aḍḍhateyyavassasahassāyukānaṁ manussānaṁ vassasahassāyukā puttā ahesuṁ.
Those people who lived for 2,500 years had children who lived for 1,000 years.

Vassasahassāyukesu, bhikkhave, manussesu micchādiṭṭhi vepullamagamāsi.
Among the people who lived for 1,000 years, wrong view became widespread.

Micchādiṭṭhiyā vepullaṁ gatāya tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ vassasahassāyukānaṁ manussānaṁ pañcavassasatāyukā puttā

ahesuṁ.
Those people who lived for 1,000 years had children who lived for five hundred years.

Pañcavassasatāyukesu, bhikkhave, manussesu tayo dhammā vepullamagamaṁsu—
Among the people who lived for five hundred years, three things became widespread:

adhammarāgo visamalobho micchādhammo.
illicit desire, immoral greed, and wrong thoughts.

Tīsu dhammesu vepullaṁ gatesu tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.
For the sentient beings among whom these three things were widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ pañcavassasatāyukānaṁ manussānaṁ appekacce aḍḍhateyyavassasatāyukā, appekacce dvevassasatāyukā puttā ahesuṁ.
Those people who lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years.

Aḍḍhateyyavassasatāyukesu, bhikkhave, manussesu ime dhammā vepullamagamaṁsu.
Among the people who lived for two hundred and fifty years, three things became widespread:

Amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.
lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

Iti kho, bhikkhave, adhanānaṁ dhane ananuppadiyamāne dāliddiyaṁ vepullamagamāsi.
And so, mendicants, from not paying money to the penniless, all these things became widespread—poverty,

Dāliddiye vepullaṁ gate adinnādānaṁ vepullamagamāsi.
theft,

Adinnādāne vepullaṁ gate satthaṁ vepullamagamāsi.
swords,

Satthe vepullaṁ gate pāṇātipāto vepullamagamāsi.
killing,

Pāṇātipāte vepullaṁ gate musāvādo vepullamagamāsi.
lying,

Musāvāde vepullaṁ gate pisuṇā vācā vepullamagamāsi.
backbiting,

Pisuṇāya vācāya vepullaṁ gatāya kāmesumicchācāro vepullamagamāsi.
sexual misconduct,

Kāmesumicchācāre vepullaṁ gate dve dhammā vepullamagamaṁsu, pharusā vācā samphappalāpo ca.
harsh speech and talking nonsense,

Dvīsu dhammesu vepullaṁ gatesu abhijjhābyāpādā vepullamagamaṁsu.
desire and ill will,

Abhijjhābyāpādesu vepullaṁ gatesu micchādiṭṭhi vepullamagamāsi.
wrong view,

Micchādiṭṭhiyā vepullaṁ gatāya tayo dhammā vepullamagamaṁsu, adhammarāgo visamalobho micchādhammo.
illicit desire, immoral greed, and wrong thoughts,

Tīsu dhammesu vepullaṁ gatesu ime dhammā vepullamagamaṁsu, amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.
and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

Imesu dhammesu vepullaṁ gatesu tesaṁ sattānaṁ āyupi parihāyi, vaṇṇopi parihāyi.

For the sentient beings among whom these things were widespread, their lifespan and beauty declined.

Tesaṁ āyunāpi parihāyamānānaṁ vaṇṇenapi parihāyamānānaṁ aḍḍhateyyavassasatāyukānaṁ manussānaṁ vassasatāyukā puttā ahesuṁ.
Those people who lived for two hundred and fifty years had children who lived for a hundred years.

5. Dasavassāyukasamaya

5. When People Live for Ten Years

Bhavissati, bhikkhave, so samayo, yaṁ imesaṁ manussānaṁ dasavassāyukā puttā bhavissanti.
There will come a time, mendicants, when these people will have children who live for ten years.

Dasavassāyukesu, bhikkhave, manussesu pañcavassikā kumārikā alaṁpateyyā bhavissanti.
Among the people who live for ten years, girls will be marriageable at five.

Dasavassāyukesu, bhikkhave, manussesu imāni rasāni antaradhāyissanti, seyyathidaṁ—
The following flavors will disappear:

sappi navanītaṁ telaṁ madhu phāṇitaṁ loṇaṁ.
ghee, butter, oil, honey, molasses, and salt.

Dasavassāyukesu, bhikkhave, manussesu kudrūsako aggaṁ bhojanānaṁ bhavissati.
The best kind of food will be finger millet,

Seyyathāpi, bhikkhave, etarahi sālimaṁsodano aggaṁ bhojanānaṁ;
just as fine rice with meat is the best kind of food today.

evameva kho, bhikkhave, dasavassāyukesu manussesu kudrūsako aggaṁ bhojanānaṁ bhavissati.

Dasavassāyukesu, bhikkhave, manussesu dasa kusalakammapathā sabbena sabbaṁ antaradhāyissanti, dasa akusalakammapathā atibyādippissanti.
The ten ways of doing skillful deeds will totally disappear, and the ten ways of doing unskillful deeds will explode in popularity.

Dasavassāyukesu, bhikkhave, manussesu kusalantipi na bhavissati, kuto pana kusalassa kārako.
Those people will not even have the word ‘skillful’, still less anyone who does what is skillful.

Dasavassāyukesu, bhikkhave, manussesu ye te bhavissanti amatteyyā apetteyyā asāmaññā abrahmaññā na kule jeṭṭhāpacāyino, te pujjā ca bhavissanti pāsaṁsā ca.
And anyone who disrespects mother and father, ascetics and brahmins, and fails to honor the elders in the family will be venerated and praised,

Seyyathāpi, bhikkhave, etarahi matteyyā petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino pujjā ca pāsaṁsā ca;
just as the opposite is venerated and praised today.

evameva kho, bhikkhave, dasavassāyukesu manussesu ye te bhavissanti amatteyyā apetteyyā asāmaññā abrahmaññā na kule jeṭṭhāpacāyino, te pujjā ca bhavissanti pāsaṁsā ca.

Dasavassāyukesu, bhikkhave, manussesu na bhavissati mātāti vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṁ dārāti vā.
There'll be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people.

Sambhedaṁ loko gamissati yathā ajeḷakā kukkuṭasūkarā soṇasiṅgālā.
The world will become promiscuous, like goats and sheep, chickens and pigs, and dogs and jackals.

Dasavassāyukesu, bhikkhave, manussesu tesaṁ sattānaṁ aññamaññamhi tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ.
They'll be full of hostility towards each other, with acute ill will, malevolence, and thoughts of murder.

Mātupi puttamhi puttassapi mātari;
Even a mother will feel like this for her child, and the child for its mother,

pitupi puttamhi puttassapi pitari;
father for child, child for father,

bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ.
brother for sister, and sister for brother.

Seyyathāpi, bhikkhave, māgavikassa migaṁ disvā tibbo āghāto paccupaṭṭhito hoti tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ;
They'll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

evameva kho, bhikkhave, dasavassāyukesu manussesu tesaṁ sattānaṁ aññamaññamhi tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ.
Mātupi puttamhi puttassapi mātari;

pitupi puttamhi puttassapi pitari;
bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṁ vadhakacittaṁ.

Dasavassāyukesu, bhikkhave, manussesu sattāhaṁ satthantarakappo bhavissati.
Among the people who live for ten years, there will be an interregnum of swords lasting seven days.

Te aññamaññamhi migasaññaṁ paṭilabhissanti.
During that time they will see each other as beasts.

Tesaṁ tiṇhāni satthāni hatthesu pātubhavissanti.
Sharp swords will appear in their hands,

Te tiṇhena satthena ‘esa migo esa migo’ti aññamaññaṁ jīvitā voropessanti.
with which they’ll take each other’s life, crying, ‘It’s a beast! It’s a beast!’

Atha kho tesaṁ, bhikkhave, sattānaṁ ekaccānaṁ evaṁ bhavissati:
But then some of those beings will think,

‘mā ca mayaṁ kañci, mā ca amhe koci, yannūna mayaṁ tiṇagahanaṁ vā vanagahanaṁ vā rukkhagahanaṁ vā nadīviduggaṁ vā pabbatavisamaṁ vā pavisitvā vanamūlaphalāhārā yāpeyyāmā’ti.
‘Let us neither be perpetrators nor victims! Why don’t we hide in thick grass, thick jungle, thick trees, inaccessible riverlands, or rugged mountains and survive on forest roots and fruits?’

Te tiṇagahanaṁ vā vanagahanaṁ vā rukkhagahanaṁ vā nadīviduggaṁ vā pabbatavisamaṁ vā pavisitvā sattāhaṁ vanamūlaphalāhārā yāpessanti.
So that’s what they do.

Te tassa sattāhassa accayena tiṇagahanā vanagahanā rukkhagahanā nadīviduggā pabbatavisamā nikkhamitvā aññamaññaṁ āliṅgitvā sabhāgāyissanti samassāsissanti:

When those seven days have passed, having emerged from their hiding places and embraced each other, they will come together in one voice and cry,

‘diṭṭhā, bho, sattā jīvasi, diṭṭhā, bho, sattā jīvasī’ti.
‘How fantastic, dear being, you live! How fantastic, dear being, you live!’

6. Āyuvaṇṇādivaḍḍhanakathā

6. The Period of Growth

Atha kho tesaṁ, bhikkhave, sattānaṁ evaṁ bhavissati:
Then those beings will think,

‘mayaṁ kho akusalānaṁ dhammānaṁ samādānahetu evarūpaṁ āyataṁ ñātikkhayaṁ pattā.
‘It’s because we undertook unskillful things that we suffered such an extensive loss of our relatives.

Yannūna mayaṁ kusalaṁ kareyyāma.
We’d better do what’s skillful.

Kiṁ kusalaṁ kareyyāma?
What skillful thing should we do?

Yannūna mayaṁ pāṇātipātā virameyyāma, idaṁ kusalaṁ dhammaṁ samādāya vatteyyāmā’ti.
Why don’t we refrain from killing living creatures?

Having undertaken this skillful thing we'll live by it.'

Te pāṇātipātā viramissanti, idaṁ kusalaṁ dhammaṁ samādāya vattissanti.
So that's what they do.

Te kusalānaṁ dhammānaṁ samādānahetu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissanti.
Because of undertaking this skillful thing, their lifespan and beauty will grow.

Tesaṁ āyunāpi vaḍḍhamānānaṁ vaṇṇenapi vaḍḍhamānānaṁ dasavassāyukānaṁ manussānaṁ vīsativassāyukā puttā bhavissanti.
Those people who live for ten years will have children who live for twenty years.

Atha kho tesaṁ, bhikkhave, sattānaṁ evaṁ bhavissati:
Then those beings will think,

'mayaṁ kho kusalānaṁ dhammānaṁ samādānahetu āyunāpi vaḍḍhāma, vaṇṇenapi vaḍḍhāma.
'Because of undertaking this skillful thing, our lifespan and beauty are growing.

Yannūna mayaṁ bhiyyoso mattāya kusalaṁ kareyyāma.
Why don't we do even more skillful things?

Kiṁ kusalaṁ kareyyāma?
What skillful thing should we do?

Yannūna mayaṁ adinnādānā virameyyāma …

Why don’t we refrain from stealing …

kāmesumicchācārā virameyyāma …
sexual misconduct …

musāvādā virameyyāma …
lying …

pisuṇāya vācāya virameyyāma …
backbiting …

pharusāya vācāya virameyyāma …
harsh speech …

samphappalāpā virameyyāma …
and talking nonsense.

abhijjhaṁ pajaheyyāma …
Why don’t we give up covetousness …

byāpādaṁ pajaheyyāma …
ill will …

micchādiṭṭhiṁ pajaheyyāma …
wrong view …

tayo dhamme pajaheyyāma—
three things:

adhammarāgaṁ visamalobhaṁ micchādhammaṁ …
illicit desire, immoral greed, and wrong thoughts.

yannūna mayaṁ matteyyā assāma petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino, idaṁ kusalaṁ dhammaṁ samādāya vatteyyāmā’ti.
Why don’t we pay due respect to mother and father, ascetics and brahmins, honoring the elders in our families? Having undertaken this skillful thing we’ll live by it.’

Te matteyyā bhavissanti petteyyā sāmaññā brahmaññā kule jeṭṭhāpacāyino, idaṁ kusalaṁ dhammaṁ samādāya vattissanti.
So that’s what they do.

Te kusalānaṁ dhammānaṁ samādānahetu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissanti.
Because of undertaking this skillful thing, their lifespan and beauty will grow.

Tesaṁ āyunāpi vaḍḍhamānānaṁ vaṇṇenapi vaḍḍhamānānaṁ vīsativassāyukānaṁ manussānaṁ cattārīsavassāyukā puttā bhavissanti …
Those people who live for twenty years will have children who live for forty years.

cattārīsavassāyukānaṁ manussānaṁ asītivassāyukā puttā bhavissanti …
Those people who live for forty years will have children who live for eighty years,

asītivassāyukānaṁ manussānaṁ saṭṭhivassasatāyukā puttā bhavissanti …
then a hundred and sixty years,

saṭṭhivassasatāyukānaṁ manussānaṁ vīsatitivassasatāyukā puttā bhavissanti …
three hundred and twenty years,

vīsatitivassasatāyukānaṁ manussānaṁ cattārīsachabbassasatāyukā puttā bhavissanti.
six hundred and forty years,

Cattārīsachabbassasatāyukānaṁ manussānaṁ dvevassasahassāyukā puttā bhavissanti …
2,000 years,

dvevassasahassāyukānaṁ manussānaṁ cattārivassasahassāyukā puttā bhavissanti …
4,000 years,

cattārivassasahassāyukānaṁ manussānaṁ aṭṭhavassasahassāyukā puttā bhavissanti …
8,000 years,

aṭṭhavassasahassāyukānaṁ manussānaṁ vīsativassasahassāyukā puttā bhavissanti …
20,000 years,

vīsativassasahassāyukānaṁ manussānaṁ cattārīsavassasahassāyukā puttā bhavissanti …
40,000 years,

cattārīsavassasahassāyukānaṁ manussānaṁ asītivassasahassāyukā puttā bhavissanti …
and finally 80,000 years.

asītivassasahassāyukesu, bhikkhave, manussesu pañcavassasatikā kumārikā alaṁpateyyā bhavissanti.
Among the people who live for 80,000 years, girls will be marriageable at five hundred.

7. Saṅkharājauppatti

7. The Time of King Saṅkha

Asītivassasahassāyukesu, bhikkhave, manussesu tayo ābādhā bhavissanti, icchā, anasanaṁ, jarā.
Among the people who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age.

Asītivassasahassāyukesu, bhikkhave, manussesu ayaṁ jambudīpo iddho ceva bhavissati phīto ca, kukkuṭasampātikā gāmanigamarājadhāniyo.
India will be successful and prosperous. The villages, towns, and capital cities will be no more than a

chicken’s flight apart.

Asītivassasahassāyukesu, bhikkhave, manussesu ayaṁ jambudīpo avīci maññe phuṭo bhavissati manussehi, seyyathāpi naḷavanaṁ vā saravanaṁ vā.
And the land will be as crowded as hell, just full of people, like a thicket of rushes or reeds.

Asītivassasahassāyukesu, bhikkhave, manussesu ayaṁ bārāṇasī ketumatī nāma rājadhānī bhavissati iddhā ceva phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.
The royal capital will be our Benares, but renamed Ketumati. And it will be successful, prosperous, populous, full of people, with plenty of food.

Asītivassasahassāyukesu, bhikkhave, manussesu imasmiṁ jambudīpe caturāsītinagarasahassāni bhavissanti ketumatīrājadhānīpamukhāni.
There will be 84,000 cities in India, with the royal capital of Ketumati foremost.

Asītivassasahassāyukesu, bhikkhave, manussesu ketumatiyā rājadhāniyā saṅkho nāma rājā uppajjissati cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.

And in the royal capital of Ketumati a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures.

Tassimāni satta ratanāni bhavissanti, seyyathidaṁ—
He will have the following seven treasures:

cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavissanti sūrā vīraṅgarūpā parasenappamaddanā.
He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasissati.
After conquering this land girt by sea, he will reign by principle, without rod or sword.

8. Metteyyabuddhuppāda

8. The Arising of the Buddha Metteyya

Asītivassasahassāyukesu, bhikkhave, manussesu metteyyo nāma bhagavā loke uppajjissati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
And the Blessed One named Metteyya will arise in the world—perfected, a fully awakened Buddha,

accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—

Seyyathāpāhametarahi loke uppanno arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
just as I have arisen today.

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedessati, seyyathāpāhametarahi imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedemi.
He will realize with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and make it known to others, just as I do today.

So dhammaṁ desessati ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsessati;

He will teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he will reveal a spiritual practice that's entirely full and pure,

seyyathāpāhametarahi dhammaṁ desemi ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsemi.
just as I do today.

So anekasahassaṁ bhikkhusaṅghaṁ pariharissati, seyyathāpāhametarahi anekasataṁ bhikkhusaṅghaṁ pariharāmi.
He will look after a Saṅgha of many thousand mendicants, just as I look after a Saṅgha of many hundreds today.

Atha kho, bhikkhave, saṅkho nāma rājā yo so yūpo raññā mahāpanādena kārāpito.
Then King Saṅkha will have the sacrificial post that had been built by King Mahāpanāda raised up.

Taṁ yūpaṁ ussāpetvā ajjhāvasitvā taṁ datvā vissajjitvā samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṁ dānaṁ datvā metteyyassa bhagavato arahato sammāsambuddhassa santike kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajissati.

After staying there, he will give it away to ascetics and brahmins, paupers, vagrants, nomads, and beggars. Then, having shaved off his hair and beard and dressed in ocher robes, he will go forth from the lay life to homelessness in the Buddha Metteyya's presence.

So evaṁ pabbajito samāno eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissati.
Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme end of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.
Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañca, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo.
That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

9. Bhikkhunoāyuvaṇṇādivaḍḍhanakathā

9. On Long Life and Beauty for Mendicants

Gocare, bhikkhave, caratha sake pettike visaye.
Mendicants, you should roam inside your own territory, the domain of your fathers.

Gocare, bhikkhave, carantā sake pettike visaye āyunāpi vaḍḍhissatha, vaṇṇenapi vaḍḍhissatha, sukhenapi vaḍḍhissatha, bhogenapi vaḍḍhissatha, balenapi vaḍḍhissatha.
Doing so, you will grow in life span, beauty, happiness, wealth, and power.

Kiñca, bhikkhave, bhikkhuno āyusmiṁ?
And what is long life for a mendicant?

Idha, bhikkhave, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to inquiry, and active effort.

So imesaṁ catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Having developed and cultivated these four bases of psychic power they may, if they wish, live for the proper lifespan or what's left of it.

Idaṁ kho, bhikkhave, bhikkhuno āyusmiṁ.
This is long life for a mendicant.

Kiñca, bhikkhave, bhikkhuno vaṇṇasmiṁ?
And what is beauty for a mendicant?

Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.
It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Idaṁ kho, bhikkhave, bhikkhuno vaṇṇasmiṁ.
This is beauty for a mendicant.

Kiñca, bhikkhave, bhikkhuno sukhasmiṁ?
And what is happiness for a mendicant?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which

has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ …
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Idaṁ kho, bhikkhave, bhikkhuno, sukhasmiṁ.
This is happiness for a mendicant.

Kiñca, bhikkhave, bhikkhuno bhogasmiṁ?
And what is wealth for a mendicant?

Idha, bhikkhave, bhikkhu mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
It’s when a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
They meditate spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā

vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Idaṁ kho, bhikkhave, bhikkhuno bhogasmiṁ.
This is wealth for a mendicant.

Kiñca, bhikkhave, bhikkhuno balasmiṁ?
And what is power for a mendicant?

Idha, bhikkhave, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Idaṁ kho, bhikkhave, bhikkhuno balasmiṁ.
This is power for a mendicant.

Nāhaṁ, bhikkhave, aññaṁ ekabalampi samanupassāmi yaṁ evaṁ duppasahaṁ, yathayidaṁ, bhikkhave, mārabalaṁ.
Mendicants, I do not see a single power so hard to defeat as the power of Māra.

Kusalānaṁ, bhikkhave, dhammānaṁ samādānahetu evamidaṁ puññaṁ pavaḍḍhatī"ti.
It is due to undertaking skillful qualities that this merit grows."

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Cakkavattisuttaṁ niṭṭhitaṁ tatiyaṁ.

27 Aggaññasutta:
What Came First

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, in the stilt longhouse of Migāra's mother.

Tena kho pana samayena vāseṭṭhabhāradvājā bhikkhūsu parivasanti bhikkhubhāvaṁ ākaṅkhamānā.
Now at that time Vāseṭṭha and Bhāradvāja were living on probation among the mendicants in hopes of being ordained.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyaṁ abbhokāse caṅkamati.
Then in the late afternoon, the Buddha came downstairs from the longhouse and was walking mindfully in the open air, beneath the shade of the longhouse.

Addasā kho vāseṭṭho bhagavantaṁ sāyanhasamayaṁ paṭisallānā vuṭṭhitaṁ pāsādā orohitvā pāsādapacchāyāyaṁ abbhokāse caṅkamantaṁ.
Vāseṭṭha saw him

Disvāna bhāradvājaṁ āmantesi:
and said to Bhāradvāja,

"ayaṁ, āvuso bhāradvāja, bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyaṁ abbhokāse caṅkamati.
"Reverend Bhāradvāja, the Buddha is walking mindfully in the open air, beneath the shade of the longhouse.

Āyāmāvuso bhāradvāja, yena bhagavā tenupasaṅkamissāma;
Come, reverend, let's go to the Buddha.

appeva nāma labheyyāma bhagavato santikā dhammiṁ kathaṁ savanāyā"ti.
Hopefully we'll get to hear a Dhamma talk from him."

"Evamāvuso"ti kho bhāradvājo vāseṭṭhassa paccassosi.
"Yes, reverend," replied Bhāradvāja.

Atha kho vāseṭṭhabhāradvājā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā bhagavantaṁ caṅkamantaṁ anucaṅkamiṁsu.
So they went to the Buddha, bowed, and walked beside him.

Atha kho bhagavā vāseṭṭhaṁ āmantesi:
Then the Buddha said to Vāseṭṭha,

"tumhe khvattha, vāseṭṭha, brāhmaṇajaccā brāhmaṇakulīnā brāhmaṇakulā agārasmā anagāriyaṁ pabbajitā, kacci vo, vāseṭṭha, brāhmaṇā na akkosanti na paribhāsantī"ti?
"Vāseṭṭha, you are both brahmins by birth and clan, and have gone forth from the lay life to homelessness from a brahmin family. I hope you don't have to suffer abuse and insults from the brahmins."

"Taggha no, bhante, brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā"ti.
"Actually, sir, the brahmins do insult and abuse us with their typical insults to the fullest extent."

"Yathā kathaṁ pana vo, vāseṭṭha, brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā"ti?
"But how do the brahmins insult you?"

"Brāhmaṇā, bhante, evamāhaṁsu:

“Sir, the brahmins say:

‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā.
‘Only brahmins are the first caste; other castes are inferior.

Brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā.
Only brahmins are the light caste; other castes are dark.

Brāhmaṇāva sujjhanti, no abrāhmaṇā.
Only brahmins are purified, not others.

Brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā.
Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.

Te tumhe seṭṭhaṁ vaṇṇaṁ hitvā hīnamattha vaṇṇaṁ ajjhupagatā, yadidaṁ muṇḍake samaṇake ibbhe kaṇhe bandhupādāpacce.
You’ve both abandoned the first caste to join an inferior caste, namely these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman.

Tayidaṁ na sādhu, tayidaṁ nappatirūpaṁ, yaṁ tumhe seṭṭhaṁ vaṇṇaṁ hitvā hīnamattha vaṇṇaṁ ajjhupagatā yadidaṁ muṇḍake samaṇake ibbhe kaṇhe bandhupādāpacce’ti.
This is not right, it’s not proper!’

Evaṁ kho no, bhante, brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā”ti.
That’s how the brahmins insult us.”

“Taggha vo, vāseṭṭha, brāhmaṇā porāṇaṁ assarantā evamāhaṁsu:
“Actually, Vāseṭṭha, the brahmins are forgetting their tradition when they say this to you.

‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā;
brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā;
brāhmaṇāva sujjhanti, no abrāhmaṇā;
brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti.

Dissanti kho pana, vāseṭṭha, brāhmaṇānaṁ brāhmaṇiyo utuniyopi gabbhiniyopi vijāyamānāpi pāyamānāpi.
For brahmin women are seen menstruating, being pregnant, giving birth, and breast-feeding.

Te ca brāhmaṇā yonijāva samānā evamāhaṁsu:
Yet even though they're born from a brahmin womb they say:

'brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā;
'Only brahmins are the first caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā;
Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujjhanti, no abrāhmaṇā;
Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā'ti.
Only brahmins are Brahmā's rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'

Te brahmānañceva abbhācikkhanti, musā ca bhāsanti, bahuñca apuññaṁ pasavanti.
They misrepresent the brahmins, speak falsely, and make much bad karma.

1. Catuvaṇṇasuddhi

1. Purification in the Four Castes

Cattārome, vāseṭṭha, vaṇṇā—
Vāseṭṭha, there are these four castes:

khattiyā, brāhmaṇā, vessā, suddā.
aristocrats, brahmins, merchants, and workers.

Khattiyopi kho, vāseṭṭha, idhekacco pāṇātipātī hoti adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhī.
Some aristocrats kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, and nonsensical. And they're covetous, malicious, with wrong view.

Iti kho, vāseṭṭha, yeme dhammā akusalā akusalasaṅkhātā sāvajjā sāvajjasaṅkhātā asevitabbā asevitabbasaṅkhātā naalamariyā naalamariyasaṅkhātā kaṇhā kaṇhavipākā viññugarahitā, khattiyepi te idhekacce sandissanti.
These things are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones—and are reckoned as such. They are dark deeds with dark results, criticized by sensible people. Such things are exhibited in some aristocrats.

Brāhmaṇopi kho, vāseṭṭha …pe…
And they are also seen among some brahmins,

vessopi kho, vāseṭṭha …pe…
merchants,

suddopi kho, vāseṭṭha, idhekacco pāṇātipātī hoti adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhī.
and workers.

**Iti kho, vāseṭṭha, yeme dhammā akusalā akusalasaṅkhātā …pe…
kaṇhā kaṇhavipākā viññugarahitā;
suddepi te idhekacce sandissanti.**

Khattiyopi kho, vāseṭṭha, idhekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, pisuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto, sammādiṭṭhī.
But some aristocrats refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that's false, divisive, harsh, and nonsensical. And they're content, kind-hearted, with right view.

Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā anavajjasaṅkhātā sevitabbā sevitabbasaṅkhātā alamariyā alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā, khattiyepi te idhekacce sandissanti.
These things are skillful, blameless, to be cultivated, worthy of the noble ones—and are reckoned as such. They are bright deeds with bright results, praised by sensible people. Such things are exhibited in some aristocrats.

Brāhmaṇopi kho, vāseṭṭha …pe…
And they are also seen among some brahmins,

vessopi kho, vāseṭṭha …pe…
merchants,

suddopi kho, vāseṭṭha, idhekacco pāṇātipātā paṭivirato hoti …pe…
and workers.

anabhijjhālu, abyāpannacitto, sammādiṭṭhī.
Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā anavajjasaṅkhātā sevitabbā sevitabbasaṅkhātā alamariyā alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā;
suddepi te idhekacce sandissanti.

Imesu kho, vāseṭṭha, catūsu vaṇṇesu evaṁ ubhayavokiṇṇesu vattamānesu kaṇhasukkesu dhammesu viññugarahitesu ceva viññuppasatthesu ca yadettha brāhmaṇā evamāhaṁsu:
Both these things occur like this, mixed up in these four castes—the dark and the bright, that which is praised and that which is criticized by sensible people. Yet of this the brahmins say:

‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā;
‘Only brahmins are the first caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā;
Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujjhanti, no abrāhmaṇā;
Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti.
Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’

Taṁ tesaṁ viññū nānujānanti.
Sensible people don’t acknowledge this.

Taṁ kissa hetu?
Why is that?

Imesañhi, vāseṭṭha, catunnaṁ vaṇṇānaṁ yo hoti bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, so nesaṁ aggamakkhāyati dhammeneva, no adhammena.

Because any mendicant from these four castes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be foremost by virtue of principle, not without principle.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ, diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the first thing for people in both this life and the next.

Tadamināpetaṁ, vāseṭṭha, pariyāyena veditabbaṁ, yathā dhammova seṭṭho janetasmiṁ, diṭṭhe ceva dhamme abhisamparāyañca.
And here's a way to understand how this is so.

Jānāti kho, vāseṭṭha, rājā pasenadi kosalo:
King Pasenadi of Kosala knows that

'samaṇo gotamo anantarā sakyakulā pabbajito'ti.
the ascetic Gotama has gone forth from the neighboring clan of the Sakyans.

Sakyā kho pana, vāseṭṭha, rañño pasenadissa kosalassa anuyuttā bhavanti.
And the Sakyans are his vassals.

Karonti kho, vāseṭṭha, sakyā rañño pasenadimhi kosale nipaccakāraṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ.
The Sakyans show deference to King Pasenadi by bowing down, rising up, greeting him with joined palms, and observing proper etiquette for him.

Iti kho, vāseṭṭha, yaṁ karonti sakyā rañño pasenadimhi kosale nipaccakāraṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ, karoti taṁ rājā pasenadi kosalo tathāgate nipaccakāraṁ abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ, na naṁ 'sujāto samaṇo gotamo, dujjātohamasmi.
Now, King Pasenadi shows the same kind of deference to the Realized One. But he doesn't think: 'The ascetic Gotama is well-born, I am ill-born.

Balavā samaṇo gotamo, dubbalohamasmi.
He is powerful, I am weak.

Pāsādiko samaṇo gotamo, dubbaṇṇohamasmi.
He is handsome, I am ugly.

Mahesakkho samaṇo gotamo, appesakkhohamasmī'ti.
He is influential, I am insignificant.'

Atha kho naṁ dhammaṁyeva sakkaronto dhammaṁ garuṁ karonto dhammaṁ mānento dhammaṁ pūjento dhammaṁ apacāyamāno evaṁ rājā pasenadi kosalo tathāgate nipaccakāraṁ karoti, abhivādanaṁ paccuṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ.
Rather, in showing such deference to the Realized One he is only honoring, respecting, and venerating principle.

Imināpi kho etaṁ, vāseṭṭha, pariyāyena veditabbaṁ, yathā dhammova seṭṭho janetasmiṁ, diṭṭhe ceva dhamme abhisamparāyañca.
And here's another way to understand how principle is the first thing for people in both this life and the next.

Tumhe khvattha, vāseṭṭha, nānājaccā nānānāmā nānāgottā nānākulā agārasmā anagāriyaṁ pabbajitā.
Vāseṭṭha, you have different births, names, and clans, and have gone forth from the lay life to homelessness from different families.

'Ke tumhe'ti—puṭṭhā samānā 'samaṇā sakyaputtiyāmhā'ti—paṭijānātha.
When they ask you what you are, you claim to be ascetics, followers of the Sakyan.

Yassa kho panassa, vāseṭṭha, tathāgate saddhā niviṭṭhā mūlajātā patiṭṭhitā daḷhā asaṁhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ, tassetaṁ kallaṁ vacanāya:
But only when someone has faith in the Realized One—settled, rooted, and planted deep, strong, not to be shifted by any ascetic or brahmin or god or

Māra or Brahmā or by anyone in the world—is it appropriate for them to say:

‘bhagavatomhi putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo’ti.
‘I am the Buddha’s true-born child, born from his mouth, born of principle, created by principle, heir to principle.’

Taṁ kissa hetu?
Why is that?

Tathāgatassa hetaṁ, vāseṭṭha, adhivacanaṁ ‘dhammakāyo’ itipi, ‘brahmakāyo’ itipi, ‘dhammabhūto’ itipi, ‘brahmabhūto’ itipi.
For these are terms for the Realized One: ‘the embodiment of truth’, and ‘the embodiment of holiness’, and ‘the one who has become the truth’, and ‘the one who has become holy’.

Hoti kho so, vāseṭṭha, samayo yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko saṁvaṭṭati.
There comes a time when, Vāseṭṭha, after a very long period has passed, this cosmos contracts.

Saṁvaṭṭamāne loke yebhuyyena sattā ābhassarasaṁvattanikā honti.
As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

Te tattha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino ciraṁ dīghamaddhānaṁ tiṭṭhanti.
There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Hoti kho so, vāseṭṭha, samayo yaṁ kadāci karahaci dīghassa addhuno accayena ayaṁ loko vivaṭṭati.
There comes a time when, after a very long period has passed, this cosmos expands.

Vivaṭṭamāne loke yebhuyyena sattā ābhassarakāyā cavitvā itthattaṁ āgacchanti.

As the cosmos expands, sentient beings mostly pass away from that host of radiant deities and come back to this realm.

Tedha honti manomayā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino ciraṁ dīghamaddhānaṁ tiṭṭhanti.
Here they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

2. Rasapathavipātubhāva

2. Solid Nectar Appears

Ekodakībhūtaṁ kho pana, vāseṭṭha, tena samayena hoti andhakāro andhakāratimisā.
But the single mass of water at that time was utterly dark.

Na candimasūriyā paññāyanti, na nakkhattāni tārakarūpāni paññāyanti, na rattindivā paññāyanti, na māsaḍḍhamāsā paññāyanti, na utusaṁvaccharā paññāyanti, na itthipumā paññāyanti, sattā sattātveva saṅkhyaṁ gacchanti.
The moon and sun were not found, nor were stars and constellations, day and night, months and fortnights, years and seasons, or male and female. Beings were simply known as ‘beings’.

Atha kho tesaṁ, vāseṭṭha, sattānaṁ kadāci karahaci dīghassa addhuno accayena rasapathavī

udakasmiṁ samatani;
After a very long period had passed, solid nectar curdled in the water.

seyyathāpi nāma payaso tattassa nibbāyamānassa upari santānakaṁ hoti;
It appeared just like the curd on top of hot milk-rice as it cools.

evameva pāturahosi.
Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā, seyyathāpi nāma sampannaṁ vā sappi sampannaṁ vā navanītaṁ evaṁvaṇṇā ahosi.
It was beautiful, fragrant, and delicious, like ghee or butter.

Seyyathāpi nāma khuddamadhuṁ aneḷakaṁ;
And it was as sweet as pure manuka honey.

evamassādā ahosi.
Atha kho, vāseṭṭha, aññataro satto lolajātiko:
Now, one of those beings was reckless.

‘ambho, kimevidaṁ bhavissatī’ti rasapathaviṁ aṅguliyā sāyi.
Thinking, ‘Oh my, what might this be?’ they tasted

the solid nectar with their finger.

Tassa rasapathaviṁ aṅguliyā sāyato acchādesi, taṇhā cassa okkami.
They enjoyed it, and craving was born in them.

Aññepi kho, vāseṭṭha, sattā tassa sattassa diṭṭhānugatiṁ āpajjamānā rasapathaviṁ aṅguliyā sāyiṁsu.
And other beings, following that being's example, tasted solid nectar with their fingers.

Tesaṁ rasapathaviṁ aṅguliyā sāyataṁ acchādesi, taṇhā ca tesaṁ okkami.
They too enjoyed it, and craving was born in them.

3. Candimasūriyādipātubhāva
3. The Moon and Sun Appear

Atha kho te, vāseṭṭha, sattā rasapathaviṁ hatthehi āluppakārakaṁ upakkamiṁsu paribhuñjituṁ.
Then those beings started to eat the solid nectar, breaking it into lumps.

Yato kho te, vāseṭṭha, sattā rasapathaviṁ hatthehi āluppakārakaṁ upakkamiṁsu paribhuñjituṁ.
But when they did this

Atha tesaṁ sattānaṁ sayaṁpabhā antaradhāyi.
their luminosity vanished.

Sayaṁpabhāya antarahitāya candimasūriyā pāturahesuṁ.
And with the vanishing of their luminosity the moon and sun appeared,

Candimasūriyesu pātubhūtesu nakkhattāni tārakarūpāni pāturahesuṁ.
stars and constellations appeared,

Nakkhattesu tārakarūpesu pātubhūtesu rattindivā paññāyiṁsu.
days and nights were distinguished,

Rattindivesu paññāyamānesu māsaḍḍhamāsā paññāyiṁsu.
and so were months and fortnights,

Māsaḍḍhamāsesu paññāyamānesu utusaṁvaccharā paññāyiṁsu.
and years and seasons.

Ettāvatā kho, vāseṭṭha, ayaṁ loko puna vivaṭṭo hoti.
To this extent the world had evolved once more.

Atha kho te, vāseṭṭha, sattā rasapathaviṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu.
Then those beings eating the solid nectar, with that as their food and nourishment, remained for a very long time.

Yathā yathā kho te, vāseṭṭha, sattā rasapathaviṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu tathā tathā tesaṁ sattānaṁ rasapathaviṁ paribhuñjantānaṁ kharattañceva kāyasmiṁ okkami, vaṇṇavevaṇṇatā ca paññāyittha.
But so long as they ate that solid nectar, their bodies became more solid and they diverged in appearance;

Ekidaṁ sattā vaṇṇavanto honti, ekidaṁ sattā dubbaṇṇā.
some beautiful, some ugly.

Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti:
And the beautiful beings looked down on the ugly ones:

‘mayametehi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti.
‘We’re more beautiful, they’re the ugly ones!’

Tesaṁ vaṇṇātimānapaccayā mānātimānajātikānaṁ rasapathavī antaradhāyi.
And the vanity of the beautiful ones made the solid nectar vanish.

Rasāya pathaviyā antarahitāya sannipatiṁsu.
They gathered together and bemoaned,

Sannipatitvā anutthuniṁsu:
‘aho rasaṁ, aho rasan’ti.
‘Oh, what a taste! Oh, what a taste!’

Tadetarahipi manussā kañcideva surasaṁ labhitvā evamāhaṁsu:
And even today when people get something tasty they say:

‘aho rasaṁ, aho rasan’ti.
‘Oh, what a taste! Oh, what a taste!’

Tadeva porāṇaṁ aggaññaṁ akkharaṁ anusaranti, na tvevassa atthaṁ ājānanti.

They’re just remembering an ancient primordial saying, but they don’t understand what it means.

4. Bhūmipappaṭakapātubhāva

4. Ground-Sprouts

Atha kho tesaṁ, vāseṭṭha, sattānaṁ rasāya pathaviyā antarahitāya bhūmipappaṭako pāturahosi.

When the solid nectar had vanished, ground-sprouts appeared to those beings.

Seyyathāpi nāma ahicchattako; evameva pāturahosi.

They appeared just like mushrooms.

So ahosi vaṇṇasampanno gandhasampanno rasasampanno, seyyathāpi nāma sampannaṁ vā sappi sampannaṁ vā navanītaṁ evaṁvaṇṇo ahosi.

They were beautiful, fragrant, and delicious, like ghee or butter.

Seyyathāpi nāma khuddamadhuṁ aneḷakaṁ; evamassādo ahosi.

And they were as sweet as pure manuka honey.

Atha kho te, vāseṭṭha, sattā bhūmipappaṭakaṁ upakkamiṁsu paribhuñjituṁ.
Then those beings started to eat the ground-sprouts.

Te taṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu.
With that as their food and nourishment, they remained for a very long time.

Yathā yathā kho te, vāseṭṭha, sattā bhūmipappaṭakaṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu tathā tathā tesaṁ sattānaṁ bhiyyoso mattāya kharattañceva kāyasmiṁ okkami, vaṇṇavevaṇṇatā ca paññāyittha.
But so long as they ate those ground-sprouts, their bodies became more solid and they diverged in appearance;

Ekidaṁ sattā vaṇṇavanto honti, ekidaṁ sattā dubbaṇṇā.
some beautiful, some ugly.

Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti:
And the beautiful beings looked down on the ugly ones:

‘mayametehi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti.
‘We’re more beautiful, they’re the ugly ones!’

Tesaṁ vaṇṇātimānapaccayā mānātimānajātikānaṁ bhūmipappaṭako antaradhāyi.
And the vanity of the beautiful ones made the ground-sprouts vanish.

5. Padālatāpātubhāva

5. Bursting Pods

Bhūmipappaṭake antarahite padālatā pāturahosi, seyyathāpi nāma kalambukā; evameva pāturahosi.

When the ground-sprouts had vanished, bursting

pods appeared, like the fruit of the kadam tree.

Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā, seyyathāpi nāma sampannaṁ vā sappi sampannaṁ vā navanītaṁ evaṁvaṇṇā ahosi.
They were beautiful, fragrant, and delicious, like ghee or butter.

Seyyathāpi nāma khuddamadhuṁ aneḷakaṁ; evamassādā ahosi.
And they were as sweet as pure manuka honey.

Atha kho te, vāseṭṭha, sattā padālataṁ upakkamiṁsu paribhuñjituṁ.
Then those beings started to eat the bursting pods.

Te taṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu.
With that as their food and nourishment, they remained for a very long time.

Yathā yathā kho te, vāseṭṭha, sattā padālataṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu tathā tathā tesaṁ sattānaṁ bhiyyoso mattāya kharattañceva kāyasmiṁ okkami, vaṇṇavevaṇṇatā ca paññāyittha.
But so long as they ate those bursting pods, their bodies became more solid and they diverged in appearance;

Ekidaṁ sattā vaṇṇavanto honti, ekidaṁ sattā dubbaṇṇā.
some beautiful, some ugly.

Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti:
And the beautiful beings looked down on the ugly ones:

‘mayametehi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti.

‘We’re more beautiful, they’re the ugly ones!’

Tesaṁ vaṇṇātimānapaccayā mānātimānajātikānaṁ padālatā antaradhāyi.
And the vanity of the beautiful ones made the bursting pods vanish.

Padālatāya antarahitāya sannipatiṁsu. Sannipatitvā anutthuniṁsu:
They gathered together and bemoaned,

‘ahu vata no, ahāyi vata no padālatā’ti.
‘Oh, what we’ve lost! Oh, what we’ve lost—those bursting pods!’

Tadetarahipi manussā kenaci dukkhadhammena phuṭṭhā evamāhaṁsu:
And even today when people experience suffering they say:

‘ahu vata no, ahāyi vata no’ti.
‘Oh, what we’ve lost! Oh, what we’ve lost!’

Tadeva porāṇaṁ aggaññaṁ akkharaṁ anusaranti, na tvevassa atthaṁ ājānanti.
They’re just remembering an ancient primordial saying, but they don’t understand what it means.

6. Akaṭṭhapākasālipātubhāva

6. Ripe Untilled Rice

Atha kho tesaṁ, vāseṭṭha, sattānaṁ padālatāya antarahitāya akaṭṭhapāko sāli pāturahosi akaṇo athuso suddho sugandho taṇḍulapphalo.
When the bursting pods had vanished, ripe untilled rice appeared to those beings. It had no powder or husk, pure and fragrant, with only the rice-grain.

Yaṁ taṁ sāyaṁ sāyamāsāya āharanti, pāto taṁ hoti pakkaṁ paṭivirūḷhaṁ.
What they took for supper in the evening, by the morning had grown back and ripened.

Yaṁ taṁ pāto pātarāsāya āharanti, sāyaṁ taṁ hoti pakkaṁ paṭivirūḷhaṁ;
And what they took for breakfast in the morning had grown back and ripened by the evening,

nāpadānaṁ paññāyati.
leaving no trace showing.

Atha kho te, vāseṭṭha, sattā akaṭṭhapākaṁ sāliṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu.
Then those beings eating the ripe untilled rice, with that as their food and nourishment, remained for a very long time.

7. Itthipurisaliṅgapātubhāva
7. Gender Appears

Yathā yathā kho te, vāseṭṭha, sattā akaṭṭhapākaṁ sāliṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhaṁsu tathā tathā tesaṁ sattānaṁ bhiyyoso mattāya kharattañceva

kāyasmiṁ okkami, vaṇṇavevaṇṇatā ca paññāyittha, itthiyā ca itthiliṅgaṁ pāturahosi purisassa ca purisaliṅgaṁ.
But so long as they ate that ripe untilled rice, their bodies became more solid and they diverged in appearance. And female characteristics appeared on women, while male characteristics appeared on men.

Itthī ca purisaṁ ativelaṁ upanijjhāyati puriso ca itthiṁ.
Women spent too much time gazing at men, and men at women.

Tesaṁ ativelaṁ aññamaññaṁ upanijjhāyataṁ sārāgo udapādi, pariḷāho kāyasmiṁ okkami.
They became lustful, and their bodies burned with fever.

Te pariḷāhapaccayā methunaṁ dhammaṁ paṭiseviṁsu.
Due to this fever they had sex with each other.

Ye kho pana te, vāseṭṭha, tena samayena sattā passanti methunaṁ dhammaṁ paṭisevante, aññe paṁsuṁ khipanti, aññe seṭṭhiṁ khipanti, aññe gomayaṁ khipanti:
Those who saw them having sex pelted them with dirt, ashes, or cow-dung, saying,

‘nassa asuci, nassa asucī’ti.

‘Get lost, filth! Get lost, filth!

‘Kathañhi nāma satto sattassa evarūpaṁ karissatī’ti.
How on earth can one being do that to another?’

Tadetarahipi manussā ekaccesu janapadesu vadhuyā nibbuyhamānāya aññe paṁsuṁ khipanti, aññe seṭṭhiṁ khipanti, aññe gomayaṁ khipanti.
And even today people in some countries, when a bride is carried off, pelt her with dirt, ashes, or cow-dung.

Tadeva porāṇaṁ aggaññaṁ akkharaṁ anusaranti, na tvevassa atthaṁ ājānanti.
They’re just remembering an ancient primordial saying, but they don’t understand what it means.

8. Methunadhammasamācāra

8. Sexual Intercourse

Adhammasammataṁ kho pana, vāseṭṭha, tena samayena hoti, tadetarahi dhammasammataṁ.
What was reckoned as immoral at that time, these days is reckoned as moral.

Ye kho pana, vāseṭṭha, tena samayena sattā methunaṁ dhammaṁ paṭisevanti, te māsampi dvemāsampi na labhanti gāmaṁ vā nigamaṁ vā pavisituṁ.
The beings who had sex together weren’t allowed to enter a village or town for one or two months.

Yato kho te, vāseṭṭha, sattā tasmiṁ asaddhamme ativelaṁ pātabyataṁ āpajjiṁsu.
Ever since they excessively threw themselves into immorality,

Atha agārāni upakkamiṁsu kātuṁ tasseva asaddhammassa paṭicchādanatthaṁ.
they started to make buildings to hide their immoral deeds.

Atha kho, vāseṭṭha, aññatarassa sattassa alasajātikassa etadahosi:
Then one of those beings of idle disposition thought,

‘ambho, kimevāhaṁ vihaññāmi sāliṁ āharanto sāyaṁ sāyamāsāya pāto pātarāsāya.
‘Hey now, why should I be bothered to gather rice in the evening for supper, and in the morning for breakfast?

Yannūnāhaṁ sāliṁ āhareyyaṁ sakideva sāyapātarāsāyā’ti.
Why don’t I gather rice for supper and breakfast all at once?’

Atha kho so, vāseṭṭha, satto sāliṁ āhāsi sakideva sāyapātarāsāya.
So that’s what he did.

Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamitvā taṁ sattaṁ etadavoca:
Then one of the other beings approached that being and said,

‘ehi, bho satta, sālāhāraṁ gamissāmā’ti.
‘Come, good being, we shall go to gather rice.’

‘Alaṁ, bho satta, āhato me sāli sakideva sāyapātarāsāyā’ti.
‘There’s no need, good being! I gathered rice for supper and breakfast all at once.’

Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṁ āpajjamāno sāliṁ āhāsi sakideva dvīhāya. ‘Evampi kira, bho, sādhū’ti.
So that being, following their example, gathered rice for two days all at once, thinking: ‘This seems fine.’

Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamitvā taṁ sattaṁ etadavoca:
Then one of the other beings approached that being and said,

‘ehi, bho satta, sālāhāraṁ gamissāmā’ti.
‘Come, good being, we shall go to gather rice.’

‘Alaṁ, bho satta, āhato me sāli sakideva dvīhāyā’ti.
‘There’s no need, good being! I gathered rice for two days all at once.’

Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṁ āpajjamāno sāliṁ āhāsi sakideva catūhāya, ‘evampi kira, bho, sādhū’ti.
So that being, following their example, gathered rice for four days all at once, thinking: ‘This seems fine.’

Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamitvā taṁ sattaṁ etadavoca:
Then one of the other beings approached that being and said,

‘ehi, bho satta, sālāhāraṁ gamissāmā’ti.
‘Come, good being, we shall go to gather rice.’

‘Alaṁ, bho satta, āhato me sāli sakideva catūhāyā’ti.

‘There’s no need, good being! I gathered rice for four days all at once.’

Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṁ āpajjamāno sāliṁ āhāsi sakideva aṭṭhāhāya, ‘evampi kira, bho, sādhū’ti.
So that being, following their example, gathered rice for eight days all at once, thinking: ‘This seems fine.’

Yato kho te, vāseṭṭha, sattā sannidhikārakaṁ sāliṁ upakkamiṁsu paribhuñjituṁ.
But when they started to store up rice to eat,

Atha kaṇopi taṇḍulaṁ pariyonandhi, thusopi taṇḍulaṁ pariyonandhi;
the rice grains became wrapped in powder and husk,

lūnampi nappaṭivirūḷhaṁ, apadānaṁ paññāyittha, saṇḍasaṇḍā sālayo aṭṭhaṁsu.
it didn’t grow back after reaping, leaving a trace showing, and the rice stood in clumps.

9. Sālivibhāga

9. Dividing the Fields

Atha kho te, vāseṭṭha, sattā sannipatiṁsu, sannipatitvā anutthuniṁsu:
Then those beings gathered together and bemoaned,

‘pāpakā vata, bho, dhammā sattesu pātubhūtā.
‘Oh, how wicked things have appeared among beings!

Mayañhi pubbe manomayā ahumhā pītibhakkhā sayaṁpabhā antalikkhacarā subhaṭṭhāyino, ciraṁ dīghamaddhānaṁ aṭṭhamhā.

For we used to be mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and we remained like that for a very long time.

Tesaṁ no amhākaṁ kadāci karahaci dīghassa addhuno accayena rasapathavī udakasmiṁ samatani.
After a very long period had passed, solid nectar curdled in the water.

Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā.
Te mayaṁ rasapathaviṁ hatthehi āluppakārakaṁ upakkamimha paribhuñjituṁ, tesaṁ no rasapathaviṁ hatthehi āluppakārakaṁ upakkamataṁ paribhuñjituṁ sayaṁpabhā antaradhāyi.
Sayaṁpabhāya antarahitāya candimasūriyā pāturahesuṁ, candimasūriyesu pātubhūtesu nakkhattāni tārakarūpāni pāturahesuṁ, nakkhattesu tārakarūpesu pātubhūtesu rattindivā paññāyiṁsu, rattindivesu paññāyamānesu māsaḍḍhamāsā paññāyiṁsu.
Māsaḍḍhamāsesu paññāyamānesu utusaṁvaccharā paññāyiṁsu.

Te mayaṁ rasapathaviṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhamhā.
Tesaṁ no pāpakānaṁyeva akusalānaṁ dhammānaṁ pātubhāvā rasapathavī antaradhāyi.
But due to bad, unskillful things among us, the savory nectar vanished,

Rasapathaviyā antarahitāya bhūmipappaṭako pāturahosi.
So ahosi vaṇṇasampanno gandhasampanno rasasampanno.
Te mayaṁ bhūmipappaṭakaṁ upakkamimha paribhuñjituṁ.
Te mayaṁ taṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhamhā.
Tesaṁ no pāpakānaṁyeva akusalānaṁ dhammānaṁ pātubhāvā bhūmipappaṭako antaradhāyi.
the ground-sprouts vanished,

Bhūmipappaṭake antarahite padālatā pāturahosi.
Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā.
Te mayaṁ padālataṁ upakkamimha paribhuñjituṁ.

Te mayaṁ taṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhamhā.
Tesaṁ no pāpakānaṁyeva akusalānaṁ dhammānaṁ pātubhāvā padālatā antaradhāyi.
the bursting pods vanished,

Padālatāya antarahitāya akaṭṭhapāko sāli pāturahosi akaṇo athuso suddho sugandho taṇḍulapphalo.
Yaṁ taṁ sāyaṁ sāyamāsāya āharāma, pāto taṁ hoti pakkaṁ paṭivirūḷhaṁ.
Yaṁ taṁ pāto pātarāsāya āharāma, sāyaṁ taṁ hoti pakkaṁ paṭivirūḷhaṁ.
Nāpadānaṁ paññāyittha.
Te mayaṁ akaṭṭhapākaṁ sāliṁ paribhuñjantā tambhakkhā tadāhārā ciraṁ dīghamaddhānaṁ aṭṭhamhā.
Tesaṁ no pāpakānaṁyeva akusalānaṁ dhammānaṁ pātubhāvā kaṇopi taṇḍulaṁ pariyonandhi, thusopi taṇḍulaṁ pariyonandhi, lūnampi nappaṭivirūḷhaṁ, apadānaṁ paññāyittha, saṇḍasaṇḍā sālayo ṭhitā.
and now the rice grains have become wrapped in powder and husk, it doesn’t grow back after reaping, traces are left showing, and the rice stands in clumps.

Yannūna mayaṁ sāliṁ vibhajeyyāma, mariyādaṁ ṭhapeyyāmā’ti.
We’d better divide up the rice and set boundaries.’

Atha kho te, vāseṭṭha, sattā sāliṁ vibhajiṁsu, mariyādaṁ ṭhapesuṁ.
So that’s what they did.

Atha kho, vāseṭṭha, aññataro satto lolajātiko sakaṁ bhāgaṁ parirakkhanto aññataraṁ bhāgaṁ adinnaṁ ādiyitvā paribhuñji.
Now, one of those beings was reckless. While guarding their own share they took another’s share without it being given, and ate it.

Tamenaṁ aggahesuṁ, gahetvā etadavocuṁ:
They grabbed the one who had done this and said,

‘pāpakaṁ vata, bho satta, karosi, yatra hi nāma sakaṁ bhāgaṁ parirakkhanto aññataraṁ bhāgaṁ adinnaṁ ādiyitvā paribhuñjasi.
‘You have done a bad thing, good being, in that while guarding your own share you took another’s share without it being given, and ate it.

Māssu, bho satta, punapi evarūpamakāsī’ti.
Do not do such a thing again.’

‘Evaṁ, bho’ti kho, vāseṭṭha, so satto tesaṁ sattānaṁ paccassosi.
‘Yes, sirs,’ replied that being.

Dutiyampi kho, vāseṭṭha, so satto …pe…
But for a second time,

tatiyampi kho, vāseṭṭha, so satto sakaṁ bhāgaṁ parirakkhanto aññataraṁ bhāgaṁ adinnaṁ ādiyitvā paribhuñji.
and a third time they did the same thing, and were told not to continue.

Tamenaṁ aggahesuṁ, gahetvā etadavocuṁ:

‘pāpakaṁ vata, bho satta, karosi, yatra hi nāma sakaṁ bhāgaṁ parirakkhanto aññataraṁ bhāgaṁ adinnaṁ ādiyitvā paribhuñjasi. Māssu, bho satta, punapi evarūpamakāsī’ti.
Aññe pāṇinā pahariṁsu, aññe leḍḍunā pahariṁsu, aññe daṇḍena pahariṁsu.
And then they struck that being, some with fists, others with stones, and still others with rods.

Tadagge kho, vāseṭṭha, adinnādānaṁ paññāyati, garahā paññāyati, musāvādo paññāyati, daṇḍādānaṁ paññāyati.
From that day on stealing was found, and blaming and lying and the taking up of rods.

10. Mahāsammatarājā

10. The Elected King

Atha kho te, vāseṭṭha, sattā sannipatiṁsu, sannipatitvā anutthuniṁsu:
Then those beings gathered together and bemoaned,

‘pāpakā vata bho dhammā sattesu pātubhūtā, yatra hi nāma adinnādānaṁ paññāyissati, garahā paññāyissati, musāvādo paññāyissati, daṇḍādānaṁ paññāyissati.
‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods!

Yannūna mayaṁ ekaṁ sattaṁ sammanneyyāma, yo no sammā khīyitabbaṁ khīyeyya, sammā

garahitabbaṁ garaheyya, sammā pabbājetabbaṁ pabbājeyya.
Why don’t we elect one being who would rightly accuse those who deserve it, blame those who deserve it, and expel those who deserve it?

Mayaṁ panassa sālīnaṁ bhāgaṁ anuppadassāmā’ti.
We shall pay them with a share of rice.’

Atha kho te, vāseṭṭha, sattā yo nesaṁ satto abhirūpataro ca dassanīyataro ca pāsādikataro ca mahesakkhataro ca taṁ sattaṁ upasaṅkamitvā etadavocuṁ:
Then those beings approached the being among them who was most attractive, good-looking, lovely, and illustrious, and said,

‘ehi, bho satta, sammā khīyitabbaṁ khīya, sammā garahitabbaṁ garaha, sammā pabbājetabbaṁ pabbājehi.
‘Come, good being, rightly accuse those who deserve it, blame those who deserve it, and banish those who deserve it.

Mayaṁ pana te sālīnaṁ bhāgaṁ anuppadassāmā’ti.
We shall pay you with a share of rice.’

‘Evaṁ, bho’ti kho, vāseṭṭha, so satto tesaṁ sattānaṁ paṭissuṇitvā sammā khīyitabbaṁ khīyi, sammā garahitabbaṁ garahi, sammā pabbājetabbaṁ pabbājesi.
‘Yes, sirs,’ replied that being. They acted accordingly,

Te panassa sālīnaṁ bhāgaṁ anuppadaṁsu.
and were paid with a share of rice.

Mahājanasammatoti kho, vāseṭṭha, ‘mahāsammato, mahāsammato’ tveva paṭhamaṁ akkharaṁ upanibbattaṁ.

‘Elected by the people’, Vāseṭṭha, is the meaning of ‘elected one’, the first term to be specifically invented for them.

Khettānaṁ adhipatīti kho, vāseṭṭha, ‘khattiyo, khattiyo’ tveva dutiyaṁ akkharaṁ upanibbattaṁ.
‘Lord of the fields’ is the meaning of ‘aristocrat’, the second term to be specifically invented.

Dhammena pare rañjetīti kho, vāseṭṭha, ‘rājā, rājā’ tveva tatiyaṁ akkharaṁ upanibbattaṁ.
‘They please others with principle’ is the meaning of ‘king’, the third term to be specifically invented.

Iti kho, vāseṭṭha, evametassa khattiyamaṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi tesaṁyeva sattānaṁ, anaññesaṁ. Sadisānaṁyeva, no asadisānaṁ. Dhammeneva, no adhammena.
And that, Vāseṭṭha, is how the ancient primordial terms for the circle of aristocrats were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the first thing for people in both this life and the next.

11. Brāhmaṇamaṇḍala

11. The Circle of Brahmins

Atha kho tesaṁ, vāseṭṭha, sattānaṁyeva ekaccānaṁ etadahosi:

Then some of those same beings thought,

‘pāpakā vata, bho, dhammā sattesu pātubhūtā, yatra hi nāma adinnādānaṁ paññāyissati, garahā paññāyissati, musāvādo paññāyissati, daṇḍādānaṁ paññāyissati, pabbājanaṁ paññāyissati.
‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods and banishment!

Yannūna mayaṁ pāpake akusale dhamme vāheyyāmā’ti.
Why don’t we set aside bad, unskillful things?’

Te pāpake akusale dhamme vāhesuṁ.
So that’s what they did.

Pāpake akusale dhamme vāhentīti kho, vāseṭṭha, ‘brāhmaṇā, brāhmaṇā’ tveva paṭhamaṁ akkharaṁ upanibbattaṁ.
‘They set aside bad, unskillful things’ is the meaning of ‘brahmin’, the first term to be specifically invented for them.

Te araññāyatane paṇṇakuṭiyo karitvā paṇṇakuṭīsu jhāyanti vītaṅgārā vītadhūmā pannamusalā sāyaṁ sāyamāsāya pāto pātarāsāya gāmanigamarājadhāniyo osaranti ghāsamesamānā.
They built leaf huts in a wilderness region where they meditated pure and bright, without lighting cooking fires or digging the soil. They came down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal.

Te ghāsaṁ paṭilabhitvā punadeva araññāyatane paṇṇakuṭīsu jhāyanti.

When they had obtained food they continued to meditate in the leaf huts.

Tamenaṁ manussā disvā evamāhaṁsu:
When people noticed this they said,

‘ime kho, bho, sattā araññāyatane paṇṇakuṭiyo karitvā paṇṇakuṭīsu jhāyanti, vītaṅgārā vītadhūmā pannamusalā sāyaṁ sāyamāsāya pāto pātarāsāya gāmanigamarājadhāniyo osaranti ghāsamesamānā.
‘These beings build leaf huts in a wilderness region where they meditate pure and bright, without lighting cooking fires or digging the soil. They come down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal.

Te ghāsaṁ paṭilabhitvā punadeva araññāyatane paṇṇakuṭīsu jhāyantī’ti,
When they have obtained food they continue to meditate in the leaf huts.’

jhāyantīti kho, vāseṭṭha, ‘jhāyakā, jhāyakā’ tveva dutiyaṁ akkharaṁ upanibbattaṁ.
‘They meditate’ is the meaning of ‘meditator’, the second term to be specifically invented for them.

Tesaṁyeva kho, vāseṭṭha, sattānaṁ ekacce sattā araññāyatane paṇṇakuṭīsu taṁ jhānaṁ anabhisambhuṇamānā gāmasāmantaṁ nigamasāmantaṁ osaritvā ganthe karontā acchanti.
But some of those beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts.

Tamenaṁ manussā disvā evamāhaṁsu:
When people noticed this they said,

‘ime kho, bho, sattā araññāyatane paṇṇakuṭīsu taṁ jhānaṁ anabhisambhuṇamānā gāmasāmantaṁ nigamasāmantaṁ osaritvā ganthe karontā acchanti, na dānime jhāyantī’ti.

‘These beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. Now they don’t meditate.’

Na dānime jhāyantīti kho, vāseṭṭha, ‘ajjhāyakā, ajjhāyakā’ tveva tatiyaṁ akkharaṁ upanibbattaṁ.
‘Now they don’t meditate’ is the meaning of ‘reciter’, the third term to be specifically invented for them.

Hīnasammataṁ kho pana, vāseṭṭha, tena samayena hoti, tadetarahi seṭṭhasammataṁ.
What was reckoned as lesser at that time, these days is reckoned as primary.

Iti kho, vāseṭṭha, evametassa brāhmaṇamaṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi tesaṁyeva sattānaṁ, anaññesaṁ sadisānaṁyeva no asadisānaṁ dhammeneva, no adhammena.
And that, Vāseṭṭha, is how the ancient primordial terms for the circle of brahmins were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the first thing for people in both this life and the next.

12. Vessamaṇḍala

12. The Circle of Merchants

Tesaṁyeva kho, vāseṭṭha, sattānaṁ ekacce sattā methunaṁ dhammaṁ samādāya visukammante payojesuṁ.

Some of those same beings, taking up an active sex life, applied themselves to various jobs.

Methunaṁ dhammaṁ samādāya visukammante payojentīti kho, vāseṭṭha, ‘vessā, vessā’ tveva akkharaṁ upanibbattaṁ.
‘Having taken up an active sex life, they apply themselves to various jobs’ is the meaning of ‘merchant’, the term specifically invented for them.

Iti kho, vāseṭṭha, evametassa vessamaṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi tesaññeva sattānaṁ anaññesaṁ sadisānaṁyeva, no asadisānaṁ, dhammeneva no adhammena.
And that, Vāseṭṭha, is how the ancient primordial term for the circle of merchants was created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the first thing for people in both this life and the next.

13. Suddamaṇḍala

13. The Circle of Workers

Tesaññeva kho, vāseṭṭha, sattānaṁ ye te sattā avasesā te luddācārā khuddācārā ahesuṁ.

The remaining beings lived by hunting and menial tasks.

Luddācārā khuddācārāti kho, vāseṭṭha, ‘suddā, suddā’ tveva akkharaṁ upanibbattaṁ.

‘They live by hunting and menial tasks’ is the meaning of ‘worker’, the term specifically invented for them.

Iti kho, vāseṭṭha, evametassa suddamaṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi tesaṁyeva sattānaṁ anaññesaṁ, sadisānaṁyeva no asadisānaṁ, dhammeneva, no adhammena.
And that, Vāseṭṭha, is how the ancient primordial term for the circle of workers was created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the first thing for people in both this life and the next.

Ahu kho so, vāseṭṭha, samayo, yaṁ khattiyopi sakaṁ dhammaṁ garahamāno agārasmā anagāriyaṁ pabbajati:
There came a time when an aristocrat, brahmin, merchant, or worker, deprecating their own vocation, went forth from the lay life to homelessness, thinking,

‘samaṇo bhavissāmī’ti.
Brāhmaṇopi kho, vāseṭṭha …pe…
vessopi kho, vāseṭṭha …pe…
suddopi kho, vāseṭṭha, sakaṁ dhammaṁ garahamāno agārasmā anagāriyaṁ pabbajati:
‘samaṇo bhavissāmī’ti.
‘I will be an ascetic.’

Imehi kho, vāseṭṭha, catūhi maṇḍalehi samaṇamaṇḍalassa abhinibbatti ahosi, tesaṁyeva sattānaṁ anaññesaṁ, sadisānaṁyeva no asadisānaṁ, dhammeneva no adhammena.
And that, Vāseṭṭha, is how these four circles were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the first thing for people in both this life and the next.

14. Duccaritādikathā
14. On Bad Conduct

Khattiyopi kho, vāseṭṭha, kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā micchādiṭṭhiko micchādiṭṭhikammasamādāno micchādiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
An aristocrat, brahmin, merchant, worker, or ascetic may do bad things by way of body, speech, and mind. They have wrong view, and they act out of that wrong view. And because of that, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Brāhmaṇopi kho, vāseṭṭha …pe…
vessopi kho, vāseṭṭha …
suddopi kho, vāseṭṭha …
samaṇopi kho, vāseṭṭha, kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā

duccaritaṁ caritvā micchādiṭṭhiko micchādiṭṭhikammasamādāno micchādiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.

Khattiyopi kho, vāseṭṭha, kāyena sucaritaṁ caritvā vācāya sucaritaṁ caritvā manasā sucaritaṁ caritvā sammādiṭṭhiko sammādiṭṭhikammasamādāno sammādiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Brāhmaṇopi kho, vāseṭṭha …pe…
vessopi kho, vāseṭṭha …
suddopi kho, vāseṭṭha …
samaṇopi kho, vāseṭṭha, kāyena sucaritaṁ caritvā vācāya sucaritaṁ caritvā manasā sucaritaṁ caritvā sammādiṭṭhiko sammādiṭṭhikammasamādāno sammādiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
An aristocrat, brahmin, merchant, worker, or ascetic may do good things by way of body, speech, and mind. They have right view, and they act out of that right view. And because of that, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Khattiyopi kho, vāseṭṭha, kāyena dvayakārī, vācāya dvayakārī, manasā dvayakārī, vimissadiṭṭhiko vimissadiṭṭhikammasamādāno vimissadiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā sukhadukkhappaṭisaṁvedī hoti.
An aristocrat, brahmin, merchant, worker, or ascetic may do mixed things by way of body, speech, and mind. They have mixed view, and they act out of that mixed view. And because of that, when their body breaks up, after death, they experience both pleasure and pain.

Brāhmaṇopi kho, vāseṭṭha …pe…
vessopi kho, vāseṭṭha …
suddopi kho, vāseṭṭha …

samaṇopi kho, vāseṭṭha, kāyena dvayakārī, vācāya dvayakārī, manasā dvayakārī, vimissadiṭṭhiko vimissadiṭṭhikammasamādāno vimissadiṭṭhikammasamādānahetu kāyassa bhedā paraṁ maraṇā sukhadukkhappaṭisaṁvedī hoti.

15. Bodhipakkhiyabhāvanā

15. The Qualities That Lead to Awakening

Khattiyopi kho, vāseṭṭha, kāyena saṁvuto vācāya saṁvuto manasā saṁvuto sattannaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanamanvāya diṭṭheva dhamme parinibbāyati.

An aristocrat, brahmin, merchant, worker, or ascetic who is restrained in body, speech, and mind, and develops the seven qualities that lead to awakening, becomes extinguished in this very life.

Brāhmaṇopi kho, vāseṭṭha …pe…
vessopi kho, vāseṭṭha …
suddopi kho, vāseṭṭha …
samaṇopi kho, vāseṭṭha, kāyena saṁvuto vācāya saṁvuto manasā saṁvuto sattannaṁ bodhipakkhiyānaṁ dhammānaṁ bhāvanamanvāya diṭṭheva dhamme parinibbāyati.

Imesañhi, vāseṭṭha, catunnaṁ vaṇṇānaṁ yo hoti bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, so nesaṁ aggamakkhāyati dhammeneva, no adhammena.
Any mendicant from these four castes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be the foremost by virtue of principle, not without principle.

Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme abhisamparāyañca.
For principle, Vāseṭṭha, is the first thing for people in both this life and the next.

Brahmunā pesā, vāseṭṭha, sanaṅkumārena gāthā bhāsitā:
Brahmā Sanaṅkumāra also spoke this verse:

‘Khattiyo seṭṭho janetasmiṁ,
ye gottapaṭisārino;
Vijjācaraṇasampanno,
so seṭṭho devamānuse’ti.

‘The aristocrat is first among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.’

Sā kho panesā, vāseṭṭha, brahmunā sanaṅkumārena gāthā sugītā, no duggītā. Subhāsitā, no dubbhāsitā. Atthasaṁhitā, no anatthasaṁhitā. Anumatā mayā.
That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken; beneficial, not harmful, and I agree with it.

Ahampi, vāseṭṭha, evaṁ vadāmi—
I also say:

Khattiyo seṭṭho janetasmiṁ,

ye gottapaṭisārino;
Vijjācaraṇasampanno,
so seṭṭho devamānuse”ti.

The aristocrat is first among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā vāseṭṭhabhāradvājā bhagavato bhāsitaṁ abhinandunti.
Satisfied, Vāseṭṭha and Bhāradvāja were happy with what the Buddha said.

Aggaññasuttaṁ niṭṭhitaṁ catutthaṁ.

28 Sampasādanīyasutta:
Inspiring Confidence

1. Sāriputtasīhanāda
1. Sāriputta’s Lion’s Roar

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
At one time the Buddha was staying near Nāḷandā in Pāvārika’s mango grove.

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

“evaṁpasanno ahaṁ, bhante, bhagavati, na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan”ti.
“Sir, I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

“Uḷārā kho te ayaṁ, sāriputta, āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:
“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying:

‘evaṁpasanno ahaṁ, bhante, bhagavati;

‘I have such confidence in the Buddha that

na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan’ti.
I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

Kiṁ te, sāriputta, ye te ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that

‘evaṁsīlā te bhagavanto ahesuṁ itipi, evaṁdhammā te bhagavanto ahesuṁ itipi, evaṁpaññā te bhagavanto ahesuṁ itipi, evaṁvihārī te bhagavanto ahesuṁ itipi, evaṁvimuttā te bhagavanto ahesuṁ itipī’”ti?
those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Kiṁ pana te, sāriputta, ye te bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that

‘evaṁsīlā te bhagavanto bhavissanti itipi, evaṁdhammā … evaṁpaññā … evaṁvihārī … evaṁvimuttā te bhagavanto bhavissanti itipī’”ti?
those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Kiṁ pana te, sāriputta, ahaṁ etarahi arahaṁ sammāsambuddho cetasā ceto paricca vidito:
“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that

‘evaṁsīlo bhagavā itipi, evaṁdhammo … evaṁpañño … evaṁvihārī … evaṁvimutto bhagavā itipī’”ti?
I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Ettha ca hi te, sāriputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ natthi.
“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present,

Atha kiṁ carahi te ayaṁ, sāriputta, uḷārā āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:
what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

‘evaṁpasanno ahaṁ, bhante, bhagavati, na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṁ sambodhiyan’”ti?

“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ atthi.
“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,

Api ca me dhammanvayo vidito.
still I understand this by inference from the teaching.

Seyyathāpi, bhante, rañño paccantimaṁ nagaraṁ daḷhuddhāpaṁ daḷhapākāratoraṇaṁ ekadvāraṁ.

Suppose there were a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

Tatrassa dovāriko paṇḍito byatto medhāvī aññātānaṁ nivāretā, ñātānaṁ pavesetā.
And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.

So tassa nagarassa samantā anupariyāyapathaṁ anukkamamāno na passeyya pākārasandhiṁ vā pākāravivaraṁ vā antamaso biḷāranikkhamanamattampi.
As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out.

Tassa evamassa:
They’d think,

‘ye kho keci oḷārikā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā, sabbe te iminā̀va dvārena pavisanti vā nikkhamanti vā’ti.
‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

Evameva kho me, bhante, dhammanvayo vidito.
In the same way, I understand this by inference from the teaching:

Ye te, bhante, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu suppatiṭṭhitacittā, satta sambojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambujjhiṁsu.
‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.’

Yepi te, bhante, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu

suppatiṭṭhitacittā, satta sambojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambujjhissanti.
Bhagavāpi, bhante, etarahi arahaṁ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu suppatiṭṭhitacitto satta sambojjhaṅge yathābhūtaṁ bhāvetvā anuttaraṁ sammāsambodhiṁ abhisambuddho.

Idhāhaṁ, bhante, yena bhagavā tenupasaṅkamiṁ dhammassavanāya.
Sir, once I approached the Buddha to listen to the teaching.

Tassa me, bhante, bhagavā dhammaṁ deseti uttaruttaraṁ paṇītapaṇītaṁ kaṇhasukkasappaṭibhāgaṁ.
He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

Yathā yathā me, bhante, bhagavā dhammaṁ desesi uttaruttaraṁ paṇītapaṇītaṁ kaṇhasukkasappaṭibhāgaṁ tathā tathāhaṁ tasmiṁ dhamme abhiññā idhekaccaṁ dhammaṁ dhammesu niṭṭhamagamaṁ; satthari pasīdiṁ:
When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno sāvakasaṅgho’ti.
‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

1.1. Kusaladhammadesanā
1.1. Teaching Skillful Qualities

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti kusalesu dhammesu.
And moreover, sir, how the Buddha teaches skillful qualities is unsurpassable.

Tatrime kusalā dhammā seyyathidaṁ—

This consists of such skillful qualities as

cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.
the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Idha, bhante, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
By these a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Etadānuttariyaṁ, bhante, kusalesu dhammesu.
This is unsurpassable when it comes to skillful qualities.

Taṁ bhagavā asesamabhijānāti, taṁ bhagavato asesamabhijānato uttari abhiññeyyaṁ natthi, yadabhijānaṁ añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa, yadidaṁ kusalesu dhammesu.
The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to skillful qualities.

1.2. Āyatanapaṇṇattidesanā
1.2. Describing the Sense Fields

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti āyatanapaṇṇattīsu.
And moreover, sir, how the Buddha teaches the description of the sense fields is unsurpassable.

Chayimāni, bhante, ajjhattikabāhirāni āyatanāni.
There are these six interior and exterior sense fields.

Cakkhuñceva rūpā ca, sotañceva saddā ca, ghānañceva gandhā ca, jivhā ceva rasā ca, kāyo ceva phoṭṭhabbā ca, mano ceva dhammā ca.
The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts.

Etadānuttariyaṁ, bhante, āyatanapaṇṇattīsu.
This is unsurpassable when it comes to describing the sense fields.

Taṁ bhagavā asesamabhijānāti, taṁ bhagavato asesamabhijānato uttari abhiññeyyaṁ natthi, yadabhijānaṁ aññho samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa yadidaṁ āyatanapaṇṇattīsu.
The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to describing the sense fields.

1.3. Gabbhāvakkantidesanā
1.3. The Conception of the Embryo

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti gabbhāvakkantīsu.
And moreover, sir, how the Buddha teaches the conception of the embryo is unsurpassable.

Catasso imā, bhante, gabbhāvakkantiyo.
There are these four kinds of conception.

Idha, bhante, ekacco asampajāno mātukucchiṁ okkamati; asampajāno mātukucchismiṁ ṭhāti; asampajāno mātukucchimhā nikkhamati. Ayaṁ paṭhamā gabbhāvakkanti.
Firstly, someone is unaware when conceived in their mother’s womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.

Puna caparaṁ, bhante, idhekacco sampajāno mātukucchiṁ okkamati; asampajāno mātukucchismiṁ ṭhāti; asampajāno mātukucchimhā

nikkhamati. Ayaṁ dutiyā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.

Puna caparaṁ, bhante, idhekacco sampajāno mātukucchiṁ okkamati; sampajāno mātukucchismiṁ ṭhāti; asampajāno mātukucchimhā nikkhamati. Ayaṁ tatiyā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.

Puna caparaṁ, bhante, idhekacco sampajāno mātukucchiṁ okkamati; sampajāno mātukucchismiṁ ṭhāti; sampajāno mātukucchimhā nikkhamati. Ayaṁ catutthā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

Etadānuttariyaṁ, bhante, gabbhāvakkantīsu.
This is unsurpassable when it comes to the conception of the embryo.

1.4. Ādesanavidhādesanā
1.4. Ways of Revealing

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti ādesanavidhāsu.
And moreover, sir, how the Buddha teaches the different ways of revealing is unsurpassable.

Catasso imā, bhante, ādesanavidhā.
There are these four ways of revealing.

Idha, bhante, ekacco nimittena ādisati:

Firstly, someone reveals by means of a sign,

‘evampi te mano, itthampi te mano, itipi te cittan’ti.
‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

So bahuñcepi ādisati, tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Ayaṁ paṭhamā ādesanavidhā.
This is the first way of revealing.

Puna caparaṁ, bhante, idhekacco na heva kho nimittena ādisati. Api ca kho manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati:
Furthermore, someone reveals after hearing it from humans or non-humans or deities,

‘evampi te mano, itthampi te mano, itipi te cittan’ti.
‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

So bahuñcepi ādisati, tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Ayaṁ dutiyā ādesanavidhā.
This is the second way of revealing.

Puna caparaṁ, bhante, idhekacco na heva kho nimittena ādisati, nāpi manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati. Api ca kho vitakkayato vicārayato vitakkavipphārasaddaṁ sutvā ādisati:
Furthermore, someone reveals by hearing the sound of thought spreading as someone thinks and considers,

‘evampi te mano, itthampi te mano, itipi te cittan’ti.

‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

So bahuñcepi ādisati, tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Ayaṁ tatiyā ādesanavidhā.
This is the third way of revealing.

Puna caparaṁ, bhante, idhekacco na heva kho nimittena ādisati, nāpi manussānaṁ vā amanussānaṁ vā devatānaṁ vā saddaṁ sutvā ādisati, nāpi vitakkayato vicārayato vitakkavipphārasaddaṁ sutvā ādisati. Api ca kho avitakkaṁ avicāraṁ samādhiṁ samāpannassa cetasā ceto paricca pajānāti:
Furthermore, someone comprehends the mind of a person who has attained the immersion that’s free of placing the mind and keeping it connected. They understand,

‘yathā imassa bhoto manosaṅkhārā paṇihitā. Tathā imassa cittassa anantarā imaṁ nāma vitakkaṁ vitakkessatī’ti.
‘Judging by the way this person’s intentions are directed, immediately after this mind state, they’ll think this thought.’

So bahuñcepi ādisati, tatheva taṁ hoti, no aññathā.
And even if they reveal this many times, it turns out exactly so, not otherwise.

Ayaṁ catutthā ādesanavidhā.
This is the fourth way of revealing.

Etadānuttariyaṁ, bhante, ādesanavidhāsu.
This is unsurpassable when it comes to the ways of revealing.

1.5. Dassanasamāpattidesanā
1.5. Attainments of Vision

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti dassanasamāpattīsu.
And moreover, sir, how the Buddha teaches the attainments of vision is unsurpassable.

Catasso imā, bhante, dassanasamāpattiyo.
There are these four attainments of vision.

Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:
Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they examine their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmiṁ kāye kesā lomā nakhā dantā taco maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ antaṁ antaguṇaṁ udariyaṁ karīsaṁ pittaṁ semhaṁ pubbo lohitaṁ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan’ti.
‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Ayaṁ paṭhamā dassanasamāpatti.
This is the first attainment of vision.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:

Furthermore, some ascetic or brahmin attains that and goes beyond it.

‘atthi imasmiṁ kāye kesā lomā …pe… lasikā muttan’ti.
Atikkamma ca purisassa chavimaṁsalohitaṁ aṭṭhiṁ paccavekkhati.
They examine a person’s bones with skin, flesh, and blood.

Ayaṁ dutiyā dassanasamāpatti.
This is the second attainment of vision.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:
Furthermore, some ascetic or brahmin attains that and goes beyond it.

‘atthi imasmiṁ kāye kesā lomā …pe… lasikā muttan’ti.
Atikkamma ca purisassa chavimaṁsalohitaṁ aṭṭhiṁ paccavekkhati.
Purisassa ca viññāṇasotaṁ pajānāti, ubhayato abbocchinnaṁ idha loke patiṭṭhitañca paraloke patiṭṭhitañca.
They understand a person’s stream of consciousness, unbroken on both sides, established in both this world and the next.

Ayaṁ tatiyā dassanasamāpatti.
This is the third attainment of vision.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:
Furthermore, some ascetic or brahmin attains that and goes beyond it.

‘atthi imasmiṁ kāye kesā lomā …pe… lasikā muttan’ti.
Atikkamma ca purisassa chavimaṁsalohitaṁ aṭṭhiṁ paccavekkhati.
Purisassa ca viññāṇasotaṁ pajānāti, ubhayato abbocchinnaṁ idha loke appatiṭṭhitañca paraloke appatiṭṭhitañca.

They understand a person’s stream of consciousness, unbroken on both sides, not established in either this world or the next.

Ayaṁ catutthā dassanasamāpatti.
This is the fourth attainment of vision.

Etadānuttariyaṁ, bhante, dassanasamāpattīsu.
This is unsurpassable when it comes to attainments of vision.

1.6. Puggalapaṇṇattidesanā
1.6. Descriptions of Individuals

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti puggalapaṇṇattīsu.
And moreover, sir, how the Buddha teaches the description of individuals is unsurpassable.

Sattime, bhante, puggalā.
There are these seven individuals.

Ubhatobhāgavimutto paññāvimutto kāyasakkhi diṭṭhippatto saddhāvimutto dhammānusārī saddhānusārī.
One freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, a follower by faith.

Etadānuttariyaṁ, bhante, puggalapaṇṇattīsu.
This is unsurpassable when it comes to the description of individuals.

1.7. Padhānadesanā
1.7. Kinds of Striving

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti padhānesu.
And moreover, sir, how the Buddha teaches the kinds of striving is unsurpassable.

Sattime, bhante, sambojjhaṅgā satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsambojjhaṅgo.
There are these seven awakening factors: the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Etadānuttariyaṁ, bhante, padhānesu.
This is unsurpassable when it comes to the kinds of striving.

1.8. Paṭipadādesanā
1.8. Ways of Practice

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti paṭipadāsu.
And moreover, sir, how the Buddha teaches the ways of practice is unsurpassable.

1. **Catasso imā, bhante, paṭipadā dukkhā paṭipadā dandhābhiññā,**
   Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**
   painful practice with swift insight,
3. **sukhā paṭipadā dandhābhiññā,**
   pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññāti.**
   pleasant practice with swift insight.

Tatra, bhante, yāyaṁ paṭipadā dukkhā dandhābhiññā, ayaṁ, bhante, paṭipadā ubhayeneva hīnā akkhāyati dukkhattā ca dandhattā ca.
Of these, the painful practice with slow insight is said to be inferior both ways: because it’s painful and because it’s slow.

Tatra, bhante, yāyaṁ paṭipadā dukkhā khippābhiññā, ayaṁ pana, bhante, paṭipadā dukkhattā hīnā akkhāyati.
The painful practice with swift insight is said to be inferior because it's painful.

Tatra, bhante, yāyaṁ paṭipadā sukhā dandhābhiññā, ayaṁ pana, bhante, paṭipadā dandhattā hīnā akkhāyati.
The pleasant practice with slow insight is said to be inferior because it's slow.

Tatra, bhante, yāyaṁ paṭipadā sukhā khippābhiññā, ayaṁ pana, bhante, paṭipadā ubhayeneva paṇītā akkhāyati sukhattā ca khippattā ca.
But the pleasant practice with swift insight is said to be superior both ways: because it's pleasant and because it's swift.

Etadānuttariyaṁ, bhante, paṭipadāsu.
This is unsurpassable when it comes to the ways of practice.

1.9. Bhassasamācārādidesanā
1.9. Behavior in Speech

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti bhassasamācāre.
And moreover, sir, how the Buddha teaches behavior in speech is unsurpassable.

Idha, bhante, ekacco na ceva musāvādupasañhitaṁ vācaṁ bhāsati na ca vebhūtiyaṁ na ca pesuṇiyaṁ na ca sārambhajaṁ jayāpekkho;
It's when someone doesn't use speech that's connected with lying, or divisive, or backbiting, or aggressively trying to win.

mantā mantā ca vācaṁ bhāsati nidhānavatiṁ kālena.
They speak only wise counsel, valuable and timely.

Etadānuttariyaṁ, bhante, bhassasamācāre.
This is unsurpassable when it comes to behavior in speech.

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti purisasīlasamācāre.
And moreover, sir, how the Buddha teaches a person's ethical behavior is unsurpassable.

Idha, bhante, ekacco sacco cassa saddho ca, na ca kuhako, na ca lapako, na ca nemittiko, na ca nippesiko, na ca lābhena lābhaṁ nijigīsanako, indriyesu guttadvāro, bhojane mattaññū, samakārī, jāgariyānuyogamanuyutto, atandito, āraddhavīriyo, jhāyī, satimā, kalyāṇapaṭibhāno, gatimā, dhitimā, matimā, na ca kāmesu giddho, sato ca nipako ca.
It's when someone is honest and faithful. They don't use deceit, flattery, hinting, or belittling, and they don't use material possessions to chase after other material possessions. They guard the sense doors and eat in moderation. They're fair, dedicated to wakefulness, tireless, energetic, and meditative. They have good memory, eloquence, range, retention, and thoughtfulness. They're not greedy for sensual pleasures. They are mindful and alert.

Etadānuttariyaṁ, bhante, purisasīlasamācāre.
This is unsurpassable when it comes to a person's ethical behavior.

1.10. Anusāsanavidhādesanā
1.10. Responsiveness to Instruction

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti anusāsanavidhāsu.
And moreover, sir, how the Buddha teaches the different degrees of responsiveness to instruction is unsurpassable.

Catasso imā, bhante, anusāsanavidhā—
There are these four degrees of responsiveness to instruction.

jānāti, bhante, bhagavā aparaṁ puggalaṁ paccattaṁ yonisomanasikārā
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo yathānusiṭṭhaṁ tathā paṭipajjamāno tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno bhavissati avinipātadhammo niyato sambodhiparāyaṇo’ti.
‘By practicing as instructed this individual will, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo yathānusiṭṭhaṁ tathā paṭipajjamāno tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī bhavissati, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissatī’ti.
‘By practicing as instructed this individual will, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner. They will come back to this world once only, then make an end of suffering.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo yathānusiṭṭhaṁ tathā paṭipajjamāno pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko bhavissati tattha parinibbāyī anāvattidhammo tasmā lokā’ti.
‘By practicing as instructed this individual will, with the ending of the five lower fetters, be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo yathānusiṭṭhaṁ tathā paṭipajjamāno āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissatī’ti.
‘By practicing as instructed this individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having

realized it with their own insight due to the ending of defilements.’

Etadānuttariyaṁ, bhante, anusāsanavidhāsu.
This is unsurpassable when it comes to the different degrees of responsiveness to instruction.

1.11. Parapuggalavimuttiñāṇadesanā
1.11. The Knowledge and Freedom of Others

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti parapuggalavimuttiñāṇe.
And moreover, sir, how the Buddha teaches the knowledge and freedom of other individuals is unsurpassable.

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno bhavissati avinipātadhammo niyato sambodhiparāyaṇo’ti.
‘With the ending of three fetters this individual will become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī bhavissati, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissatī’ti.
‘With the ending of three fetters, and the weakening of greed, hate, and delusion, this individual will become a once-returner. They will come back to this world once only, then make an end of suffering.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko bhavissati tattha parinibbāyī anāvattidhammo tasmā lokā’ti.
‘With the ending of the five lower fetters, this individual will be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.’

Jānāti, bhante, bhagavā paraṁ puggalaṁ paccattaṁ yonisomanasikārā:
The Buddha knows by investigating inside another individual:

‘ayaṁ puggalo āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissatī’ti.
‘This individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’

Etadānuttariyaṁ, bhante, parapuggalavimuttiñāṇe.
This is unsurpassable when it comes to the knowledge and freedom of other individuals.

1.12. Sassatavādadesanā
1.12. Eternalism

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti sassatavādesu.
And moreover, sir, how the Buddha teaches eternalist doctrines is unsurpassable.

Tayome, bhante, sassatavādā.
There are these three eternalist doctrines.

Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.

Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect many hundreds of thousands of past lives,

Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni, ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
with features and details.

So evamāha:
They say,

‘atītampāhaṁ addhānaṁ jānāmi—saṁvaṭṭi vā loko vivaṭṭi vāti.
‘I know that in the past the cosmos expanded or contracted.

Anāgataṁpāhaṁ addhānaṁ jānāmi—saṁvaṭṭissati vā loko vivaṭṭissati vāti.
I don’t know whether in the future the cosmos will expand or contract.

Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito. Te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman’ti.
The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

Ayaṁ paṭhamo sassatavādo.
This is the first eternalist doctrine.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati,

yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as ten eons of the expansion and contraction of the cosmos,

Seyyathidaṁ—ekampi saṁvaṭṭavivaṭṭaṁ dvepi saṁvaṭṭavivaṭṭāni tīṇipi saṁvaṭṭavivaṭṭāni cattāripi saṁvaṭṭavivaṭṭāni pañcapi saṁvaṭṭavivaṭṭāni dasapi saṁvaṭṭavivaṭṭāni, ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
with features and details.

So evamāha:
They say,

‘atītampāhaṁ addhānaṁ jānāmi saṁvaṭṭi vā loko vivaṭṭi vāti.
‘I know that in the past the cosmos expanded or contracted.

Anāgataṁpāhaṁ addhānaṁ jānāmi saṁvaṭṭissati vā loko vivaṭṭissati vāti.
I don’t know whether in the future the cosmos will expand or contract.

Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito.
The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

Te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman’ti.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

Ayaṁ dutiyo sassatavādo.
This is the second eternalist doctrine.

Puna caparaṁ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as forty eons of the expansion and contraction of the cosmos,

Seyyathidaṁ—dasapi saṁvaṭṭavivaṭṭāni vīsampi saṁvaṭṭavivaṭṭāni tiṁsampi saṁvaṭṭavivaṭṭāni cattālīsampi saṁvaṭṭavivaṭṭāni, ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
with features and details.

So evamāha:
They say,

‘atītampāhaṁ addhānaṁ jānāmi saṁvaṭṭipi loko vivaṭṭipīti;
‘I know that in the past the cosmos expanded or contracted.

anāgataṁpāhaṁ addhānaṁ jānāmi saṁvaṭṭissatipi loko vivaṭṭissatipīti.
I don’t know whether in the future the cosmos will expand or contract.

Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito.
The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

Te ca sattā sandhāvanti saṁsaranti cavanti upapajjanti, atthi tveva sassatisaman’ti.
They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.’

Ayaṁ tatiyo sassatavādo,
This is the third eternalist doctrine.

etadānuttariyaṁ, bhante, sassatavādesu.
This is unsurpassable when it comes to eternalist doctrines.

1.13. Pubbenivāsānussatiñāṇadesanā
1.13. Recollecting Past Lives

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti pubbenivāsānussatiñāṇe.
And moreover, sir, how the Buddha teaches the knowledge of recollecting past lives is unsurpassable.

Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ pubbenivāsaṁ anussarati.
It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

Seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe,
That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember:

'amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life

ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Santi, bhante, devā, yesaṁ na sakkā gaṇanāya vā saṅkhānena vā āyu saṅkhātuṁ.
Sir, there are gods whose life span cannot be reckoned or calculated.

Api ca yasmiṁ yasmiṁ attabhāve abhinivuṭṭhapubbo hoti yadi vā rūpīsu yadi vā arūpīsu yadi vā saññīsu yadi vā asaññīsu yadi vā nevasaññīnāsaññīsu.
Still, no matter what incarnation they have previously been reborn in—whether physical or formless or percipient or non-percipient or neither percipient nor non-percipient—

Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
they recollect their many kinds of past lives, with features and details.

Etadānuttariyaṁ, bhante, pubbenivāsānussatiñāṇe.
This is unsurpassable when it comes to the knowledge of recollecting past lives.

1.14. Cutūpapātañāṇadesanā
1.14. Death and Rebirth

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti sattānaṁ cutūpapātañāṇe.
And moreover, sir, how the Buddha teaches the knowledge of the death and rebirth of sentient beings is unsurpassable.

Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne

It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—

hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.
inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Etadānuttariyaṁ, bhante, sattānaṁ cutūpapātañāṇe.
This is unsurpassable when it comes to the knowledge of death and rebirth.

1.15. Iddhividhadesanā
1.15. Psychic Powers

Aparaṁ pana, bhante, etadānuttariyaṁ, yathā bhagavā dhammaṁ deseti iddhividhāsu.
And moreover, sir, how the Buddha teaches psychic power is unsurpassable.

Dvemā, bhante, iddhividhāyo—
There are these two kinds of psychic power.

atthi, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati.
There are psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

Atthi, bhante, iddhi anāsavā anupadhikā ‘ariyā’ti vuccati.
And there are psychic powers that are free of defilements and attachments, and are said to be noble.

Katamā ca, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati?
What are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble?

idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya …pe… tathārūpaṁ cetosamādhiṁ phusati, yathāsamāhite citte anekavihitaṁ iddhividhaṁ paccanubhoti—
It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they wield the many kinds of psychic power:

ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the

sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Ayaṁ, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati.
These are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

Katamā pana, bhante, iddhi anāsavā anupadhikā, ‘ariyā’ti vuccati?
But what are the psychic powers that are free of defilements and attachments, and are said to be noble?

Idha, bhante, bhikkhu sace ākaṅkhati: ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.
It’s when, if a mendicant wishes: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūlañca appaṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyyaṁ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.
If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Ayaṁ, bhante, iddhi anāsavā anupadhikā ‘ariyā’ti vuccati.

These are the psychic powers that are free of defilements and attachments, and are said to be noble.

Etadānuttariyaṁ, bhante, iddhividhāsu.
This is unsurpassable when it comes to psychic powers.

Taṁ bhagavā asesamabhijānāti, taṁ bhagavato asesamabhijānato uttari abhiññeyyaṁ natthi, yadabhijānaṁ aññho samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa yadidaṁ iddhividhāsu.
The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to psychic powers.

1.16. Aññathāsatthuguṇadassana
1.16. The Four Absorptions

Yaṁ taṁ, bhante, saddhena kulaputtena pattabbaṁ āraddhavīriyena thāmavatā purisathāmena purisavīriyena purisaparakkamena purisadhorayhena, anuppattaṁ taṁ bhagavatā.
The Buddha has achieved what should be achieved by a faithful gentleman by being energetic and strong, by human strength, energy, vigor, and exertion.

Na ca, bhante, bhagavā kāmesu kāmasukhallikānuyogamanuyutto hīnaṁ gammaṁ pothujjanikaṁ anariyaṁ anatthasaṁhitaṁ, na ca attakilamathānuyogamanuyutto dukkhaṁ anariyaṁ anatthasaṁhitaṁ.
The Buddha doesn’t indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And he doesn’t indulge in self-mortification, which is painful, ignoble, and pointless.

Catunnañca bhagavā jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī akasiralābhī.
He gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty.

1.17. Anuyogadānappakāra
1.17. On Being Questioned

Sace maṁ, bhante, evaṁ puccheyya:
Sir, if they were to ask me,

‘kiṁ nu kho, āvuso sāriputta, ahesuṁ atītamaddhānaṁ aññe samaṇā vā brāhmaṇā vā bhagavatā bhiyyobhiññatarā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘no’ti vadeyyaṁ.
‘Reverend Sāriputta, is there any other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening?’ I would tell them ‘No.’

‘Kiṁ panāvuso sāriputta, bhavissanti anāgatamaddhānaṁ aññe samaṇā vā brāhmaṇā vā bhagavatā bhiyyobhiññatarā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘no’ti vadeyyaṁ.
‘Kiṁ panāvuso sāriputta, atthetarahi aññe samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘no’ti vadeyyaṁ.

Sace pana maṁ, bhante, evaṁ puccheyya:
But if they were to ask me,

‘kiṁ nu kho, āvuso sāriputta, ahesuṁ atītamaddhānaṁ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘evan’ti vadeyyaṁ.
‘Reverend Sāriputta, is there any other ascetic or brahmin—whether past or future—whose direct knowledge is equal to the Buddha when it comes to awakening?’ I would tell them ‘Yes.’

‘Kiṁ panāvuso sāriputta, bhavissanti anāgatamaddhānaṁ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘evan’ti vadeyyaṁ.
‘Kiṁ panāvuso sāriputta, atthetarahi aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyan’ti, evaṁ puṭṭho ahaṁ, bhante, ‘no’ti vadeyyaṁ.

But if they were to ask: ‘Reverend Sāriputta, is there any other ascetic or brahmin at present whose direct knowledge is equal to the Buddha when it comes to awakening?’ I would tell them ‘No.’

Sace pana maṁ, bhante, evaṁ puccheyya:
But if they were to ask me,

‘kiṁ panāyasmā sāriputto ekaccaṁ abbhanujānāti, ekaccaṁ na abbhanujānātī’ti, evaṁ puṭṭho ahaṁ, bhante, evaṁ byākareyyaṁ:
‘But why does Venerable Sāriputta grant this in respect of some but not others?’ I would answer them like this,

‘sammukhā metaṁ, āvuso, bhagavato sutaṁ, sammukhā paṭiggahitaṁ:
‘Reverends, I have heard and learned this in the presence of the Buddha:

“ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā mayā samasamā sambodhiyan”ti.
“The perfected ones, fully awakened Buddhas of the past and the future are equal to myself when it comes to awakening.”

Sammukhā metaṁ, āvuso, bhagavato sutaṁ, sammukhā paṭiggahitaṁ:
“bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā mayā samasamā sambodhiyan”ti.
Sammukhā metaṁ, āvuso, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
And I have also heard and learned this in the presence of the Buddha:

“aṭṭhānametaṁ anavakāso yaṁ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṁ acarimaṁ uppajjeyyuṁ, netaṁ ṭhānaṁ vijjatī”’ti.
“It’s impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.”’

Kaccāhaṁ, bhante, evaṁ puṭṭho evaṁ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṁ abhūtena abbhācikkhāmi, dhammassa cānudhammaṁ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchatī”ti?
Answering this way, I trust that I repeated what the Buddha has said, and didn’t misrepresent him with an untruth. I trust my explanation was in line

with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Taggha tvaṁ, sāriputta, evaṁ puṭṭho evaṁ byākaramāno vuttavādī ceva me hosi, na ca maṁ abhūtena abbhācikkhasi, dhammassa cānudhammaṁ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchatī”ti.
“Indeed, Sāriputta, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.”

2. Acchariyaabbhuta
2. Incredible and Amazing

Evaṁ vutte, āyasmā udāyī bhagavantaṁ etadavoca:
When he had spoken, Venerable Udāyī said to the Buddha,

“acchariyaṁ, bhante, abbhutaṁ, bhante, tathāgatassa appicchatā santuṭṭhitā sallekhatā.
“It’s incredible, sir, it’s amazing! The Realized One has so few wishes, such contentment, such self-effacement!

Yatra hi nāma tathāgato evaṁmahiddhiko evaṁmahānubhāvo, atha ca pana nevattānaṁ pātukarissati.
For even though the Realized One has such power and might, he will not make a display of himself.

Ekamekañcepi ito, bhante, dhammaṁ aññatitthiyā paribbājakā attani samanupasseyyuṁ, te tāvatakeneva paṭākaṁ parihareyyuṁ.
If the wanderers following other religions were to see even a single one of these qualities in themselves they’d carry around a banner to that effect.

Acchariyaṁ, bhante, abbhutaṁ, bhante, tathāgatassa appicchatā santuṭṭhitā sallekhatā.

It’s incredible, sir, it’s amazing! The Realized One has so few wishes, such contentment, such self-effacement!

Yatra hi nāma tathāgato evaṁmahiddhiko evaṁmahānubhāvo. Atha ca pana nevattānaṁ pātukarissatī”ti.
For even though the Realized One has such power and might, he will not make a display of himself.”

“Passa kho tvaṁ, udāyi, ‘tathāgatassa appicchatā santuṭṭhitā sallekhatā.
“See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement.

Yatra hi nāma tathāgato evaṁmahiddhiko evaṁmahānubhāvo, atha ca pana nevattānaṁ pātukarissati’.
For even though the Realized One has such power and might, he will not make a display of himself.

Ekamekañcepi ito, udāyi, dhammaṁ aññatitthiyā paribbājakā attani samanupasseyyuṁ, te tāvatakeneva paṭākaṁ parihareyyuṁ.
If the wanderers following other religions were to see even a single one of these qualities in themselves they’d carry around a banner to that effect.

Passa kho tvaṁ, udāyi, ‘tathāgatassa appicchatā santuṭṭhitā sallekhatā.
See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement.

Yatra hi nāma tathāgato evaṁmahiddhiko evaṁmahānubhāvo, atha ca pana nevattānaṁ pātukarissatī’”ti.
For even though the Realized One has such power and might, he will not make a display of himself.”

Atha kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha said to Venerable Sāriputta,

“Tasmātiha tvaṁ, sāriputta, imaṁ dhammapariyāyaṁ abhikkhaṇaṁ bhāseyyāsi bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
“So Sāriputta, you should frequently speak this exposition of the teaching to

the monks, nuns, laymen, and laywomen.

Yesampi hi, sāriputta, moghapurisānaṁ bhavissati tathāgate kaṅkhā vā vimati vā, tesamimaṁ dhammapariyāyaṁ sutvā tathāgate kaṅkhā vā vimati vā, sā pahīyissatī”ti.
Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they’ll give up that doubt or uncertainty.”

Iti hidaṁ āyasmā sāriputto bhagavato sammukhā sampasādaṁ pavedesi.
That’s how Venerable Sāriputta declared his confidence in the Buddha’s presence.

Tasmā imassa veyyākaraṇassa sampasādanīyantveva adhivacananti.
And that’s why the name of this discussion is “Inspiring Confidence”.

Sampasādanīyasuttaṁ niṭṭhitaṁ pañcamaṁ.

29 Pāsādikasutta:
An Impressive Discourse

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati vedhaññā nāma sakyā, tesaṁ ambavane pāsāde.
At one time the Buddha was staying in the land of the Sakyans in a stilt longhouse in a mango grove belonging to the Sakyan family named Vedhañña.

Tena kho pana samayena nigaṇṭho nāṭaputto pāvāyaṁ adhunākālaṅkato hoti.
Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā.

Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharanti:
With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and disputing, continually wounding each other with barbed words:

“na tvaṁ imaṁ dhammavinayaṁ ājānāsi, ahaṁ imaṁ dhammavinayaṁ ājānāmi, kiṁ tvaṁ imaṁ dhammavinayaṁ ājānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṁ me, asahitaṁ te. Purevacanīyaṁ pacchā avaca, pacchāvacanīyaṁ pure avaca. Adhiciṇṇaṁ te viparāvattaṁ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti.
“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said

last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

Vadhoyeva kho maññe nigaṇṭhesu nāṭaputtiyesu vattati.
You'd think there was nothing but slaughter going on among the Jain ascetics.

Yepi nigaṇṭhassa nāṭaputtassa sāvakā gihī odātavasanā, tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā, yathā taṁ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.
And the Jain Ñātika's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Atha kho cundo samaṇuddeso pāvāyaṁ vassaṁvuṭṭho yena sāmagāmo, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho cundo samaṇuddeso āyasmantaṁ ānandaṁ etadavoca:
And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

"nigaṇṭho, bhante, nāṭaputto pāvāyaṁ adhunākālaṅkato. Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā …pe… bhinnathūpe appaṭisaraṇe"ti.

Evaṁ vutte, āyasmā ānando cundaṁ samaṇuddesaṁ etadavoca:
Ānanda said to him,

“atthi kho idaṁ, āvuso cunda, kathāpābhataṁ bhagavantaṁ dassanāya.
“Reverend Cunda, we should see the Buddha about this matter.

Āyāmāvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṁ bhagavato ārocessāmā”ti.
Come, let’s go to the Buddha and tell him about this.”

“Evaṁ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.
“Yes, sir,” replied Cunda.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and told him what had happened.

“ayaṁ, bhante, cundo samaṇuddeso evamāha, ‘nigaṇṭho, bhante, nāṭaputto pāvāyaṁ adhunākālaṅkato,
tassa kālaṅkiriyāya bhinnā nigaṇṭhā …pe… bhinnathūpe appaṭisaraṇe’”ti.

1. Asammāsambuddhappaveditadhammavinaya

1. The Teaching of the Unawakened

“Evaṁ hetaṁ, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite.

“That’s what happens, Cunda, when a teaching and training is poorly explained and poorly propounded,

not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Idha, cunda, satthā ca hoti asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasaṁvattaniko asammāsambuddhappavedito,
Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

sāvako ca tasmiṁ dhamme na dhammānudhammappaṭipanno viharati na sāmīcippaṭipanno na anudhammacārī, vokkamma ca tamhā dhammā vattati.
A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching.

So evamassa vacanīyo:
You should say this to them,

‘tassa te, āvuso, lābhā, tassa te suladdhaṁ,
‘You’re fortunate, reverend, you’re so very fortunate!

satthā ca te asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasaṁvattaniko asammāsambuddhappavedito.
For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Tvañca tasmiṁ dhamme na dhammānudhammappaṭipanno viharasi, na sāmīcippaṭipanno, na anudhammacārī, vokkamma ca tamhā dhammā vattasī’ti.
But you don’t practice in line with that teaching, you don’t practice following that procedure, you don’t live in line with the teaching. You proceed having turned away from that teaching.’

Iti kho, cunda, satthāpi tattha gārayho, dhammopi tattha gārayho, sāvako ca tattha evaṁ pāsaṁso.
In such a case the teacher and the teaching are to blame, but the disciple deserves praise.

Yo kho, cunda, evarūpaṁ sāvakaṁ evaṁ vadeyya:
Suppose someone was to say to such a disciple,

‘etāyasmā tathā paṭipajjatu, yathā te satthārā dhammo desito paññatto’ti.
‘Come on, venerable, practice as taught and pointed out by your teacher.’

Yo ca samādapeti, yañca samādapeti, yo ca samādapito tathattāya paṭipajjati. Sabbe te bahuṁ apuññaṁ pasavanti.
The one who encourages, the one who they encourage, and the one who practices accordingly all make much bad karma.

Taṁ kissa hetu?
Why is that?

Evaṁ hetaṁ, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite.
It’s because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Idha pana, cunda, satthā ca hoti asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasaṁvattaniko asammāsambuddhappavedito,
Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

sāvako ca tasmiṁ dhamme dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, samādāya taṁ dhammaṁ vattati.
A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching.

So evamassa vacanīyo:
You should say this to them,

‘tassa te, āvuso, alābhā, tassa te dulladdhaṁ, satthā ca te asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasaṁvattaniko asammāsambuddhappavedito.
‘It’s your loss, reverend, it’s your misfortune! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Tvañca tasmiṁ dhamme dhammānudhammappaṭipanno viharasi sāmīcippaṭipanno anudhammacārī, samādāya taṁ dhammaṁ vattasī’ti.
And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.’

Iti kho, cunda, satthāpi tattha gārayho, dhammopi tattha gārayho, sāvakopi tattha evaṁ gārayho.
In such a case the teacher, the teaching, and the disciple are all to blame.

Yo kho, cunda, evarūpaṁ sāvakaṁ evaṁ vadeyya:
Suppose someone was to say to such a disciple,

‘addhāyasmā ñāyappaṭipanno ñāyamārādhessatī’ti.
‘Clearly the venerable is practicing methodically and will succeed in completing that method.’

Yo ca pasaṁsati, yañca pasaṁsati, yo ca pasaṁsito bhiyyoso mattāya vīriyaṁ ārabhati. Sabbe te bahuṁ apuññaṁ pasavanti.
The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all make much bad karma.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite.

It’s because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

2. Sammāsambuddhappaveditadhammavinaya

2. The Teaching of the Awakened

Idha pana, cunda, satthā ca hoti sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito,

Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

sāvako ca tasmiṁ dhamme na dhammānudhammappaṭipanno viharati, na sāmīcippaṭipanno, na anudhammacārī, vokkamma ca tamhā dhammā vattati.

A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching.

So evamassa vacanīyo:

You should say this to them,

‘tassa te, āvuso, alābhā, tassa te dulladdhaṁ, satthā ca te sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
‘It’s your loss, reverend, it’s your misfortune! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Tvañca tasmiṁ dhamme na dhammānudhammappaṭipanno viharasi, na sāmīcippaṭipanno, na anudhammacārī, vokkamma ca tamhā dhammā vattasī’ti.
But you don’t practice in line with that teaching, you don’t practice following that procedure, you don’t live in line with the teaching. You proceed having turned away from that teaching.’

Iti kho, cunda, satthāpi tattha pāsaṁso, dhammopi tattha pāsaṁso, sāvako ca tattha evaṁ gārayho.
In such a case the teacher and the teaching deserve praise, but the disciple is to blame.

Yo kho, cunda, evarūpaṁ sāvakaṁ evaṁ vadeyya:

Suppose someone was to say to such a disciple,

‘etāyasmā tathā paṭipajjatu yathā te satthārā dhammo desito paññatto’ti.
‘Come on, venerable, practice as taught and pointed out by your teacher.’

Yo ca samādapeti, yañca samādapeti, yo ca samādapito tathattāya paṭipajjati. Sabbe te bahuṁ puññaṁ pasavanti.
The one who encourages, the one who they encourage, and the one who practices accordingly all make much merit.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, cunda, hoti svākkhāte dhammavinaye suppavedite niyyānike upasamasaṁvattanike sammāsambuddhappavedite.
It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Idha pana, cunda, satthā ca hoti sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko

sammāsambuddhappavedito,
Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

sāvako ca tasmiṁ dhamme dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, samādāya taṁ dhammaṁ vattati.
A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching.

So evamassa vacanīyo:
You should say this to them,

‘tassa te, āvuso, lābhā, tassa te suladdhaṁ,
‘You’re fortunate, reverend, you’re so very fortunate!

satthā ca te sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Tvañca tasmiṁ dhamme dhammānudhammappaṭipanno viharasi sāmīcippaṭipanno anudhammacārī, samādāya taṁ dhammaṁ vattasī’ti.
And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.’

Iti kho, cunda, satthāpi tattha pāsaṁso, dhammopi tattha pāsaṁso, sāvakopi tattha evaṁ pāsaṁso.
In such a case the teacher, the teaching, and the disciple all deserve praise.

Yo kho, cunda, evarūpaṁ sāvakaṁ evaṁ vadeyya:
Suppose someone was to say to such a disciple,

‘addhāyasmā ñāyappaṭipanno ñāyamārādhessatī’ti.
‘Clearly the venerable is practicing methodically and will succeed in completing that method.’

Yo ca pasaṁsati, yañca pasaṁsati, yo ca pasaṁsito bhiyyoso mattāya vīriyaṁ ārabhati. Sabbe te bahuṁ puññaṁ pasavanti.
The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all make much merit.

Taṁ kissa hetu?
Why is that?

Evañhetaṁ, cunda, hoti svākkhāte dhammavinaye suppavedite niyyānike upasamasaṁvattanike sammāsambuddhappavedite.
It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

3. Sāvakānutappasatthu

3. When Disciples Have Regrets

Idha pana, cunda, satthā ca loke udapādi arahaṁ sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito,
Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened.

aviññāpitatthā cassa honti sāvakā saddhamme, na ca tesaṁ kevalaṁ paripūraṁ brahmacariyaṁ āvikataṁ hoti uttānīkataṁ

sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.
But the disciples haven’t inquired about the meaning of that good teaching. And the spiritual practice that’s entirely full and pure has not been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans.

Atha nesaṁ satthuno antaradhānaṁ hoti.
And then their teacher passes away.

Evarūpo kho, cunda, satthā sāvakānaṁ kālaṅkato anutappo hoti.
When such a teacher has passed away the disciples are tormented by regrets.

Taṁ kissa hetu?
Why is that?

‘Satthā ca no loke udapādi arahaṁ sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito, aviññāpitatthā camha saddhamme, na ca no kevalaṁ paripūraṁ brahmacariyaṁ āvikataṁ hoti uttānīkataṁ

sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.
They think: ‘Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, but we didn’t inquire about the meaning, and the spiritual practice was not fully disclosed to us.

Atha no satthuno antaradhānaṁ hotī’ti.
And then our teacher passed away.’

Evarūpo kho, cunda, satthā sāvakānaṁ kālaṅkato anutappo hoti.
When such a teacher has passed away the disciples are tormented by regrets.

4. Sāvakānanutappasatthu
4. When Disciples Have No Regrets

Idha pana, cunda, satthā ca loke udapādi arahaṁ sammāsambuddho. Dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded,

emancipating, leading to peace, proclaimed by someone who is fully awakened.

Viññāpitatthā cassa honti sāvakā saddhamme, kevalañca tesaṁ paripūraṁ brahmacariyaṁ āvikataṁ hoti uttānīkataṁ sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.
The disciples have inquired about the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans.

Atha nesaṁ satthuno antaradhānaṁ hoti.
And then their teacher passes away.

Evarūpo kho, cunda, satthā sāvakānaṁ kālaṅkato ananutappo hoti.
When such a teacher has passed away the disciples are free of regrets.

Taṁ kissa hetu?
Why is that?

'Satthā ca no loke udapādi arahaṁ sammāsambuddho.

They think: ‘Our teacher was perfected, a fully awakened Buddha.

Dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
His teaching was well explained,

Viññāpitatthā camha saddhamme, kevalañca no paripūraṁ brahmacariyaṁ āvikataṁ hoti uttānīkataṁ sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.
we inquired about the meaning, and the spiritual practice was fully disclosed to us.

Atha no satthuno antaradhānaṁ hotī’ti.
And then our teacher passed away.’

Evarūpo kho, cunda, satthā sāvakānaṁ kālaṅkato ananutappo hoti.
When such a teacher has passed away the disciples are free of regrets.

5. Brahmacariyaaparipūrādikathā
5. On the Incomplete Spiritual Path, Etc.

Etehi cepi, cunda, aṅgehi samannāgataṁ brahmacariyaṁ hoti, no ca kho satthā hoti thero rattaññū cirapabbajito addhagato vayoanuppatto.
Now suppose, Cunda, that a spiritual path possesses those factors. But the teacher is not senior, long standing, long gone forth, advanced in years, and reached the final stage of life.

Evaṁ taṁ brahmacariyaṁ aparipūraṁ hoti tenaṅgena.
Then that spiritual path is incomplete in that respect.

Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto.
But when a spiritual path possesses those factors and the teacher is senior,

Evaṁ taṁ brahmacariyaṁ paripūraṁ hoti tenaṅgena.
then that spiritual path is complete in that respect.

Etehi cepi, cunda, aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, no ca khvassa therā bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
Now suppose that a spiritual path possesses those factors and the teacher is senior. But there are no senior monk disciples who are competent, educated, assured, have attained sanctuary,

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.
who can rightly explain the true teaching, and who can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.

Evaṁ taṁ brahmacariyaṁ aparipūraṁ hoti tenaṅgena.
Then that spiritual path is incomplete in that respect.

Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks,

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.
Evaṁ taṁ brahmacariyaṁ paripūraṁ hoti tenaṅgena.
then that spiritual path is complete in that respect.

Etehi cepi, cunda, aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
Now suppose that a spiritual path possesses those factors and the teacher is senior and there are competent senior monks.

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.
No ca khvassa majjhimā bhikkhū sāvakā honti …pe…
But there are no competent middle monks,

majjhimā cassa bhikkhū sāvakā honti, no ca khvassa navā bhikkhū sāvakā honti …pe…
junior monks,

navā cassa bhikkhū sāvakā honti, no ca khvassa therā bhikkhuniyo sāvikā honti …pe…
senior nuns,

therā cassa bhikkhuniyo sāvikā honti, no ca khvassa majjhimā bhikkhuniyo sāvikā honti …pe…
middle nuns,

majjhimā cassa bhikkhuniyo sāvikā honti, no ca khvassa navā bhikkhuniyo sāvikā honti …pe…

junior nuns,

navā cassa bhikkhuniyo sāvikā honti, no ca khvassa upāsakā sāvakā honti gihī odātavasanā brahmacārino …pe…
celibate white-clothed laymen,

upāsakā cassa sāvakā honti gihī odātavasanā brahmacārino, no ca khvassa upāsakā sāvakā honti gihī odātavasanā kāmabhogino …pe…
white-clothed laymen enjoying sensual pleasures,

upāsakā cassa sāvakā honti gihī odātavasanā kāmabhogino, no ca khvassa upāsikā sāvikā honti gihiniyo odātavasanā brahmacāriniyo … pe…
celibate white-clothed laywomen,

upāsikā cassa sāvikā honti gihiniyo odātavasanā brahmacāriniyo, no ca khvassa upāsikā sāvikā honti gihiniyo odātavasanā kāmabhoginiyo … pe…
white-clothed laywomen enjoying sensual pleasures. …

upāsikā cassa sāvikā honti gihiniyo odātavasanā kāmabhoginiyo, no ca khvassa brahmacariyaṁ hoti iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitaṁ …pe…
There are white-clothed laywomen enjoying sensual pleasures, but the spiritual path is not successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans …

brahmacariyañcassa hoti iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitaṁ, no ca kho lābhaggayasaggappattaṁ.
the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, but it has not reached the peak of material possessions and fame.

Evaṁ taṁ brahmacariyaṁ aparipūraṁ hoti tenaṅgena.
Then that spiritual path is incomplete in that respect.

Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṁ brahmacariyaṁ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato

vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks,

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.
Majjhimā cassa bhikkhū sāvakā honti …
middle monks,

navā cassa bhikkhū sāvakā honti …
junior monks,

therā cassa bhikkhuniyo sāvikā honti …
senior nuns,

majjhimā cassa bhikkhuniyo sāvikā honti …
middle nuns,

navā cassa bhikkhuniyo sāvikā honti …
junior nuns,

upāsakā cassa sāvakā honti … gihī odātavasanā brahmacārino.
celibate laymen,

Upāsakā cassa sāvakā honti gihī odātavasanā kāmabhogino …
laymen enjoying sensual pleasures,

upāsikā cassa sāvikā honti gihiniyo odātavasanā brahmacāriniyo …
celibate laywomen,

upāsikā cassa sāvikā honti gihiniyo odātavasanā kāmabhoginiyo …
laywomen enjoying sensual pleasures,

brahmacariyañcassa hoti iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitaṁ, lābhaggappattañca yasaggappattañca.
and the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, and it has reached the peak of material possessions and fame,

Evaṁ taṁ brahmacariyaṁ paripūraṁ hoti tenaṅgena.
then that spiritual path is complete in that respect.

Ahaṁ kho pana, cunda, etarahi satthā loke uppanno arahaṁ sammāsambuddho.
I, Cunda, am a teacher who has arisen in the world today, perfected and fully awakened.

Dhammo ca svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened.

Viññāpitatthā ca me sāvakā saddhamme, kevalañca tesaṁ paripūraṁ brahmacariyaṁ āvikataṁ uttānīkataṁ sabbasaṅgāhapadakataṁ sappāṭihīrakataṁ yāva devamanussehi suppakāsitaṁ.
My disciples have inquired about the meaning of that good teaching. And the spiritual practice that’s entirely full and pure has been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans.

Ahaṁ kho pana, cunda, etarahi satthā thero rattaññū cirapabbajito addhagato vayoanuppatto.
I am a teacher today who is senior, long standing, long gone forth, advanced in years, and have reached the final stage of life.

Santi kho pana me, cunda, etarahi therā bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.
I have today disciples who are competent senior monks,

Alaṁ samakkhātuṁ saddhammassa, alaṁ uppannaṁ parappavādaṁ sahadhammehi suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desetuṁ.
Santi kho pana me, cunda, etarahi majjhimā bhikkhū sāvakā …
middle monks,

santi kho pana me, cunda, etarahi navā bhikkhū sāvakā …
junior monks,

santi kho pana me, cunda, etarahi therā bhikkhuniyo sāvikā …
senior nuns,

santi kho pana me, cunda, etarahi majjhimā bhikkhuniyo sāvikā …
middle nuns,

santi kho pana me, cunda, etarahi navā bhikkhuniyo sāvikā …
junior nuns,

santi kho pana me, cunda, etarahi upāsakā sāvakā gihī odātavasanā brahmacārino …
celibate laymen,

santi kho pana me, cunda, etarahi upāsakā sāvakā gihī odātavasanā kāmabhogino …
laymen enjoying sensual pleasures,

santi kho pana me, cunda, etarahi upāsikā sāvikā gihiniyo odātavasanā brahmacāriniyo …
celibate laywomen,

santi kho pana me, cunda, etarahi upāsikā sāvikā gihiniyo odātavasanā kāmabhoginiyo …
and laywomen enjoying sensual pleasures.

etarahi kho pana me, cunda, brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitaṁ.
Today my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Yāvatā kho, cunda, etarahi satthāro loke uppannā, nāhaṁ, cunda, aññaṁ ekasatthārampi samanupassāmi evaṁlābhaggayasaggappattaṁ yathārivāhaṁ.
Of all the teachers in the world today, Cunda, I don’t see even a single one who has reached the peak of material possessions and fame like me.

Yāvatā kho pana, cunda, etarahi saṅgho vā gaṇo vā loke uppanno;
Of all the spiritual communities and groups in the world today, Cunda, I don’t see even a single one who has reached the pinnacle of material

possessions and fame like the mendicant Saṅgha.

nāhaṁ, cunda, aññaṁ ekasaṅghampi samanupassāmi evaṁlābhaggayasaggappattaṁ yatharivāyaṁ, cunda, bhikkhusaṅgho. Yaṁ kho taṁ, cunda, sammā vadamāno vadeyya:
And if there's any spiritual path of which it may be rightly said that

'sabbākārasampannaṁ sabbākāraparipūraṁ anūnamanadhikaṁ svākkhātaṁ kevalaṁ paripūraṁ brahmacariyaṁ suppakāsitan'ti.
it's endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded,

Idameva taṁ sammā vadamāno vadeyya:
it's of this spiritual path that this should be said.

'sabbākārasampannaṁ …pe… suppakāsitan'ti.

Udako sudaṁ, cunda, rāmaputto evaṁ vācaṁ bhāsati:
Uddaka, son of Rāma, used to say:

'passaṁ na passatī'ti.
'Seeing, one does not see.'

Kiñca passaṁ na passatīti?
But seeing what does one not see?

Khurassa sādhunisitassa talamassa passati, dhārañca khvassa na passati.
You can see the blade of a well-sharpened razor, but not the edge.

Idaṁ vuccati:
Thus it is said:

'passaṁ na passatī'ti.
'Seeing, one does not see.'

Yaṁ kho panetaṁ, cunda, udakena rāmaputtena bhāsitaṁ hīnaṁ gammaṁ pothujjanikaṁ anariyaṁ anatthasaṁhitaṁ khurameva sandhāya.
But that saying of Uddaka's is low, crude, ordinary, ignoble, and pointless, as it's only concerning a razor.

Yañca taṁ, cunda, sammā vadamāno vadeyya:
If there's anything of which it may be rightly said:

'passaṁ na passatī'ti, idameva taṁ sammā vadamāno vadeyya:
'Seeing, one does not see,' it's of this that it should be said.

'passaṁ na passatī'ti.
Kiñca passaṁ na passatīti?
Seeing what does one not see?

Evaṁ sabbākārasampannaṁ sabbākāraparipūraṁ anūnamanadhikaṁ svākkhātaṁ kevalaṁ paripūraṁ brahmacariyaṁ suppakāsitanti, iti hetaṁ passati.
One sees this: a spiritual path endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded.

Idamettha apakaḍḍheyya, evaṁ taṁ parisuddhataraṁ assāti, iti hetaṁ na passati.
One does not see this: anything that, were it to be removed, would make it purer.

Idamettha upakaḍḍheyya, evaṁ taṁ paripūraṁ assāti, iti hetaṁ na passati.
One does not see this: anything that, were it to be added, would make it more complete.

Idaṁ vuccati, cunda:
Thus it is rightly said:

'passaṁ na passatī'ti.
'Seeing, one does not see.'

Yaṁ kho taṁ, cunda, sammā vadamāno vadeyya:
'sabbākārasampannaṁ …pe…
brahmacariyaṁ suppakāsitan'ti.
Idameva taṁ sammā vadamāno vadeyya:
'sabbākārasampannaṁ sabbākāraparipūraṁ anūnamanadhikaṁ svākkhātaṁ kevalaṁ paripūraṁ brahmacariyaṁ suppakāsitan'ti.

6. Saṅgāyitabbadhamma

6. Teachings Should be Recited in Concert

Tasmātiha, cunda, ye vo mayā dhammā abhiññā desitā, tattha sabbeheva saṅgamma samāgamma atthena atthaṁ byañjanena byañjanaṁ saṅgāyitabbaṁ na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.

So, Cunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, comparing meaning with meaning and phrasing with phrasing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Katame ca te, cunda, dhammā mayā abhiññā desitā, yattha sabbeheva saṅgamma samāgamma atthena atthaṁ byañjanena byañjanaṁ saṅgāyitabbaṁ na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya

lokānukampāya atthāya hitāya sukhāya devamanussānaṁ?
And what are those things I have taught from my direct knowledge?

Seyyathidaṁ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.
They are the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Ime kho te, cunda, dhammā mayā abhiññā desitā.
These are the things I have taught from my own direct knowledge.

Yattha sabbeheva saṅgamma samāgamma atthena atthaṁ byañjanena byañjanaṁ saṅgāyitabbaṁ na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.

7. Saññāpetabbavidhi

7. Reaching Agreement

Tesañca vo, cunda, samaggānaṁ sammodamānānaṁ avivadamānānaṁ sikkhataṁ aññataro sabrahmacārī saṅghe dhammaṁ bhāseyya.
Suppose one of those spiritual companions who is training in harmony and mutual appreciation, without disputing, were to recite the teaching in the Saṅgha.

Tatra ce tumhākaṁ evamassa:
Now, you might think,

‘ayaṁ kho āyasmā atthañceva micchā gaṇhāti, byañjanāni ca micchā ropetī’ti.
‘This venerable misconstrues the meaning and mistakes the phrasing.’

Tassa neva abhinanditabbaṁ na paṭikkositabbaṁ, anabhinanditvā appaṭikkositvā so evamassa vacanīyo:
You should neither approve nor dismiss them, but say,

‘imassa nu kho, āvuso, atthassa imāni vā byañjanāni etāni vā byañjanāni katamāni opāyikatarāni, imesañca byañjanānaṁ ayaṁ vā attho eso vā attho katamo opāyikataro’ti?

‘Reverend, if this is the meaning, the phrasing may either be this or that: which is more fitting? And if this is the phrasing, the meaning may be either this or that: which is more fitting?’

So ce evaṁ vadeyya:
Suppose they reply,

‘imassa kho, āvuso, atthassa imāneva byañjanāni opāyikatarāni, yā ceva etāni; imesañca byañjanānaṁ ayameva attho opāyikataro, yā ceva eso’ti.
‘This phrasing fits the meaning better than that. And this meaning fits the phrasing better than that.’

So neva ussādetabbo na apasādetabbo, anussādetvā anapasādetvā sveva sādhukaṁ saññāpetabbo tassa ca atthassa tesañca byañjanānaṁ nisantiyā.
Without flattering or rebuking them, you should carefully convince them by examining that meaning and that phrasing.

Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṁ bhāseyya.
Suppose another spiritual companion were to recite the teaching in the Saṅgha.

Tatra ce tumhākaṁ evamassa:

Now, you might think,

‘ayaṁ kho āyasmā atthañhi kho micchā gaṇhāti byañjanāni sammā ropetī’ti.
‘This venerable misconstrues the meaning but gets the phrasing right.’

Tassa neva abhinanditabbaṁ na paṭikkositabbaṁ, anabhinanditvā appaṭikkositvā so evamassa vacanīyo:
You should neither approve nor dismiss them, but say,

‘imesaṁ nu kho, āvuso, byañjanānaṁ ayaṁ vā attho eso vā attho katamo opāyikataro’ti?
‘Reverend, if this is the phrasing, the meaning may be either this or that: which is more fitting?’

So ce evaṁ vadeyya:
Suppose they reply,

‘imesaṁ kho, āvuso, byañjanānaṁ ayameva attho opāyikataro, yā ceva eso’ti.
‘This meaning fits the phrasing better than that.’

So neva ussādetabbo na apasādetabbo, anussādetvā anapasādetvā sveva sādhukaṁ saññāpetabbo tasseva atthassa nisantiyā.
Without flattering or rebuking, you should carefully convince them by examining that meaning.

Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṁ bhāseyya.
Suppose another spiritual companion were to recite the teaching in the Saṅgha.

Tatra ce tumhākaṁ evamassa:
Now, you might think,

‘ayaṁ kho āyasmā atthañhi kho sammā gaṇhāti byañjanāni micchā ropetī’ti.
‘This venerable construes the meaning correctly but mistakes the phrasing.’

Tassa neva abhinanditabbaṁ na paṭikkositabbaṁ; anabhinanditvā appaṭikkositvā so evamassa vacanīyo:

You should neither approve nor dismiss them, but say,

‘imassa nu kho, āvuso, atthassa imāni vā byañjanāni etāni vā byañjanāni katamāni opāyikatarānī’ti?
‘Reverend, if this is the meaning, the phrasing may be either this or that: which is more fitting?’

So ce evaṁ vadeyya:
Suppose they reply,

‘imassa kho, āvuso, atthassa imāneva byañjanāni opayikatarāni, yā ceva etānī’ti.
‘This phrasing fits the meaning better than that.’

So neva ussādetabbo na apasādetabbo; anussādetvā anapasādetvā sveva sādhukaṁ saññāpetabbo tesaññeva byañjanānaṁ nisantiyā.
Without flattering or rebuking, you should carefully convince them by examining that phrasing.

Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṁ bhāseyya.
Suppose another spiritual companion were to recite the teaching in the Saṅgha.

Tatra ce tumhākaṁ evamassa:
Now, you might think,

‘ayaṁ kho āyasmā atthañceva sammā gaṇhāti byañjanāni ca sammā ropetī’ti.
‘This venerable construes the meaning correctly and gets the phrasing right.’

Tassa ‘sādhū’ti bhāsitaṁ abhinanditabbaṁ anumoditabbaṁ;
Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

tassa ‘sādhū’ti bhāsitaṁ abhinanditvā anumoditvā so evamassa vacanīyo:
and then say to them,

‘lābhā no, āvuso, suladdhaṁ no, āvuso,
‘We are fortunate, reverend, so very fortunate

ye mayaṁ āyasmantaṁ tādisaṁ sabrahmacāriṁ passāma evaṁ atthupetaṁ byañjanupetan’ti.
to see a venerable such as yourself, so well-versed in the meaning and the phrasing, as one of our spiritual companions!’

8. Paccayānuññātakāraṇa

8. The Reasons for Allowing Requisites

Na vo ahaṁ, cunda, diṭṭhadhammikānaṁyeva āsavānaṁ saṁvarāya dhammaṁ desemi.
Cunda, I do not teach you solely for restraining defilements that affect the present life.

Na panāhaṁ, cunda, samparāyikānaṁyeva āsavānaṁ paṭighātāya dhammaṁ desemi.
Nor do I teach solely for protecting against defilements that affect lives to come.

Diṭṭhadhammikānaṁ cevāhaṁ, cunda, āsavānaṁ saṁvarāya dhammaṁ desemi;
I teach both for restraining defilements that affect the present life and

samparāyikānañca āsavānaṁ paṭighātāya.
protecting against defilements that affect lives to come.

Tasmātiha, cunda, yaṁ vo mayā cīvaraṁ anuññātaṁ, alaṁ vo taṁ

And that’s why I have allowed robes for you that suffice

yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ paṭighātāya, yāvadeva hirikopīnapaṭicchādanatthaṁ.
only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.

Yo vo mayā piṇḍapāto anuññāto, alaṁ vo so
I have allowed almsfood for you that suffices

yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṁsūparatiyā brahmacariyānuggahāya, iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca.
only to sustain this body, avoid harm, and support spiritual practice; so that you will put an end to old discomfort and not give rise to new discomfort, and will keep on living blamelessly and at ease.

Yaṁ vo mayā senāsanaṁ anuññātaṁ, alaṁ vo taṁ
I have allowed lodgings for you that suffice

yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsamakasavātātapasarīsapasamphassānaṁ paṭighātāya, yāvadeva utuparissayavinodanapaṭisallānārāmatthaṁ.
only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.

Yo vo mayā gilānapaccayabhesajjaparikkhāro anuññāto, alaṁ vo so
I have allowed medicines and supplies for the sick for you that suffice

yāvadeva uppannānaṁ veyyābādhikānaṁ vedanānaṁ paṭighātāya abyāpajjaparamatāya.
only for the sake of warding off the pains of illness and to promote good health.

9. Sukhallikānuyoga

9. Indulgence in Pleasure

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It's possible that wanderers of other religions might say,

'sukhallikānuyogamanuyuttā samaṇā sakyaputtiyā viharantī'ti.
'The ascetics who follow the Sakyan live indulging in pleasure.'

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

'katamo so, āvuso, sukhallikānuyogo?
'What is that indulgence in pleasure?

Sukhallikānuyogā hi bahū anekavihitā nānappakārakā'ti.
For there are many different kinds of indulgence in pleasure.'

Cattārome, cunda, sukhallikānuyogā hīnā gammā pothujjanikā anariyā anatthasaṁhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattanti.
These four kinds of indulgence in pleasure, Cunda, are low, crude, ordinary, ignoble, and pointless. They don't lead to disillusionment, dispassion,

cessation, peace, insight, awakening, and extinguishment.

Katame cattāro?
What four?

Idha, cunda, ekacco bālo pāṇe vadhitvā vadhitvā attānaṁ sukheti pīṇeti.
It's when some fool makes themselves happy and pleased by killing living creatures.

Ayaṁ paṭhamo sukhallikānuyogo.
This is the first kind of indulgence in pleasure.

Puna caparaṁ, cunda, idhekacco adinnaṁ ādiyitvā ādiyitvā attānaṁ sukheti pīṇeti.
Furthermore, someone makes themselves happy and pleased by theft.

Ayaṁ dutiyo sukhallikānuyogo.
This is the second kind of indulgence in pleasure.

Puna caparaṁ, cunda, idhekacco musā bhaṇitvā bhaṇitvā attānaṁ sukheti pīṇeti.
Furthermore, someone makes themselves happy and pleased by lying.

Ayaṁ tatiyo sukhallikānuyogo.
This is the third kind of indulgence in pleasure.

Puna caparaṁ, cunda, idhekacco pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
Furthermore, someone amuses themselves, supplied and provided with the five kinds of sensual stimulation.

Ayaṁ catuttho sukhallikānuyogo.
This is the fourth kind of indulgence in pleasure.

Ime kho, cunda, cattāro sukhallikānuyogā hīnā gammā pothujjanikā anariyā anatthasaṁhitā na nibbidāya na virāgāya na nirodhāya na

upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattanti.
These are the four kinds of indulgence in pleasure that are low, crude, ordinary, ignoble, and pointless. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It's possible that wanderers of other religions might say,

'ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharantī'ti.
'The ascetics who follow the Sakyan live indulging in pleasure in these four ways.'

Te vo 'mā hevaṁ' tissu vacanīyā.
They should be told, 'Not so!'

Na te vo sammā vadamānā vadeyyuṁ, abbhācikkheyyuṁ asatā abhūtena.
It isn't right to say that about you; it misrepresents you with an untruth.

Cattārome, cunda, sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
These four kinds of indulgence in pleasure lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katame cattāro?
What four?

Idha, cunda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ayaṁ paṭhamo sukhallikānuyogo.

This is the first kind of indulgence in pleasure.

Puna caparaṁ, cunda, bhikkhu vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṁ dutiyo sukhallikānuyogo.
This is the second kind of indulgence in pleasure.

Puna caparaṁ, cunda, bhikkhu pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ayaṁ tatiyo sukhallikānuyogo.
This is the third kind of indulgence in pleasure.

Puna caparaṁ, cunda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness.

Ayaṁ catuttho sukhallikānuyogo.
This is the fourth kind of indulgence in pleasure.

Ime kho, cunda, cattāro sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
These are the four kinds of indulgence in pleasure which lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers of other religions might say,

‘ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharantī’ti.
‘The ascetics who follow the Sakyan live indulging in pleasure in these four ways.’

Te vo ‘evaṁ’ tissu vacanīyā.
They should be told, ‘Exactly so!’

Sammā te vo vadamānā vadeyyuṁ, na te vo abbhācikkheyyuṁ asatā abhūtena.
It’s right to say that about you; it doesn’t misrepresent you with an untruth.

10. Sukhallikānuyogānisaṁsa
10. The Benefits of Indulgence in Pleasure

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers of other religions might say,

‘ime panāvuso, cattāro sukhallikānuyoge anuyuttānaṁ viharataṁ kati phalāni katānisaṁsā pāṭikaṅkhā’ti?
‘How many fruits and benefits may be expected by those who live indulging in pleasure in these four ways?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṁ viharataṁ cattāri phalāni cattāro ānisaṁsā pāṭikaṅkhā.
‘Four benefits may be expected by those who live indulging in pleasure in these four ways.

Katame cattāro?
What four?

Idhāvuso, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
Firstly, with the ending of three fetters a mendicant becomes a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Idaṁ paṭhamaṁ phalaṁ, paṭhamo ānisaṁso.
This is the first fruit and benefit.

Puna caparaṁ, āvuso, bhikkhu tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—becomes a once-returner. They come back to this world once only, then make an end of suffering.

Idaṁ dutiyaṁ phalaṁ, dutiyo ānisaṁso.
This is the second fruit and benefit.

Puna caparaṁ, āvuso, bhikkhu pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā.
Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world.

Idaṁ tatiyaṁ phalaṁ, tatiyo ānisaṁso.
This is the third fruit and benefit.

Puna caparaṁ, āvuso, bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

Idaṁ catutthaṁ phalaṁ catuttho ānisaṁso.
This is the fourth fruit and benefit.

Ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṁ viharataṁ imāni cattāri phalāni, cattāro ānisaṁsā pāṭikaṅkhā’ti.
These four benefits may be expected by those who live indulging in pleasure in these four ways.’

11. Khīṇāsavaabhabbaṭhāna

11. Things Impossible for the Perfected

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:

It’s possible that wanderers of other religions might say,

‘aṭṭhitadhammā samaṇā sakyaputtiyā viharantī’ti.
‘The ascetics who follow the Sakyan are inconsistent.’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sāvakānaṁ dhammā desitā paññattā yāvajīvaṁ anatikkamanīyā.
‘Reverends, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

Seyyathāpi, āvuso, indakhīlo vā ayokhīlo vā gambhīranemo sunikhāto acalo asampavedhī;
Suppose there was a boundary pillar or an iron pillar with deep foundations, firmly embedded, imperturbable and unshakable.

evameva kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sāvakānaṁ

dhammā desitā paññattā yāvajīvaṁ anatikkamanīyā.
In the same way, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

Yo so, āvuso, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, abhabbo so nava ṭhānāni ajjhācarituṁ.
A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in nine respects.

Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṁ jīvitā voropetuṁ; abhabbo khīṇāsavo bhikkhu adinnaṁ theyyasaṅkhātaṁ ādiyituṁ; abhabbo khīṇāsavo bhikkhu methunaṁ dhammaṁ paṭisevituṁ; abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṁ; abhabbo khīṇāsavo bhikkhu sannidhikārakaṁ kāme paribhuñjituṁ, seyyathāpi pubbe āgārikabhūto; abhabbo khīṇāsavo bhikkhu chandāgatiṁ gantuṁ; abhabbo khīṇāsavo bhikkhu dosāgatiṁ gantuṁ; abhabbo khīṇāsavo bhikkhu mohāgatiṁ gantuṁ; abhabbo khīṇāsavo bhikkhu bhayāgatiṁ gantuṁ.
A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice.

Yo so, āvuso, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano

sammadaññāvimutto, abhabbo so imāni nava ṭhānāni ajjhācaritun’ti.
A mendicant who is perfected can’t transgress in these nine respects.’

12. Pañhābyākaraṇa

12. Questions and Answers

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers of other religions might say,

‘atītaṁ kho addhānaṁ ārabbha samaṇo gotamo atīrakaṁ ñāṇadassanaṁ paññapeti, no ca kho anāgataṁ addhānaṁ ārabbha atīrakaṁ ñāṇadassanaṁ paññapeti, tayidaṁ kiṁsu tayidaṁ kathaṁsū’ti?
‘The ascetic Gotama demonstrates boundless knowledge and vision of the past, but not of the future. What’s up with that?’

Te ca aññatitthiyā paribbājakā aññavihitakena ñāṇadassanena aññavihitakaṁ ñāṇadassanaṁ paññapetabbaṁ maññanti yathariva bālā abyattā.
Those wanderers, like incompetent fools, seem to imagine that one kind of knowledge and vision can be demonstrated by means of another kind of knowledge and vision.

Atītaṁ kho, cunda, addhānaṁ ārabbha tathāgatassa satānusāriñāṇaṁ hoti;
Regarding the past, the Realized One has knowledge stemming from memory.

so yāvatakaṁ ākaṅkhati tāvatakaṁ anussarati.
He recollects as far as he wants.

Anāgatañca kho addhānaṁ ārabbha tathāgatassa bodhijaṁ ñāṇaṁ uppajjati:
Regarding the future, the Realized One has the knowledge born of awakening:

‘ayamantimā jāti, natthi dāni punabbhavo’ti.
‘This is my last rebirth. Now there are no more future lives.’

Atītañcepi, cunda, hoti abhūtaṁ atacchaṁ anatthasaṁhitaṁ, na taṁ tathāgato byākaroti.
If a question about the past is untrue, false, and pointless, the Realized One does not reply.

Atītañcepi, cunda, hoti bhūtaṁ tacchaṁ anatthasaṁhitaṁ, tampi tathāgato na byākaroti.
If a question about the past is true and correct, but pointless, he does not reply.

Atītañcepi, cunda, hoti bhūtaṁ tacchaṁ atthasaṁhitaṁ, tatra kālaññū tathāgato hoti tassa pañhassa veyyākaraṇāya.
If a question about the past is true, correct, and beneficial, he knows the right time to reply.

Anāgatañcepi, cunda, hoti abhūtaṁ atacchaṁ anatthasaṁhitaṁ, na taṁ tathāgato byākaroti …pe… tassa pañhassa veyyākaraṇāya.
And the Realized One replies to questions about the future or the present in the same way.

Paccuppannañcepi, cunda, hoti abhūtaṁ atacchaṁ anatthasaṁhitaṁ, na taṁ tathāgato byākaroti.

Paccuppannañcepi, cunda, hoti bhūtaṁ tacchaṁ anatthasaṁhitaṁ, tampi tathāgato na byākaroti.
Paccuppannañcepi, cunda, hoti bhūtaṁ tacchaṁ atthasaṁhitaṁ, tatra kālaññū tathāgato hoti tassa pañhassa veyyākaraṇāya.

Iti kho, cunda, atītānāgatapaccuppannesu dhammesu tathāgato kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, tasmā 'tathāgato'ti vuccati.
And so the Realized One has speech that's well-timed, true, meaningful, in line with the teaching and training. That's why he's called the 'Realized One'.

Yañca kho, cunda, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, sabbaṁ tathāgatena abhisambuddhaṁ,
In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind, all that has been understood by the Realized One.

tasmā 'tathāgato'ti vuccati.
That's why he's called the 'Realized One'.

Yañca, cunda, rattiṁ tathāgato anuttaraṁ sammāsambodhiṁ abhisambujjhati, yañca rattiṁ anupādisesāya nibbānadhātuyā parinibbāyati, yaṁ etasmiṁ antare bhāsati lapati niddisati. Sabbaṁ taṁ tatheva hoti no aññathā,
From the night when the Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—in the element of extinguishment with nothing left over—everything he speaks, says, and expresses is real, not otherwise.

tasmā 'tathāgato'ti vuccati.
That's why he's called the 'Realized One'.

Yathāvādī, cunda, tathāgato tathākārī, yathākārī tathāvādī.
The Realized One does as he says, and says as he does.

Iti yathāvādī tathākārī, yathākārī tathāvādī, tasmā ‘tathāgato’ti vuccati.
Since this is so, that’s why he’s called the ‘Realized One’.

Sadevake loke, cunda, samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto aññadatthudaso vasavattī, tasmā ‘tathāgato’ti vuccati.
In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the undefeated, the champion, the universal seer, the wielder of power.

13. Abyākataṭṭhāna
13. The Undeclared Points

Ṭhānaṁ kho panetaṁ, cunda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers of other religions might say,

‘kiṁ nu kho, āvuso, hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti?
‘Is this your view: “A Realized One exists after death. This is the only truth, other ideas are silly”?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘abyākataṁ kho etaṁ, āvuso, bhagavatā:

‘Reverend, this has not been declared by the Buddha.’

“hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan”’ti.

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kiṁ panāvuso, na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti?
‘Then is this your view: “A Realized One doesn’t exist after death. This is the only truth, other ideas are silly”?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘etampi kho, āvuso, bhagavatā abyākataṁ:
‘This too has not been declared by the Buddha.’

“na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan”’ti.

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kiṁ panāvuso, hoti ca na ca hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti?
‘Then is this your view: “A Realized One both exists and doesn’t exist after death. This is the only truth, other ideas are silly”?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘abyākataṁ kho etaṁ, āvuso, bhagavatā:
‘This too has not been declared by the Buddha.’

“hoti ca na ca hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan”’ti.

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kiṁ panāvuso, neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan’ti?
‘Then is this your view: “A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly”?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘etampi kho, āvuso, bhagavatā abyākataṁ:
‘This too has not been declared by the Buddha.’

“neva hoti na na hoti tathāgato paraṁ maraṇā, idameva saccaṁ moghamaññan”’ti.

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kasmā panetaṁ, āvuso, samaṇena gotamena abyākatan’ti?
‘But why has this not been declared by the ascetic Gotama?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘na hetaṁ, āvuso, atthasaṁhitaṁ na dhammasaṁhitaṁ na ādibrahmacariyakaṁ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati, tasmā taṁ bhagavatā abyākatan’ti.
‘Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it hasn’t been declared by the Buddha.’

14. Byākataṭṭhāna
14. The Declared Points

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It's possible that wanderers of other religions might say,

'kiṁ panāvuso, samaṇena gotamena byākatan'ti?
'But what has been declared by the ascetic Gotama?'

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

'idaṁ dukkhanti kho, āvuso, bhagavatā byākataṁ, ayaṁ dukkhasamudayoti kho, āvuso, bhagavatā byākataṁ, ayaṁ dukkhanirodhoti kho, āvuso, bhagavatā byākataṁ, ayaṁ dukkhanirodhagāminī paṭipadāti kho, āvuso, bhagavatā byākatan'ti.
'What has been declared by the Buddha is this: "This is suffering"—"This is the origin of suffering"—"This is the cessation of suffering"—"This is the practice that leads to the cessation of suffering."'

Ṭhānaṁ kho panetaṁ, cunda, vijjati, yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
The wanderers might say,

‘kasmā panetaṁ, āvuso, samaṇena gotamena byākatan’ti?
‘But why has this been declared by the ascetic Gotama?’

Evaṁvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:
You should say to them,

‘etañhi, āvuso, atthasaṁhitaṁ, etaṁ dhammasaṁhitaṁ, etaṁ ādibrahmacariyakaṁ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati. Tasmā taṁ bhagavatā byākatan’ti.
‘Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.’

15. Pubbantasahagatadiṭṭhinissaya

15. Views of the Past

Yepi te, cunda, pubbantasahagatā diṭṭhinissayā, tepi vo mayā byākatā, yathā te byākātabbā.
Cunda, I have explained to you as they should be explained the views that some rely on regarding the past.

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?
Shall I explain them to you in the wrong way?

Yepi te, cunda, aparantasahagatā diṭṭhinissayā, tepi vo mayā byākatā, yathā te byākātabbā.
I have explained to you as they should be explained the views that some rely on regarding the future.

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?
Shall I explain them to you in the wrong way?

Katame ca te, cunda, pubbantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.
What are the views that some rely on regarding the past?

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?
Santi kho, cunda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘sassato attā ca loko ca, idameva saccaṁ moghamaññan’ti.
‘The self and the cosmos are eternal. This is the only truth, other ideas are silly.’

Santi pana, cunda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘asassato attā ca loko ca …pe…
‘The self and the cosmos are not eternal,

sassato ca asassato ca attā ca loko ca …
or both eternal and not eternal,

neva sassato nāsassato attā ca loko ca …
or neither eternal nor not eternal.

sayaṅkato attā ca loko ca …
The self and the cosmos are made by oneself,

paraṅkato attā ca loko ca …

or made by another,

sayaṅkato ca paraṅkato ca attā ca loko ca …
or made by both oneself and another,

asayaṅkāro aparaṅkāro adhiccasamuppanno attā ca loko ca, idameva saccaṁ moghamaññan’ti.
or they have arisen by chance, not made by oneself or another.

‘Sassataṁ sukhadukkhaṁ …
Pleasure and pain are eternal,

asassataṁ sukhadukkhaṁ …
or not eternal,

sassatañca asassatañca sukhadukkhaṁ …
or both eternal and not eternal,

nevasassataṁ nāsassataṁ sukhadukkhaṁ …
or neither eternal nor not eternal.

sayaṅkataṁ sukhadukkhaṁ …
Pleasure and pain are made by oneself,

paraṅkataṁ sukhadukkhaṁ …
or made by another,

sayaṅkatañca paraṅkatañca sukhadukkhaṁ …
or made by both oneself and another,

asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ, idameva saccaṁ moghamaññan’ti.
or they have arisen by chance, not made by oneself or another. This is the only truth, other ideas are silly.’

Tatra, cunda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I go up to the ascetics and brahmins whose view is that

‘sassato attā ca loko ca, idameva saccaṁ moghamaññan’ti.
the self and the cosmos are eternal,

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:

and say,

‘atthi nu kho idaṁ, āvuso, vuccati:
‘Reverends, is this what you say,

“sassato attā ca loko cā”’ti?
“The self and the cosmos are eternal”?’

Yañca kho te evamāhaṁsu:
But when they say, ‘Yes!

‘idameva saccaṁ moghamaññan’ti.
This is the only truth, other ideas are silly,’

Taṁ tesaṁ nānujānāmi.
I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Aññathāsaññinopi hettha, cunda, santeke sattā.
Because there are beings who have different opinions on this topic.

Imāyapi kho ahaṁ, cunda, paññattiyā neva attanā samasamaṁ samanupassāmi kuto bhiyyo.
I don’t see any such expositions that are equal to my own, still less superior.

Atha kho ahameva tattha bhiyyo yadidaṁ adhipaññatti.
Rather, I am the one who is superior when it comes to the higher exposition.

Tatra, cunda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above.

‘asassato attā ca loko ca …
sassato ca asassato ca attā ca loko ca …
nevasassato nāsassato attā ca loko ca …
sayaṅkato attā ca loko ca …
paraṅkato attā ca loko ca …
sayaṅkato ca paraṅkato ca attā ca loko ca …
asayaṅkāro aparaṅkāro adhiccasamuppanno attā ca loko ca …

sassataṁ sukhadukkhaṁ …
asassataṁ sukhadukkhaṁ …
sassatañca asassatañca sukhadukkhaṁ …
nevasassataṁ nāsassataṁ sukhadukkhaṁ …
sayaṅkataṁ sukhadukkhaṁ …
paraṅkataṁ sukhadukkhaṁ …
sayaṅkatañca paraṅkatañca sukhadukkhaṁ …
asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ, idameva saccaṁ moghamaññan’ti.
Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
‘atthi nu kho idaṁ, āvuso, vuccati:
“asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhan”’ti?
Yañca kho te evamāhaṁsu:
‘idameva saccaṁ moghamaññan’ti.
Taṁ tesaṁ nānujānāmi.
And in each case, I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Aññathāsaññinopi hettha, cunda, santeke sattā.
Because there are beings who have different opinions on this topic.

Imāyapi kho ahaṁ, cunda, paññattiyā neva attanā samasamaṁ samanupassāmi kuto bhiyyo.
I don’t see any such expositions that are equal to my own, still less superior.

Atha kho ahameva tattha bhiyyo yadidaṁ adhipaññatti.
Rather, I am the one who is superior when it comes to the higher exposition.

Ime kho te, cunda, pubbantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.
These are the views that some rely on regarding the past.

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?

16. Aparantasahagatadiṭṭhinissaya

16. Views of the Future

Katame ca te, cunda, aparantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.
What are the views that some rely on regarding the future?

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?
Santi, cunda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘rūpī attā hoti arogo paraṁ maraṇā, idameva saccaṁ moghamaññan’ti.
‘The self is has form and is well after death,

Santi pana, cunda, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
‘arūpī attā hoti …
or it is formless,

rūpī ca arūpī ca attā hoti …
or both having form and formless,

nevarūpī nārūpī attā hoti …

or neither having form nor formless,

saññī attā hoti …
or percipient,

asaññī attā hoti …
or non-percipient,

nevasaññīnāsaññī attā hoti …
or neither percipient nor non-percipient,

attā ucchijjati vinassati na hoti paraṁ maraṇā, idameva saccaṁ moghamaññan’ti.
or the self is annihilated and destroyed when the body breaks up, and doesn’t exist after death. This is the only truth, other ideas are silly.’

Tatra, cunda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I go up to the ascetics and brahmins whose view is that

‘rūpī attā hoti arogo paraṁ maraṇā, idameva saccaṁ moghamaññan’ti.
The self is has form and is well after death,

Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
and say,

‘atthi nu kho idaṁ, āvuso, vuccati:
‘Reverends, is this what you say,

“rūpī attā hoti arogo paraṁ maraṇā”’ti?
“The self is has form and is well after death”?’

Yañca kho te evamāhaṁsu:

But when they say, ‘Yes!

‘idameva saccaṁ moghamaññan’ti.
This is the only truth, other ideas are silly,’

Taṁ tesaṁ nānujānāmi.
I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Aññathāsaññinopi hettha, cunda, santeke sattā.
Because there are beings who have different opinions on this topic.

Imāyapi kho ahaṁ, cunda, paññattiyā neva attanā samasamaṁ samanupassāmi kuto bhiyyo.
I don’t see any such expositions that are equal to my own, still less superior.

Atha kho ahameva tattha bhiyyo yadidaṁ adhipaññatti.
Rather, I am the one who is superior when it comes to the higher exposition.

Tatra, cunda, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above.

‘arūpī attā hoti …
rūpī ca arūpī ca attā hoti …
nevarūpīnārūpī attā hoti …
saññī attā hoti …
asaññī attā hoti …
nevasaññīnāsaññī attā hoti …
attā ucchijjati vinassati na hoti paraṁ maraṇā, idameva saccaṁ moghamaññan’ti.
Tyāhaṁ upasaṅkamitvā evaṁ vadāmi:
‘atthi nu kho idaṁ, āvuso, vuccati:
“attā ucchijjati vinassati na hoti paraṁ maraṇā”’ti?
Yañca kho te, cunda, evamāhaṁsu:
‘idameva saccaṁ moghamaññan’ti.
Taṁ tesaṁ nānujānāmi.

And in each case, I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Aññathāsaññinopi hettha, cunda, santeke sattā.
Because there are beings who have different opinions on this topic.

Imāyapi kho ahaṁ, cunda, paññattiyā neva attanā samasamaṁ samanupassāmi, kuto bhiyyo.
I don’t see any such expositions that are equal to my own, still less superior.

Atha kho ahameva tattha bhiyyo yadidaṁ adhipaññatti.
Rather, I am the one who is superior when it comes to the higher exposition.

Ime kho te, cunda, aparantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.
These are the views that some rely on regarding the future, which I have explained to you as they should be explained.

Yathā ca te na byākātabbā, kiṁ vo ahaṁ te tathā byākarissāmi?
Shall I explain them to you in the wrong way?

Imesañca, cunda, pubbantasahagatānaṁ diṭṭhinissayānaṁ imesañca aparantasahagatānaṁ diṭṭhinissayānaṁ pahānāya samatikkamāya evaṁ mayā cattāro satipaṭṭhānā desitā paññattā.
I have taught and pointed out the four kinds of mindfulness meditation for giving up and going beyond all these views of the past and the future.

Katame cattāro?
What four?

Idha, cunda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesañca, cunda, pubbantasahagatānaṁ diṭṭhinissayānaṁ imesañca aparantasahagatānaṁ diṭṭhinissayānaṁ pahānāya samatikkamāya. Evaṁ mayā ime cattāro satipaṭṭhānā desitā paññattā”ti.
These are the four kinds of mindfulness meditation that I have taught for giving up and going beyond all these views of the past and the future.”

Tena kho pana samayena āyasmā upavāṇo bhagavato piṭṭhito ṭhito hoti bhagavantaṁ bījayamāno.
Now at that time Venerable Upavāna was standing behind the Buddha fanning him.

Atha kho āyasmā upavāṇo bhagavantaṁ etadavoca:
He said to the Buddha,

“acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing!

Pāsādiko vatāyaṁ, bhante, dhammapariyāyo;
This exposition of the teaching is impressive, sir,

supāsādiko vatāyaṁ, bhante, dhammapariyāyo, ko nāmāyaṁ, bhante, dhammapariyāyo”ti?
it is very impressive. Sir, what is the name of this exposition of the teaching?”

“Tasmātiha tvaṁ, upavāṇa, imaṁ dhammapariyāyaṁ ‘pāsādiko’ tveva naṁ dhārehī”ti.
“Well, Upavāna, you may remember this exposition of the teaching as ‘The Impressive Discourse’.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā upavāṇo bhagavato bhāsitaṁ abhinandīti.
Satisfied, Venerable Upavāna was happy with what the Buddha said.

Pāsādikasuttaṁ niṭṭhitaṁ chaṭṭhaṁ.

30 Lakkhaṇasutta:
The Marks of a Great Man

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhaddante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Dvattiṁsimāni, bhikkhave, mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
"There are thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni satta ratanāni bhavanti;
He has the following seven treasures:

Seyyathidaṁ—cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Katamāni ca tāni, bhikkhave, dvattiṁsa mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā?
And what are the thirty-two marks?

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.

Idha, bhikkhave, mahāpuriso suppatiṭṭhitapādo hoti. Yampi, bhikkhave, mahāpuriso suppatiṭṭhitapādo hoti, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
He has well-planted feet.

Puna caparaṁ, bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni.

Yampi, bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

Puna caparaṁ, bhikkhave, mahāpuriso āyatapaṇhi hoti …pe…
He has projecting heels.

dīghaṅguli hoti …
He has long fingers.

mudutalunahatthapādo hoti …
His hands and feet are tender.

jālahatthapādo hoti …
His hands and feet cling gracefully.

ussaṅkhapādo hoti …
His feet are arched.

eṇijaṅgho hoti …
His calves are like those of an antelope.

ṭhitakova anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati …
When standing upright and not bending over, the palms of both hands touch the knees.

kosohitavatthaguyho hoti …
His private parts are covered in a foreskin.

suvaṇṇavaṇṇo hoti kañcanasannibhattaco …

He is gold colored; his skin has a golden sheen.

sukhumacchavi hoti, sukhumattā chaviyā rajojallaṁ kāye na upalimpati …
He has delicate skin, so delicate that dust and dirt don't stick to his body.

ekekalomo hoti, ekekāni lomāni lomakūpesu jātāni …
His hairs grow one per pore.

uddhaggalomo hoti, uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni …
His hairs stand up; they're blue-black and curl clockwise.

brahmujugatto hoti …
His body is tall and straight.

sattussado hoti …
He has bulging muscles in seven places.

sīhapubbaddhakāyo hoti …
His chest is like that of a lion.

citantaraṁso hoti …
The gap between the shoulder-blades is filled in.

nigrodhaparimaṇḍalo hoti, yāvatakvassa kāyo tāvatakvassa byāmo yāvatakvassa byāmo tāvatakvassa kāyo …
He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

samavaṭṭakkhandho hoti …
His torso is cylindrical.

rasaggasaggī hoti …
He has an excellent sense of taste.

sīhahanu hoti …
His jaw is like that of a lion.

cattālīsadanto hoti …
He has forty teeth.

samadanto hoti …
His teeth are even.

aviraḷadanto hoti …
His teeth have no gaps.

susukkadāṭho hoti …
His teeth are perfectly white.

pahūtajivho hoti …
He has a large tongue.

brahmassaro hoti karavīkabhāṇī …
He has the voice of Brahmā, like a cuckoo’s call.

abhinīlanetto hoti …
His eyes are deep blue.

gopakhumo hoti …
He has eyelashes like a cow’s.

uṇṇā bhamukantare jātā hoti, odātā mudutūlasannibhā. Yampi, bhikkhave, mahāpurisassa uṇṇā bhamukantare jātā hoti, odātā

mudutūlasannibhā, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
Between his eyebrows there grows a tuft, soft and white like cotton-wool.

Puna caparaṁ, bhikkhave, mahāpuriso uṇhīsasīso hoti. Yampi, bhikkhave, mahāpuriso uṇhīsasīso hoti, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṁ bhavati.
His head is shaped like a turban.

Imāni kho tāni, bhikkhave, dvattiṁsa mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.
These are the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

Sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.

Imāni kho, bhikkhave, dvattiṁsa mahāpurisassa mahāpurisalakkhaṇāni bāhirakāpi isayo dhārenti, no ca kho te jānanti:
Seers who are outsiders remember these marks, but they do not know

‘imassa kammassa kaṭattā idaṁ lakkhaṇaṁ paṭilabhatī’ti.
the specific deeds performed in the past to obtain each mark.

1. Suppatiṭṭhitapādatālakkhaṇaṁ
1. Well-Planted Feet

Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno daḷhasamādāno ahosi kusalesu dhammesu, avatthitasamādāno

kāyasucarite vacīsucarite manosucarite dānasaṁvibhāge sīlasamādāne uposathupavāse matteyyatāya petteyyatāya sāmaññatāya brahmaññatāya kule jeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu.
In some past lives, past existences, past abodes the Realized One was reborn as a human being. He firmly undertook and persisted in skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors.

So tassa kammassa kaṭattā upacitattā ussannattā vipulattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm.

So tattha aññe deve dasahi ṭhānehi adhiggaṇhāti dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi

rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi.
There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

So tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he passed away from there and came back to this state of existence he obtained this mark of a great man:

Suppatiṭṭhitapādo hoti.
he has well-planted feet.

Samaṁ pādaṁ bhūmiyaṁ nikkhipati, samaṁ uddharati, samaṁ sabbāvantehi pādatalehi bhūmiṁ phusati.
He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

Tassimāni satta ratanāni bhavanti;
He has the following seven treasures:

Seyyathidaṁ—cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ akhilamanimittamakaṇṭakaṁ iddhaṁ phītaṁ khemaṁ sivaṁ nirabbudaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword.

Rājā samāno kiṁ labhati?
And what does he obtain as king?

Akkhambhiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.
He can’t be stopped by any human foe or enemy.

Rājā samāno idaṁ labhati.
That’s what he obtains as king.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Akkhambhiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi rāgena vā dosena vā mohena vā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
He can't be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Sacce ca dhamme ca dame ca saṁyame,
Soceyyasīlālayuposathesu ca;
Dāne ahiṁsāya asāhase rato,
Daḷhaṁ samādāya samattamācari.

"Truth, principle, self-control, and restraint;
purity, precepts, and observing the sabbath;
giving, harmlessness, delighting in non-violence—
firmly undertaking these things, he lived accordingly.

So tena kammena divaṁ samakkami,
Sukhañca khiḍḍāratiyo ca anvabhi;
Tato cavitvā punarāgato idha,
Samehi pādehi phusī vasundharaṁ.

By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
he steps evenly on this rich earth.

Byākaṁsu veyyañjanikā samāgatā,

Samappatiṭṭhassa na hoti khambhanā;
Gihissa vā pabbajitassa vā puna,
Taṁ lakkhaṇaṁ bhavati tadatthajotakaṁ.

The gathered soothsayers predicted
that there is no stopping one of such even tread,
as householder or renunciate.
That's the meaning shown by this mark.

Akkhambhiyo hoti agāramāvasaṁ,
Parābhibhū sattubhi nappamaddano;
Manussabhūtenidha hoti kenaci,
Akkhambhiyo tassa phalena kammuno.

While living at home he cannot be stopped,
he defeats his foes, and cannot be beaten.
Due to the fruit of that deed,
he cannot be stopped by any human.

Sace ca pabbajjamupeti tādiso,
Nekkhammachandābhirato vicakkhaṇo;
Aggo na so gacchati jātu khambhanaṁ,
Naruttamo esa hi tassa dhammatā"ti.

But if he chooses the life gone forth,
seeing clearly, loving renunciation,
not even the best can hope to stop him;
this is the nature of the supreme person."

2. Pādatalacakkalakkhaṇaṁ

2. Wheels on the Feet

"Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe

manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

bahujanassa sukhāvaho ahosi, ubbegauttāsabhayaṁ apanuditā, dhammikañca rakkhāvaraṇaguttiṁ saṁvidhātā, saparivārañca dānaṁ adāsi.
He brought happiness to many people, eliminating threats, terror, and danger, providing just protection and security, and giving gifts with all the trimmings.

So tassa kammassa kaṭattā upacitattā ussannattā vipulattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he came back to this state of existence he obtained this mark:

Heṭṭhāpādatalesu cakkāni jātāni honti sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni suvibhattantarāni.

on the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Mahāparivāro hoti;
He has a large following

mahāssa honti parivārā brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati.
That’s what he obtains as king.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha.

Buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Mahāparivāro hoti;
He has a large following

mahāssa honti parivārā bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

of monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

“Pure puratthā purimāsu jātisu,
Manussabhūto bahunaṁ sukhāvaho;
Ubbhegauttāsabhayāpanūdano,
Guttīsu rakkhāvaraṇesu ussuko.

“In olden days, in past lives,
he brought happiness to many people,
ridding them of fear, terror, and danger,
eagerly guarding and protecting them.

So tena kammena divaṁ samakkami,
Sukhañca khiḍḍāratiyo ca anvabhi;
Tato cavitvā punarāgato idha,
Cakkāni pādesu duvesu vindati.

By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
wheels on his two feet are found,
Samantanemīni sahassarāni ca,
Byākaṁsu veyyañjanikā samāgatā;
Disvā kumāraṁ satapuññalakkhaṇaṁ,
Parivāravā hessati sattumaddano.

all rimmed around and thousand-spoked.
The gathered soothsayers predicted,

seeing the prince
    with the hundred-fold mark of merits,
that he'd have a following, subduing foes,
Tathā hi cakkāni samantanemini,
Sace na pabbajjamupeti tādiso;
Vatteti cakkaṁ pathaviṁ pasāsati,
Tassānuyantādha bhavanti khattiyā.

which is why he has wheels all rimmed around.
If he doesn't choose the life gone forth,
he'll roll the wheel and rule the land.
The aristocrats will be his vassals,
Mahāyasaṁ samparivārayanti naṁ,
Sace ca pabbajjamupeti tādiso;
Nekkhammachandābhirato vicakkhaṇo,
Devā manussāsurasakkarakkhasā.

flocking to his glory.
But if he chooses the life gone forth,
seeing clearly, loving renunciation,
the gods, humans, demons, Sakka, and monsters;
Gandhabbanāgā vihagā catuppadā,
Anuttaraṁ devamanussapūjitaṁ;
Mahāyasaṁ samparivārayanti nan"ti.

fairies and dragons, birds and beasts,
will flock to his glory,
the supreme, honored by gods and humans."

3–5. Āyatapaṇhitāditilakkhaṇaṁ

3–5. Projecting Heels, Etc.

"Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

“Mendicants, in some past lives the Realized One was reborn as a human being.

pāṇātipātaṁ pahāya pāṇātipātā paṭivirato ahosi nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī vihāsi.
He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of compassion for all living beings.

So tassa kammassa kaṭattā upacitattā ussannattā vipulattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these three marks:

Āyatapaṇhi ca hoti, dīghaṅguli ca brahmujugatto ca.
he has projecting heels, long fingers, and his body is tall and straight.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Dīghāyuko hoti ciraṭṭhitiko, dīghamāyuṁ pāleti, na sakkā hoti antarā jīvitā voropetuṁ kenaci manussabhūtena paccatthikena paccāmittena.
He’s long-lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Dīghāyuko hoti ciraṭṭhitiko, dīghamāyuṁ pāleti, na sakkā hoti antarā jīvitā voropetuṁ paccatthikehi paccāmittehi samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.

He’s long-lived, preserving his life for a long time. No foes or enemies—nor any ascetic or brahmin or god or Māra or Brahmā or anyone in the world—is able to take his life before his time.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

“Māraṇavadhabhayattano viditvā,
Paṭivirato paraṁ māraṇāyahosi;
Tena sucaritena saggamagamā,
Sukataphalavipākamanubhosi.

“Realizing for himself the horrors of death,
he refrained from killing other creatures.
By that good conduct he went to heaven,
where he enjoyed the fruit of deeds well done.

Caviya punaridhāgato samāno,
Paṭilabhati idha tīṇi lakkhaṇāni;
Bhavati vipuladīghapāsaṇhiko,
Brahmāva suju subho sujātagatto.

Passing away, on his return to here,
he obtained these three marks:
his projecting heels are full and long,
and he’s straight, beautiful,
and well-formed like Brahmā.

Subhujo susu susaṇṭhito sujāto,
Mudutalunaṅguliyassa honti;
Dīghā tībhi purisavaraggalakkhaṇehi,
Cirayapanāya kumāramādisanti.

Fair of limb, youthful, of good posture and breeding,
his fingers are soft and tender and long.
By these three marks of an excellent man,
they indicated that the prince's life would be long:
Bhavati yadi gihī ciraṁ yapeti,
Cirataraṁ pabbajati yadi tato hi;
Yāpayati ca vasiddhibhāvanāya,
Iti dīghāyukatāya taṁ nimittan"ti.

'As a householder he will live long;
longer still if he goes forth, due to
mastery in the development of psychic power.
Thus this is the sign of long life.'"

6. Sattussadatālakkhaṇaṁ

6. Seven Bulges

"Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

"Mendicants, in some past lives the Realized One was reborn as a human being.

dātā ahosi paṇītānaṁ rasitānaṁ khādanīyānaṁ bhojanīyānaṁ sāyanīyānaṁ lehanīyānaṁ pānānaṁ.

He was a donor of delicious and tasty cooked and fresh foods, and drinks that were sweet and succulent.

So tassa kammassa kaṭattā …pe…

Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati, sattussado hoti, sattassa ussadā honti;
When he came back to this state of existence he obtained this mark: he has bulging muscles in seven places.

ubhosu hatthesu ussadā honti, ubhosu pādesu ussadā honti, ubhosu aṁsakūṭesu ussadā honti, khandhe ussado hoti.
He has bulges on both hands, both feet, both shoulders, and his chest.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Lābhī hoti paṇītānaṁ rasitānaṁ khādanīyānaṁ bhojanīyānaṁ sāyanīyānaṁ lehanīyānaṁ pānānaṁ.
He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Lābhī hoti paṇītānaṁ rasitānaṁ khādanīyānaṁ bhojanīyānaṁ sāyanīyānaṁ lehanīyānaṁ pānānaṁ.
He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Khajjabhojjamatha leyya sāyiyaṁ,
Uttamaggarasadāyako ahu;
Tena so sucaritena kammunā,
Nandane ciramabhippamodati.

"He used to give the very best of flavors—
scrumptious foods of every kind.
Because of that good deed,
he rejoiced long in Nandana heaven.

Satta cussade idhādhigacchati,
Hatthapādamudutañca vindati;
Āhu byañjananimittakovidā,
Khajjabhojjarasalābhitāya naṁ.

On returning to here, he got seven bulging muscles
and tender hands and feet are found.
The soothsayers expert in signs declared:
'He'll get tasty foods of all sorts
Yaṁ gihissapi tadatthajotakaṁ,
Pabbajjampi ca tadādhigacchati;

Khajjabhojjarasalābhiruttamaṁ,
Āhu sabbagihibandhanacchidan”ti.

as a householder, that’s what that means.
But even if he goes forth he’ll get the same,
supreme in gaining tasty foods of all sorts,
cutting all bonds of the lay life.’”

7–8. Karacaraṇamudujālatālakkhaṇāni

7–8. Tender and Clinging Hands

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

catūhi saṅgahavatthūhi janaṁ saṅgāhako ahosi—
He brought people together using the four ways of being inclusive:

dānena peyyavajjena atthacariyāya samānattatāya.
giving, kindly words, taking care, and equality.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Mudutalunahatthapādo ca hoti jālahatthapādo ca.
his hands and feet are tender, and they cling gracefully.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Susaṅgahitaparijano hoti, susaṅgahitāssa honti brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
His retinue is inclusive, cohesive, and well-managed. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Susaṅgahitaparijano hoti, susaṅgahitāssa honti bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
His retinue is inclusive, cohesive, and well-managed. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

“Dānampi catthacariyatañca,
Piyavāditañca samānattatañca;
Kariyacariyasusaṅgahaṁ bahūnaṁ,
Anavamatena guṇena yāti saggaṁ.

“By giving and helping others,
kindly speech, and equal treatment,
such action and conduct as brought people together,
he went to heaven due to his esteemed virtue.

Caviya punaridhāgato samāno,
Karacaraṇamudutañca jālino ca;
Atirucirasuvaggudassaneyyaṁ,
Paṭilabhati daharo susu kumāro.

Passing away, on his return to here,
the young baby prince obtained
hands and feet so tender and clinging,
lovely, graceful, and good-looking.

Bhavati parijanassavo vidheyyo,
Mahimaṁ āvasito susaṅgahito;
Piyavadū hitasukhataṁ jigīsamāno,
Abhirucitāni guṇāni ācarati.

His retinue is loyal and manageable,
staying agreeably all over this broad land.
Speaking kindly, seeking happiness,

he practices the good qualities he’s adopted.

Yadi ca jahati sabbakāmabhogaṁ,
Kathayati dhammakathaṁ jino janassa;
Vacanapaṭikarassābhippasannā,
Sutvāna dhammānudhammamācarantī”ti.

But if he gives up all sensual enjoyments,
as victor he speaks Dhamma to the people.
Devoted, they respond to his words;
after listening, they practice in line with the teaching.”

9–10. Ussaṅkhapāda-uddhaggalomatālakkhaṇāni

9–10. Arched Feet and Upright Hair

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

atthūpasaṁhitaṁ dhammūpasaṁhitaṁ vācaṁ bhāsitā ahosi, bahujanaṁ nidaṁsesi, pāṇīnaṁ hitasukhāvaho dhammayāgī.
His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching.

So tassa kammassa kaṭattā …pe…

Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Ussaṅkhapādo ca hoti, uddhaggalomo ca.
his feet are arched and his hairs stand up.

So tehi lakkhaṇehi samannāgato, sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca kāmabhogīnaṁ.
He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca sabbasattānaṁ.
He is the foremost, best, chief, highest, and finest of all sentient beings.

Buddho samāno idaṁ labhati”.

That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

“Atthadhammasahitaṁ pure giraṁ,
Erayaṁ bahujanaṁ nidaṁsayi;
Pāṇinaṁ hitasukhāvaho ahu,
Dhammayāgamayajī amaccharī.

“His word was meaningful and principled,
moving the people with his explanations.
He brought welfare and happiness to creatures,
unstintingly offering up teaching.

Tena so sucaritena kammunā,
Suggatiṁ vajati tattha modati;
Lakkhaṇāni ca duve idhāgato,
Uttamappamukhatāya vindati.

Because of that good deed,
he advanced to heaven and there rejoiced.
On return to here two marks are found,
of excellence and supremacy.

Ubbhamuppatitalomavā saso,
Pādagaṇṭhirahu sādhusaṇṭhitā;
Maṁsalohitācitā tacotthatā,
Uparicaraṇasobhanā ahu.

His hairs stand upright,
and his ankles stand out well.
Swollen with flesh and blood, and wrapped in skin,
they make it pretty above the feet.

Gehamāvasati ce tathāvidho,
Aggataṁ vajati kāmabhoginaṁ;
Tena uttaritaro na vijjati,
Jambudīpamabhibhuyya iriyati.

If such a one lives in the home, he becomes
the best of those who enjoy sensual pleasures.
There'll be none better than him;
he'll proceed having mastered all India.

Pabbajampi ca anomanikkamo,
Aggataṁ vajati sabbapāṇinaṁ;
Tena uttaritaro na vijjati,
Sabbalokamabhibhuyya viharatī"ti.

But going forth the peerless renunciate
turns into the best of all creatures.
There'll be none better than him,
he'll live having mastered the whole world."

11. Eṇijaṅghalakkhaṇaṁ

11. Antelope Calves

"Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

"Mendicants, in some past lives the Realized One was reborn as a human being.

sakkaccaṁ vācetā ahosi sippaṁ vā vijjaṁ vā caraṇaṁ vā kammaṁ vā:

He was a thorough teacher of a profession, a branch of knowledge, conduct, or action, thinking:

‘kintime khippaṁ vijāneyyuṁ, khippaṁ paṭipajjeyyuṁ, na ciraṁ kilisseyyun’”ti.
‘How might they quickly learn and practice, without getting exhausted?’

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he came back to this state of existence he obtained this mark:

Eṇijaṅgho hoti.
his calves are like those of an antelope.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Yāni tāni rājārahāni rājaṅgāni rājūpabhogāni rājānucchavikāni tāni khippaṁ paṭilabhati.

He quickly obtains the things worthy of a king, the factors, supports, and things befitting a king.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Yāni tāni samaṇārahāni samaṇaṅgāni samaṇūpabhogāni samaṇānucchavikāni, tāni khippaṁ paṭilabhati.
He quickly obtains the things worthy of an ascetic, the factors, supports, and things befitting an ascetic.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Sippesu vijjācaraṇesu kammesu,
Kathaṁ vijāneyyuṁ lahunti icchati;
Yadūpaghātāya na hoti kassaci,
Vāceti khippaṁ na ciraṁ kilissati.

"In professions, knowledge, conduct, and deeds,
he thought of how they might swiftly learn.
Things that harm no-one at all,
he quickly taught so they would not get tired.

Taṁ kammaṁ katvā kusalaṁ sukhudrayaṁ,
Jaṅghā manuññā labhate susaṇṭhitā;
Vaṭṭā sujātā anupubbamuggatā,
Uddhaggalomā sukhumattacotthatā.

Having done that skillful deed

whose outcome is happiness,
he gains prominent and elegant calves.
Well-formed in graceful spirals,
he’s covered in fine rising hairs.

Eṇeyyajaṅghoti tamāhu puggalaṁ,
Sampattiyā khippamidhāhu lakkhaṇaṁ;
Gehānulomāni yadābhikaṅkhati,
Apabbajaṁ khippamidhādhigacchati.

They say that person has antelope calves,
and that this is the mark of swift success.
If he desires the things of the household life,
not going forth, they’ll quickly be his.

Sace ca pabbajjamupeti tādiso,
Nekkhammachandābhirato vicakkhaṇo;
Anucchavikassa yadānulomikaṁ,
Taṁ vindati khippamanomavikkamo”ti.

But if he chooses the life gone forth,
seeing clearly, loving renunciation,
the peerless renunciate will quickly find
what is fitting and suitable.”

12. Sukhumacchavilakkhaṇaṁ

12. Delicate Skin

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

“Mendicants, in some past lives the Realized One was reborn as a human being.

samaṇaṁ vā brāhmaṇaṁ vā upasaṅkamitvā paripucchitā ahosi:
He approached an ascetic or brahmin and asked:

‘kiṁ, bhante, kusalaṁ, kiṁ akusalaṁ, kiṁ sāvajjaṁ, kiṁ anavajjaṁ, kiṁ sevitabbaṁ, kiṁ na sevitabbaṁ, kiṁ me karīyamānaṁ dīgharattaṁ ahitāya dukkhāya assa, kiṁ vā pana me karīyamānaṁ dīgharattaṁ hitāya sukhāya assā’ti.
‘Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?’

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he came back to this state of existence he obtained this mark:

Sukhumacchavi hoti, sukhumattā chaviyā rajojallaṁ kāye na upalimpati.

he has delicate skin, so delicate that dust and dirt don’t stick to his body.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Mahāpañño hoti, nāssa hoti koci paññāya sadiso vā seṭṭho vā kāmabhogīnaṁ.
He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Mahāpañño hoti puthupañño hāsapañño javanapañño tikkhapañño nibbedhikapañño, nāssa hoti koci paññāya sadiso vā seṭṭho vā sabbasattānaṁ.
He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

“Pure puratthā purimāsu jātisu,
Aññātukāmo paripucchitā ahu;
Sussūsitā pabbajitaṁ upāsitā,
Atthantaro atthakathaṁ nisāmayi.

“In olden days, in past lives,
eager to understand, he asked questions.
Keen to learn, he waited on renunciates,
heeding their explanation with pure intent.

Paññāpaṭilābhagatena kammunā,
Manussabhūto sukhumacchavī ahu;
Byākaṁsu uppādanimittakovidā,
Sukhumāni atthāni avecca dakkhiti.

Due to that deed of acquiring wisdom,
as a human being his skin is delicate.
At his birth
    the soothsayers expert in signs prophesied:
‘He’ll discern delicate matters.’

Sace na pabbajjamupeti tādiso,
Vatteti cakkaṁ pathaviṁ pasāsati;
Atthānusiṭṭhīsu pariggahesu ca,
Na tena seyyo sadiso ca vijjati.

If he doesn’t choose the life gone forth,
he’ll roll the wheel and rule the land.
Among those with material possessions
    who have been educated,
none equal or better than him is found.

Sace ca pabbajjamupeti tādiso,
Nekkhammachandābhirato vicakkhaṇo;
Paññāvisiṭṭhaṁ labhate anuttaraṁ,
Pappoti bodhiṁ varabhūrimedhaso”ti.

But if he chooses the life gone forth,
seeing clearly, loving renunciation,
gaining wisdom that’s supreme and eminent,
the one of superb, vast intelligence
    attains awakening.”

13. Suvaṇṇavaṇṇalakkhaṇaṁ

13. Golden Skin

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

akkodhano ahosi anupāyāsabahulo,
He wasn’t irritable or bad-tempered.

bahumpi vutto samāno nābhisajji na kuppi na byāpajji na patitthīyi, na kopañca dosañca appaccayañca pātvākāsi.
Even when heavily criticized he didn’t lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

Dātā ca ahosi sukhumānaṁ mudukānaṁ attharaṇānaṁ pāvuraṇānaṁ khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.

He donated soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.

So tassa kammassa kaṭattā upacitattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati.
When he came back to this state of existence he obtained this mark:

Suvaṇṇavaṇṇo hoti kañcanasannibhattaco.
he is gold colored; his skin has a golden sheen.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Lābhī hoti sukhumānaṁ mudukānaṁ attharaṇānaṁ pāvuraṇānaṁ khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.
He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?

And what does he obtain as Buddha?

Lābhī hoti sukhumānaṁ mudukānaṁ attharaṇānaṁ pāvuraṇānaṁ khomasukhumānaṁ kappāsikasukhumānaṁ koseyyasukhumānaṁ kambalasukhumānaṁ.
He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Akkodhañca adhiṭṭhahi adāsi,
Dānañca vatthāni sukhumāni succhavīni;
Purimatarabhave ṭhito abhivissaji,
Mahimiva suro abhivassaṁ.

"Dedicated to good will, he gave gifts.
In an earlier life he poured forth cloth
fine and soft to touch,
like a god pouring rain on this broad earth.

Taṁ katvāna ito cuto dibbaṁ,
Upapajji sukataphalavipākamanubhutvā;
Kanakatanusannibho idhābhibhavati,
Suravarataroriva indo.

So doing he passed from here to heaven,
where he enjoyed the fruits of deeds well done.
Here he wins a figure of gold,
like Indra, the finest of gods.

Gehañcāvasati naro apabbajja,

Micchaṁ mahatimahiṁ anusāsati;
Pasayha sahidha sattaratanaṁ,
Paṭilabhati vimalasukhumacchaviṁ suciñca.

If that man stays in the house, not wishing to go forth,
he conquers and rules this vast, broad earth.
He obtains abundant excellent cloth,
so fine and soft to touch.

Lābhī acchādanavatthamokkhapāvuraṇānaṁ,
Bhavati yadi anāgāriyataṁ upeti;
Sahito purimakataphalaṁ anubhavati,
Na bhavati katassa panāso”ti.

He receives robes, cloth, and the finest garments
if he chooses the life gone forth.
For he still partakes of past deed’s fruit;
what’s been done is never lost.”

14. Kosohitavatthaguyhalakkhaṇaṁ

14. Privates in Foreskin

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

“Mendicants, in some past lives the Realized One was reborn as a human being.

cirappanaṭṭhe sucirappavāsino ñātimitte suhajje sakhino samānetā ahosi.

He reunited long-lost and long-separated relatives,

friends, loved ones, and companions.

Mātarampi puttena samānetā ahosi, puttampi mātarā samānetā ahosi, pitarampi puttena samānetā ahosi, puttampi pitarā samānetā ahosi, bhātarampi bhātarā samānetā ahosi, bhātarampi bhaginiyā samānetā ahosi, bhaginimpi bhātarā samānetā ahosi, bhaginimpi bhaginiyā samānetā ahosi, samaṅgīkatvā ca abbhanumoditā ahosi.
He reunited mother with child and child with mother; father with child and child with father; brother with brother, brother with sister, sister with brother, and sister with sister, bringing them together with rejoicing.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati—
When he came back to this state of existence he obtained this mark:

kosohitavatthaguyho hoti.
his private parts are covered in a foreskin.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Pahūtaputto hoti, parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Pahūtaputto hoti, anekasahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Pure puratthā purimāsu jātisu,
Cirappanaṭṭhe sucirappavāsino;
Ñātī suhajje sakhino samānayi,
Samaṅgikatvā anumoditā ahu.

"In olden days, in past lives,
he reunited long-lost

and long-separated friends and family,
bringing them together with joy.

So tena kammena divaṁ samakkami,
Sukhañca khiḍḍāratiyo ca anvabhi;
Tato cavitvā punarāgato idha,
Kosohitaṁ vindati vatthachādiyaṁ.

By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
his private parts are covered in a foreskin.

Pahūtaputto bhavatī tathāvidho,
Parosahassañca bhavanti atrajā;
Sūrā ca vīrā ca amittatāpanā,
Gihissa pītiṁ jananā piyaṁvadā.

Such a one has many sons,
over a thousand descendants,
valiant and heroic, devastating foes,
a layman’s joy, speaking kindly.

Bahūtarā pabbajitassa iriyato,
Bhavanti puttā vacanānusārino;
Gihissa vā pabbajitassa vā puna,
Taṁ lakkhaṇaṁ jāyati tadatthajotakan”ti.

But if he lives the renunciate life
he has even more sons following his word.
As householder or renunciate,
that’s the meaning shown by this mark.”

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

15–16.
Parimaṇḍalaanonamajaṇṇuparimasanalakkhaṇāni
15–16. Equal Proportions and Touching the Knees

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

mahājanasaṅgahaṁ samekkhamāno samaṁ jānāti sāmaṁ jānāti, purisaṁ jānāti purisavisesaṁ jānāti:
He regarded the gathered population equally. He knew what they had in common and what was their own. He knew each person, and he knew the distinctions between people.

‘ayamidamarahati ayamidamarahatī’ti tattha tattha purisavisesakaro ahosi.
In each case, he made appropriate distinctions between people: ‘This one deserves that; that one deserves this.’

So tassa kammassa kaṭattā …pe…

Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Nigrodhaparimaṇḍalo ca hoti, ṭhitakoyeva ca anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati.
he has the proportional circumference of a banyan tree; and when standing upright and not bending over, the palms of both hands touch the knees.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Aḍḍho hoti mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhaññho paripuṇṇakosakoṭṭhāgāro.
He is rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

Rājā samāno idaṁ labhati …pe…
That’s what he obtains as king.

buddho samāno kiṁ labhati?

And what does he obtain as Buddha?

Aḍḍho hoti mahaddhano mahābhogo.
He is rich, affluent, and wealthy.

Tassimāni dhanāni honti, seyyathidaṁ—
He has these kinds of wealth:

saddhādhanaṁ sīladhanaṁ hiridhanaṁ ottappadhanaṁ sutadhanaṁ cāgadhanaṁ paññādhanaṁ.
the wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

“Tuliya paṭivicaya cintayitvā,
Mahājanasaṅgahanaṁ samekkhamāno;
Ayamidamarahati tattha tattha,
Purisavisesakaro pure ahosi.

“Observing the many people in a community,
he weighed, evaluated, and judged each case:
‘This one deserves that.’
That’s how he used to draw
distinctions between people.

Mahiñca pana ṭhito anonamanto,
Phusati karehi ubhohi jaṇṇukāni;
Mahiruhaparimaṇḍalo ahosi,
Sucaritakammavipākasesakena.

Now standing without bending

he can touch his knees with both hands.
With the remaining ripening
    of the fruit of good deeds,
his circumference was that of a great tree.

Bahuvidhanimittalakkhaṇaññū,
Atinipuṇā manujā byākariṁsu;
Bahuvidhā gihīnaṁ arahāni,
Paṭilabhati daharo susu kumāro.

Learned experts in the many different
signs and marks prophesied:
‘The young prince will obtain
many different things that householders deserve.

Idha ca mahīpatissa kāmabhogī,
Gihipatirūpakā bahū bhavanti;
Yadi ca jahati sabbakāmabhogaṁ,
Labhati anuttaraṁ uttamadhanaggan”ti.

Here there are many suitable pleasures
for the ruler of the land to enjoy as householder.
But if he gives up all sensual enjoyments,
he will gain the supreme, highest peak of wealth.’”

17–19. Sīhapubbaddhakāyāditilakkhaṇaṁ

17–19. A Lion’s Chest, Etc.

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

bahujanassa atthakāmo ahosi hitakāmo phāsukāmo yogakkhemakāmo:

He desired the good, the welfare, the comfort, and sanctuary of the people, thinking:

‘kintime saddhāya vaḍḍheyyuṁ, sīlena vaḍḍheyyuṁ, sutena vaḍḍheyyuṁ, cāgena vaḍḍheyyuṁ, dhammena vaḍḍheyyuṁ, paññāya vaḍḍheyyuṁ, dhanadhaññena vaḍḍheyyuṁ, khettavatthunā vaḍḍheyyuṁ, dvipadacatuppadehi vaḍḍheyyuṁ, puttadārehi vaḍḍheyyuṁ, dāsakammakaraporisehi vaḍḍheyyuṁ, ñātīhi vaḍḍheyyuṁ, mittehi vaḍḍheyyuṁ, bandhavehi vaḍḍheyyun’ti.
‘How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?’

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these three marks:

Sīhapubbaddhakāyo ca hoti citantaraṁso ca samavaṭṭakkhandho ca.
his chest is like that of a lion; the gap between the shoulder-blades is filled in; and his torso is cylindrical.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Aparihānadhammo hoti, na parihāyati dhanadhaññena khettavatthunā dvipadacatuppadehi puttadārehi dāsakammakaraporisehi ñātīhi mittehi bandhavehi, na parihāyati sabbasampattiyā.
He’s not liable to decline. He doesn’t decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and

staff; in family, friends, and kin. He doesn't decline in any of his accomplishments.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Aparihānadhammo hoti, na parihāyati saddhāya sīlena sutena cāgena paññāya, na parihāyati sabbasampattiyā.
He's not liable to decline. He doesn't decline in faith, ethics, learning, generosity, and wisdom. He doesn't decline in any of his accomplishments.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Saddhāya sīlena sutena buddhiyā,
Cāgena dhammena bahūhi sādhuhi;
Dhanena dhañññena ca khettavatthunā,
Puttehi dārehi catuppadehi ca.

"His wish was this: 'How may others not decline
in faith, ethics, learning, and intelligence,
in generosity, teachings, and much good else,
in coin and grain, fields and lands,
Ñātīhi mittehi ca bandhavehi ca,
Balena vaṇṇena sukhena cūbhayaṁ;
Kathaṁ na hāyeyyuṁ pareti icchati,
Atthassa middhī ca panābhikaṅkhati.

in children, partners, and livestock,
in family, friends, and kin,

in health, and both beauty and happiness?’
And so he ever desired their success.

Sa sīhapubbaddhasusaṇṭhito ahu,
Samavaṭṭakhandho ca citantaraṁso;
Pubbe suciṇṇena katena kammunā,
Ahāniyaṁ pubbanimittamassa taṁ.

His chest was full like that of a lion,
his shoulder-gap filled in, and torso cylindrical.
Due to the well-done deeds of the past,
he had that portent of non-decline.

Gihīpi dhaññena dhanena vaḍḍhati,
Puttehi dārehi catuppadehi ca;
Akiñcano pabbajito anuttaraṁ,
Pappoti bodhiṁ asahānadhammatan”ti.

Even as layman he grows in coin and grain,
in wives, children, and livestock.
But once gone forth, owning nothing, he attains
the supreme awakening which may never decline.”

20. Rasaggasaggitālakkhaṇaṁ

20. Excellent Sense of Taste

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

“Mendicants, in some past lives the Realized One was reborn as a human being.

sattānaṁ aviheṭhakajātiko ahosi pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.
He would never hurt any sentient being with fists, stones, rods, or swords.

So tassa kammassa kaṭattā upacitattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati, rasaggasaggī hoti, uddhaggāssa rasaharaṇīyo gīvāya jātā honti samābhivāhiniyo.
When he came back to this state of existence he obtained this mark: he has an excellent sense of taste. Taste-buds are produced in the throat for the tongue-tip and dispersed evenly.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya.
He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.
He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Na pāṇidaṇḍehi panātha leḍḍunā,
Satthena vā maraṇavadhena vā pana;
Ubbādhanāya paritajjanāya vā,
Na heṭhayī janatamaheṭhako ahu.

"Not with fist or rod or stone,
or sword or beating to death,
or by bondage or threats
did he ever harm anyone.

Teneva so sugatimupecca modati,
Sukhapphalaṁ kariya sukhāni vindati;
Samojasā rasaharaṇī susaṇṭhitā,
Idhāgato labhati rasaggasaggitaṁ.

For that very reason he rejoiced in heaven
after passing away,
finding happiness as a fruit of happy deeds.
With taste-buds well formed and even,

on his return here he has an excellent sense of taste.

Tenāhu naṁ atinipuṇā vicakkhaṇā,
Ayaṁ naro sukhabahulo bhavissati;
Gihissa vā pabbajitassa vā puna,
Taṁ lakkhaṇaṁ bhavati tadatthajotakan”ti.

That’s why the clever visionaries said:
‘This man will have much happiness
as householder or renunciate.
That’s the meaning shown by this mark.’”

21–22. Abhinīlanettagopakhumalakkhaṇāni

21–22. Deep Blue Eyes

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

“Mendicants, in some past lives the Realized One was reborn as a human being.

na ca visaṭaṁ, na ca visāci, na ca pana viceyya pekkhitā, ujuṁ tathā pasaṭamujumano, piyacakkhunā bahujanaṁ udikkhitā ahosi.

When looking at others he didn’t glare, look askance, or avert his eyes. Being straightforward, he reached out to others with straightforward intentions, looking at people with kindly eyes.

So tassa kammassa kaṭattā …pe…

Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Abhinīlanetto ca hoti gopakhumo ca.
his eyes are deep blue, and he has eyelashes like a cow's.

So tehi lakkhaṇehi samannāgato, sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Piyadassano hoti bahuno janassa, piyo hoti manāpo brāhmaṇagahapatikānaṁ negamajānapadānaṁ gaṇakamahāmattānaṁ anīkaṭṭhānaṁ dovārikānaṁ amaccānaṁ pārisajjānaṁ rājūnaṁ bhogiyānaṁ kumārānaṁ.
The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Piyadassano hoti bahuno janassa, piyo hoti manāpo bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ devānaṁ manussānaṁ asurānaṁ nāgānaṁ gandhabbānaṁ.
The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Na ca visaṭaṁ na ca visāci,
Na ca pana viceyyapekkhitā;
Ujuṁ tathā pasaṭamujumano,
Piyacakkhunā bahujanaṁ udikkhitā.

"With not a glare or glance askance,
nor averting of the eyes;
straightforward, he reached out straightforwardly,
looking at people with kindly eyes.

Sugatīsu so phalavipākaṁ,
Anubhavati tattha modati;
Idha ca pana bhavati gopakhumo,
Abhinīlanettanayano sudassano.

In good rebirths he enjoyed the fruit
and result, rejoicing there.
But here he has a cow's eyelashes,
and eyes deep blue so fair to see.

Abhiyogino ca nipuṇā,
Bahū pana nimittakovidā;

Sukhumanayanakusalā manujā,
Piyadassanoti abhiniddisanti naṁ.

Many soothsayers, men clever
and learned in prognostic texts,
expert in cow-like lashes, indicated he'd
be looked upon with kindly eyes.

Piyadassano gihīpi santo ca,
Bhavati bahujanapiyāyito;
Yadi ca na bhavati gihī samaṇo hoti,
Piyo bahūnaṁ sokanāsano"ti.

Even as a householder he'd be regarded kindly,
beloved of the people.
But if he becomes an ascetic, not lay,
as destroyer of sorrow he'll be loved by many."

23. Uṇhīsasīsalakkhaṇaṁ

23. Head Like a Turban

"Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

"Mendicants, in some past lives the Realized One was reborn as a human being.

bahujanapubbaṅgamo ahosi kusalesu dhammesu bahujanapāmokkho kāyasucarite vacīsucarite manosucarite dānasaṁvibhāge sīlasamādāne uposathupavāse matteyyatāya petteyyatāya sāmaññatāya brahmaññatāya kule

jeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu.
He was the leader and forerunner of people in skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati—
When he came back to this state of existence he obtained this mark:

uṇhīsasīso hoti.
his head is shaped like a turban.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Mahāssa jano anvāyiko hoti, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
He has a large following of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Mahāssa jano anvāyiko hoti, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
He has a large following of monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Pubbaṅgamo sucaritesu ahu,
Dhammesu dhammacariyābhirato;
Anvāyiko bahujanassa ahu,
Saggesu vedayittha puññaphalaṁ.

"Among people of good conduct, he was the leader,
devoted to a life of principle among the principled.
The people followed him,
and he experienced the fruit of good deeds in heaven.

Veditvā so sucaritassa phalaṁ,
Uṇhīsasīsattamidhajjhagamā;

Byākaṁsu byañjananimittadharā,
Pubbaṅgamo bahujanaṁ hessati.

Having experienced that fruit,
he acquires a head shaped like a turban.
The experts in omens and signs prophesied:
‘He will be leader of the people.

Paṭibhogiyā manujesu idha,
Pubbeva tassa abhiharanti tadā;
Yadi khattiyo bhavati bhūmipati,
Paṭihārakaṁ bahujane labhati.

Among people then, as before,
they will bring presents for him.
If he becomes an aristocrat, ruler of the land,
he’ll gain the service of the people.

Atha cepi pabbajati so manujo,
Dhammesu hoti paguṇo visavī;
Tassānusāsaniguṇābhirato,
Anvāyiko bahujano bhavatī”ti.

But if that man goes forth,
he’ll be sophisticated, proficient in the teachings.
Devoted to the virtues of his instruction,
the people will become his followers.’”

24–25. Ekekalomatāuṇṇālakkhaṇāni

24–25. One Hair Per Pore, and a Tuft

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno

“Mendicants, in some past lives the Realized One was reborn as a human being.

musāvādaṁ pahāya musāvādā paṭivirato ahosi, saccavādī saccasandho theto paccayiko avisaṁvādako lokassa.
He refrained from lying. He spoke the truth and stuck to the truth. He was honest and trustworthy, and didn’t trick the world with his words.

So tassa kammassa kaṭattā upacitattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Ekekalomo ca hoti, uṇṇā ca bhamukantare jātā hoti odātā mudutūlasannibhā.
his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.

So tehi lakkhaṇehi samannāgato, sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Mahāssa jano upavattati, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
He has many close adherents among the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Mahāssa jano upavattati, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Saccappaṭiñño purimāsu jātisu,
Advejjhavāco alikaṁ vivajjayi;
Na so visaṁvādayitāpi kassaci,
Bhūtena tacchena tathena bhāsayi.

"In past lives he was true to his promise,
with no forked tongue, he shunned lies.

He never broke his word to anyone,
but spoke what was true, real, and factual.

Setā susukkā mudutūlasannibhā,
Uṇṇā sujātā bhamukantare ahu;
Na lomakūpesu duve ajāyisuṁ,
Ekekalomūpacitaṅgavā ahu.

A tuft so very white like cotton-wool
grew prettily between his eyebrows.
And never two, but only one,
hair grew in each of his pores.

Taṁ lakkhaṇaññū bahavo samāgatā,
Byākaṁsu uppādanimittakovidā;
Uṇṇā ca lomā ca yathā susaṇṭhitā,
Upavattatī īdisakaṁ bahujjano.

Many soothsayers learned in marks
and expert in signs gathered and prophesied:
‘One like this, with tuft and hair so well-formed,
will have many as his close adherents.

Gihimpi santaṁ upavattatī jano,
Bahu puratthāpakatena kammunā;
Akiñcanaṁ pabbajitaṁ anuttaraṁ,
Buddhampi santaṁ upavattati jano”ti.

Even as householder many people will follow him,
due to the power of deeds in the past.
But once gone forth, owning nothing,
as Buddha the people will follow him.’”

26–27. Cattālīsaaviraḷadantalakkhaṇāni

26–27. Forty Gapless Teeth

“Yampi, bhikkhave tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato ahosi. Ito sutvā na amutra akkhātā imesaṁ bhedāya, amutra vā sutvā na imesaṁ akkhātā amūsaṁ bhedāya, iti bhinnānaṁ vā sandhātā, sahitānaṁ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṁ vācaṁ bhāsitā ahosi.
He refrained from divisive speech. He didn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciled those who were divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.

When he came back to this state of existence he obtained these two marks:

Cattālīsadanto ca hoti aviraḷadanto ca.
he has forty teeth, and his teeth have no gaps.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Abhejjapariso hoti, abhejjāssa honti parisā, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
His retinue cannot be divided. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …
That’s what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Abhejjapariso hoti, abhejjāssa honti parisā, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

“Vebhūtiyaṁ sahitabhedakāriṁ,
Bhedappavaḍḍhanavivādakāriṁ;
Kalahappavaḍḍhanaākiccakāriṁ,
Sahitānaṁ bhedajananiṁ na bhaṇi.

“He spoke no words divisive causing friends to split,
creating disputes that foster division,
acting improperly by fostering quarrels,
creating division among friends.

Avivādavaḍḍhanakariṁ sugiraṁ,
Bhinnānusandhijananiṁ abhaṇi;
Kalahaṁ janassa panudī samaṁgī,
Sahitehi nandati pamodati ca.

He spoke kind words to foster harmony,
uniting those who are divided.
He eliminated quarrels among the people,
rejoicing together with the united.

Sugatīsu so phalavipākaṁ,
Anubhavati tattha modati;
Dantā idha honti aviraḷā sahitā,
Caturo dasassa mukhajā susaṇṭhitā.

In good rebirths he enjoyed the fruit
and result, rejoicing there.
Here his teeth are gapless, close together,
forty standing upright in his mouth.

Yadi khattiyo bhavati bhūmipati,
Avibhediyāssa parisā bhavati;
Samaṇo ca hoti virajo vimalo,
Parisāssa hoti anugatā acalā”ti.

If he becomes an aristocrat, ruler of the land,
his assembly will be indivisible.
And as an ascetic, stainless, immaculate,
his assembly will follow him, unshakable.”

28–29. Pahūtajivhābrahmassaralakkhaṇāni

28–29. A Large Tongue and the Voice of Brahmā

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato ahosi. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṁ vācaṁ bhāsitā ahosi.
He refrained from harsh speech. He spoke in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

So tassa kammassa kaṭattā upacitattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.
When he came back to this state of existence he obtained these two marks:

Pahūtajivho ca hoti brahmassaro ca karavīkabhāṇī.
he has a large tongue, and the voice of Brahmā, like a cuckoo’s call.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…
Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?

And what does he obtain as king?

Ādeyyavāco hoti, ādiyantissa vacanaṁ brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
He has a persuasive voice. His words are persuasive to brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Ādeyyavāco hoti, ādiyantissa vacanaṁ bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.
He has a persuasive voice. His words are persuasive to monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Akkosabhaṇḍanavihesakāriṁ,
Ubbādhikaṁ bahujanappamaddanaṁ;
Abāḷhaṁ giraṁ so na bhaṇi pharusaṁ,
Madhuraṁ bhaṇi susaṁhitaṁ sakhilaṁ.

"He never spoke a loud harsh word,
insulting, quarrelsome,
causing harm, rude, crushing the people.
His speech was sweet, helpful, and courteous.

Manaso piyā hadayagāminiyo,
Vācā so erayati kaṇṇasukhā;
Vācāsuciṇṇaphalamanubhavi,
Saggesu vedayatha puññaphalaṁ.

He uttered words dear to the mind,
going to the heart, pleasing to the ear.
He enjoyed the fruit of his good verbal conduct,
experiencing the fruit of good deeds in heaven.

Veditvā so sucaritassa phalaṁ,
Brahmassarattamidhamajjhagamā;
Jivhāssa hoti vipulā puthulā,
Ādeyyavākyavacano bhavati.

Having experienced that fruit,
on his return to here he acquired the voice of Brahmā.
His tongue was long and wide,
and his speech was persuasive.

Gihinopi ijjhati yathā bhaṇato,
Atha ce pabbajati so manujo;
Ādiyantissa vacanaṁ janatā,
Bahuno bahuṁ subhaṇitaṁ bhaṇato”ti.

Even as householder his speech brings prosperity.
But if that man goes forth,
speaking often to the people,
they’ll be persuaded by his fair words.”

30. Sīhahanulakkhaṇaṁ

30. A Lion-Like Jaw

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe

manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

samphappalāpaṁ pahāya samphappalāpā paṭivirato ahosi kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṁ vācaṁ bhāsitā ahosi kālena sāpadesaṁ pariyantavatiṁ atthasaṁhitaṁ.
He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training. He said things at the right time which were valuable, reasonable, succinct, and beneficial.

So tassa kammassa kaṭattā …pe…
Due to performing those deeds he was reborn in a heavenly realm.

so tato cuto itthattaṁ āgato samāno imaṁ mahāpurisalakkhaṇaṁ paṭilabhati,
When he came back to this state of existence he obtained this mark:

sīhahanu hoti.
his jaw is like that of a lion.

So tena lakkhaṇena samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī …pe…

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

rājā samāno kiṁ labhati?
And what does he obtain as king?

Appadhaṁsiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.
He can't be destroyed by any human foe or enemy.

Rājā samāno idaṁ labhati …pe…
That's what he obtains as king.

buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Appadhaṁsiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi, rāgena vā dosena vā mohena vā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
He can't be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Buddho samāno idaṁ labhati".
That's what he obtains as Buddha."

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

"Na samphappalāpaṁ na muddhataṁ,
Avikiṇṇavacanabyappatho ahosi;
Ahitamapi ca apanudi,
Hitamapi ca bahujanasukhañca abhaṇi.

"Neither nonsensical nor silly,
his way of speaking was never loose.

He eliminated what was useless,
and spoke for the welfare
    and happiness of the people.

Taṁ katvā ito cuto divamupapajji,
Sukataphalavipākamanubhosi;
Caviya punaridhāgato samāno,
Dvidugamavaratarahanuttamalattha.

So doing he passed from here to be reborn in heaven,
where he enjoyed the fruit of deeds well done.
Passing away, on his return to here,
he gained a jaw like the finest of beasts.

Rājā hoti suduppadhaṁsiyo,
Manujindo manujādhipati mahānubhāvo;
Tidivapuravarasamo bhavati,
Suravarataroriva indo.

He became a king so very hard to defeat,
a mighty lord and ruler of men.
He was equal to the best
    in the city of the Three and Thirty,
like Indra, the finest of gods.

Gandhabbāsurayakkharakkhasebhi,
Surehi na hi bhavati suppadhaṁsiyo;
Tathatto yadi bhavati tathāvidho,
Idha disā ca paṭidisā ca vidisā cā”ti.

One such as that is not easily beaten by fairies,
demons, spirits, monsters, or gods.
If he becomes of such a kind,
he illuminates the quarters and in-between.”

31–32. Samadantasusukkadāṭhālakkhaṇāni

31–32. Even and White Teeth

“Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ niketaṁ pubbe manussabhūto samāno
“Mendicants, in some past lives the Realized One was reborn as a human being.

**micchājīvaṁ pahāya sammāājīvena jīvikaṁ kappesi,
tulākūṭakaṁsakūṭamānakūṭaukkoṭanavañcanani katisāciyogachedanavadhabandhanaviparāmosaāl opasahasākārā paṭivirato ahosi.**
He gave up wrong livelihood and earned a living by right livelihood. He refrained from falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

So tassa kammassa kaṭattā upacitattā ussannattā vipulattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm.

So tattha aññe deve dasahi ṭhānehi adhiganḥāti dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi.
There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

So tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati, samadanto ca hoti susukkadāṭho ca.
When he came back to this state of existence he obtained these two marks: his teeth are even and perfectly white.

So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato.
Possessing these marks, if he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni satta ratanāni bhavanti, seyyathidaṁ—
He has the following seven treasures:

cakkaratanaṁ hatthiratanaṁ assaratanaṁ maṇiratanaṁ itthiratanaṁ gahapatiratanaṁ pariṇāyakaratanameva sattamaṁ.

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

Parosahassaṁ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.
He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imaṁ pathaviṁ sāgarapariyantaṁ akhilamanimittamakaṇṭakaṁ iddhaṁ phītaṁ khemaṁ sivaṁ nirabbudaṁ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati.
After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword.

Rājā samāno kiṁ labhati?
And what does he obtain as king?

Suciparivāro hoti sucissa honti parivārā brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.
His retinue is pure. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

Rājā samāno idaṁ labhati.
That’s what he obtains as king.

Sace kho pana agārasmā anagāriyaṁ pabbajati, arahaṁ hoti sammāsambuddho loke vivaṭṭacchado.
But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Buddho samāno kiṁ labhati?
And what does he obtain as Buddha?

Suciparivāro hoti, sucissa honti parivārā, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.

His retinue is pure. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

Buddho samāno idaṁ labhati”.
That’s what he obtains as Buddha.”

Etamatthaṁ bhagavā avoca.
The Buddha spoke this matter.

Tatthetaṁ vuccati:
On this it is said:

“Micchājīvañca avassaji samena vuttiṁ,
Sucinā so janayittha dhammikena;
Ahitamapi ca apanudi,
Hitamapi ca bahujanasukhañca acari.

“He abandoned wrong livelihood, and created
a way of life that’s fair, pure, and just.
He eliminated what was useless,
and lived for the welfare and happiness of the people.

Sagge vedayati naro sukhapphalāni,
Karitvā nipuṇebhi vidūhi sabbhi;
Vaṇṇitāni tidivapuravarasamo,
Abhiramati ratikhiḍḍāsamaṅgī.

Having done what’s praised
by the clever, the wise, and the good,
that man experienced the fruit in heaven.
Equal to the best in the heaven of Three and Thirty,
he enjoyed himself with pleasure and play.

Laddhāna mānusakaṁ bhavaṁ tato,
Cavitvāna sukataphalavipākaṁ;
Sesakena paṭilabhati lapanajaṁ,
Samamapi sucisusukkaṁ.

From there he passed back to a human life.
With the remaining ripening
    of the fruit of good deeds,
he obtained teeth that are even,
gleaming, bright, and white.

Taṁ veyyañjanikā samāgatā bahavo,
Byākaṁsu nipuṇasammatā manujā;
Sucijanaparivāragaṇo bhavati,
Dijasamasukkasucisobhanadanto.

Many soothsayers regarded as wise men
gathered and predicted of him:
‘With twice-born teeth
    so even, so white, so clean and bright
his retinue will be so pure.

Rañño hoti bahujano,
Suciparivāro mahatiṁ mahiṁ anusāsato;
Pasayha na ca janapadatudanaṁ,
Hitamapi ca bahujanasukhañca caranti.

As king, his people will also be pure,
when he rules having conquered this earth so broad.
They won’t harm the country,
but will live for the welfare
    and happiness of the people.

Atha ce pabbajati bhavati vipāpo,
Samaṇo samitarajo vivaṭṭacchado;
Vigatadarathakilamatho,
Imamapi ca paramapi ca passati lokaṁ.

But if he goes forth he’ll be an ascetic free of ill,
his passions quelled, the veil drawn back.
Rid of stress and weariness,
he sees this world and the next.

Tassovādakarā bahugihī ca pabbajitā ca,
Asuciṁ garahitaṁ dhunanti pāpaṁ;
Sa hi sucibhi parivuto bhavati,
Malakhilakalikilese panudehī”ti.

Those who do his bidding, both lay and renunciate,
shake off wickedness, impure and blameworthy.
He’s surrounded by pure people, who dispel
stains, callousness, sin, and corruptions.’”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Lakkhaṇasuttaṁ niṭṭhitaṁ sattamaṁ.

31 Siṅgālasutta:
Advice to Sigālaka

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena siṅgālako gahapatiputto kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassati—
Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the quarters—

puratthimaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ disaṁ uparimaṁ disaṁ.
east, south, west, north, below, and above.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya rājagahaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Addasā kho bhagavā siṅgālakaṁ gahapatiputtaṁ kālasseva vuṭṭhāya rājagahā nikkhamitvā allavatthaṁ allakesaṁ pañjalikaṁ puthudisā namassantaṁ—
He saw Sigālaka revering the quarters

puratthimaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ disaṁ uparimaṁ disaṁ.
Disvā siṅgālakaṁ gahapatiputtaṁ etadavoca:
and said to him,

“kiṁ nu kho tvaṁ, gahapatiputta, kālasseva vuṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassasi—
“Householder’s son, why are you revering the quarters in this way?”

puratthimaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ disaṁ uparimaṁ disan”ti?

“Pitā maṁ, bhante, kālaṁ karonto evaṁ avaca:
“Sir, on his deathbed my father said to me:

‘disā, tāta, namasseyyāsī’ti.
‘My dear, please revere the quarters.’

So kho ahaṁ, bhante, pituvacanaṁ sakkaronto garuṁ karonto mānento pūjento kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassāmi—
Honoring, respecting, and venerating my father’s words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the quarters—

puratthimaṁ disaṁ dakkhiṇaṁ disaṁ pacchimaṁ disaṁ uttaraṁ disaṁ heṭṭhimaṁ disaṁ uparimaṁ disan”ti.
east, south, west, north, below, and above.”

1. Cha disā
1. The Six Directions

“Na kho, gahapatiputta, ariyassa vinaye evaṁ cha disā namassitabbā”ti.
“Householder’s son, that’s not how the six directions should be revered in the training of the Noble One.”

“Yathā kathaṁ pana, bhante, ariyassa vinaye cha disā namassitabbā?
“But sir, how should the six directions be revered in the training of the

Noble One?

Sādhu me, bhante, bhagavā tathā dhammaṁ desetu, yathā ariyassa vinaye cha disā namassitabbā”ti.
Sir, please teach me this.”

“Tena hi, gahapatiputta, suṇohi sādhukaṁ manasikarohi bhāsissāmī”ti.
“Well then, householder’s son, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho siṅgālako gahapatiputto bhagavato paccassosi.
“Yes, sir,” replied Sigālaka.

Bhagavā etadavoca:
The Buddha said this:

“Yato kho, gahapatiputta, ariyasāvakassa cattāro kammakilesā pahīnā honti, catūhi ca ṭhānehi pāpakammaṁ na karoti, cha ca bhogānaṁ apāyamukhāni na sevati, so evaṁ cuddasa pāpakāpagato chaddisāpaṭicchādī
“Householder’s son, a noble disciple gives up four corrupt deeds, doesn’t do bad deeds on four grounds, and avoids six drains on wealth. When they’ve left these fourteen bad things behind they have the six directions covered.

ubholokavijayāya paṭipanno hoti. Tassa ayañceva loko āraddho hoti paro ca loko.
They’re practicing to win in both worlds, and they succeed in this world and the next.

So kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

2. Cattāro kammakilesā
2. Four Corrupt Deeds

Katamassa cattāro kammakilesā pahīnā honti?
What four corrupt deeds have they given up?

Pāṇātipāto kho, gahapatiputta, kammakileso, adinnādānaṁ kammakileso, kāmesumicchācāro kammakileso, musāvādo kammakileso.
Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds.

Imassa cattāro kammakilesā pahīnā hontī”ti.
These are the four corrupt deeds they’ve given up.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Pāṇātipāto adinnādānaṁ,
Musāvādo ca vuccati;
Paradāragamanañceva,
Nappasaṁsanti paṇḍitā”ti.

“Killing, stealing,
telling lies,
and committing adultery:
astute people don’t praise these things.”

3. Catuṭhānaṁ
3. Four Grounds

“Katamehi catūhi ṭhānehi pāpakammaṁ na karoti?
“On what four grounds do they not do bad deeds?

Chandāgatiṁ gacchanto pāpakammaṁ karoti, dosāgatiṁ gacchanto pāpakammaṁ karoti, mohāgatiṁ gacchanto pāpakammaṁ karoti, bhayāgatiṁ gacchanto pāpakammaṁ karoti.
One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice.

Yato kho, gahapatiputta, ariyasāvako neva chandāgatiṁ gacchati, na dosāgatiṁ gacchati, na mohāgatiṁ gacchati, na bhayāgatiṁ gacchati;
When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice,

imehi catūhi ṭhānehi pāpakammaṁ na karotī”ti.
they don’t do bad deeds on these four grounds.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Chandā dosā bhayā mohā,
yo dhammaṁ ativattati;
Nihīyati yaso tassa,
kāḷapakkheva candimā.

“If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame shrinks,
like the moon in the waning fortnight.

Chandā dosā bhayā mohā,
yo dhammaṁ nātivattati;
Āpūrati yaso tassa,
sukkapakkheva candimā”ti.

If you don’t act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight.”

4. Cha apāyamukhāni

4. Six Drains on Wealth

“Katamāni cha bhogānaṁ apāyamukhāni na sevati?

“What six drains on wealth do they avoid?

Surāmerayamajjappamādaṭṭhānānuyogo kho, gahapatiputta, bhogānaṁ apāyamukhaṁ, vikālavisikhācariyānuyogo bhogānaṁ apāyamukhaṁ, samajjābhicaraṇaṁ bhogānaṁ apāyamukhaṁ, jūtappamādaṭṭhānānuyogo bhogānaṁ apāyamukhaṁ, pāpamittānuyogo bhogānaṁ apāyamukhaṁ, ālasyānuyogo bhogānaṁ apāyamukhaṁ.

Habitually engaging in the following things is a drain on wealth: drinking alcohol; roaming the streets at night; frequenting festivals; gambling; bad friends; laziness.

5. Surāmerayassa cha ādīnavā
5. Six Drawbacks of Drinking

Cha khome, gahapatiputta, ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.
There are these six drawbacks of habitually drinking alcohol.

Sandiṭṭhikā dhanajāni, kalahappavaḍḍhanī, rogānaṁ āyatanaṁ, akittisañjananī, kopīnanidaṁsanī, paññāya dubbalikaraṇītveva chaṭṭhaṁ padaṁ bhavati.
Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing.

Ime kho, gahapatiputta, cha ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.
These are the six drawbacks of habitually drinking alcohol.

6. Vikālacariyāya cha ādīnavā
6. Six Drawbacks of Roaming the Streets at Night

Cha khome, gahapatiputta, ādīnavā vikālavisikhācariyānuyoge.
There are these six drawbacks of roaming the streets at night.

Attāpissa agutto arakkhito hoti, puttadāropissa agutto arakkhito hoti, sāpateyyampissa aguttaṁ arakkhitaṁ hoti, saṅkiyo ca hoti pāpakesu ṭhānesu, abhūtavacanañca tasmiṁ rūhati, bahūnañca dukkhadhammānaṁ purakkhato hoti.
Yourself, your partners and children, and your property are all left unguarded. You're suspected of bad deeds. Untrue rumors spread about you. You're at the forefront of many things that entail suffering.

Ime kho, gahapatiputta, cha ādīnavā vikālavisikhācariyānuyoge.
These are the six drawbacks of roaming the streets at night.

7. Samajjābhicaraṇassa cha ādīnavā
7. Six Drawbacks of Festivals

Cha khome, gahapatiputta, ādīnavā samajjābhicaraṇe.
There are these six drawbacks of frequenting festivals.

Kva naccaṁ, kva gītaṁ, kva vāditaṁ, kva akkhānaṁ, kva pāṇissaraṁ, kva kumbhathunanti.
You're always thinking: 'Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where are the kettledrums?'

Ime kho, gahapatiputta, cha ādīnavā samajjābhicaraṇe.
These are the six drawbacks of frequenting festivals.

8. Jūtappamādassa cha ādīnavā
8. Six Drawbacks of Gambling

Cha khome, gahapatiputta, ādīnavā jūtappamādaṭṭhānānuyoge.
There are these six drawbacks of habitually gambling.

Jayaṁ veraṁ pasavati, jino vittamanusocati, sandiṭṭhikā dhanajāni, sabhāgatassa vacanaṁ na

rūhati, mittāmaccānaṁ paribhūto hoti, āvāhavivāhakānaṁ apatthito hoti:
Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no-one wants to marry a gambler, for they think:

'akkhadhutto ayaṁ purisapuggalo nālaṁ dārabharaṇāyā'ti.
'This individual is a gambler—they're not able to support a partner.'

Ime kho, gahapatiputta, cha ādīnavā jūtappamādaṭṭhānānuyoge.
These are the six drawbacks of habitually gambling.

9. Pāpamittatāya cha ādīnavā
9. Six Drawbacks of Bad Friends

Cha khome, gahapatiputta, ādīnavā pāpamittānuyoge.
There are these six drawbacks of bad friends.

Ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā. Tyāssa mittā honti te sahāyā.

You become friends and companions with those who are addicts, carousers, drunkards, frauds, swindlers, and thugs.

Ime kho, gahapatiputta, cha ādīnavā pāpamittānuyoge.
These are the six drawbacks of bad friends.

10. Ālasyassa cha ādīnavā
10. Six Drawbacks of Laziness

Cha khome, gahapatiputta, ādīnavā ālasyānuyoge.
There are these six drawbacks of habitual laziness.

Atisītanti kammaṁ na karoti, atiuṇhanti kammaṁ na karoti, atisāyanti kammaṁ na karoti, atipātoti kammaṁ na karoti, atichātosmīti kammaṁ na karoti, atidhātosmīti kammaṁ na karoti.
You don’t get your work done because you think: ‘It’s too cold! It’s too hot. It’s too late! It’s too early! I’m too hungry! I’m too full!’

Tassa evaṁ kiccāpadesabahulassa viharato anuppannā ceva bhogā nuppajjanti, uppannā ca bhogā parikkhayaṁ gacchanti.

By dwelling on so many excuses for not working, you don’t make any more money, and the money you already have runs out.

Ime kho, gahapatiputta, cha ādīnavā ālasyānuyoge”ti.
These are the six drawbacks of habitual laziness.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Hoti pānasakhā nāma,
hoti sammiyasammiyo;
Yo ca atthesu jātesu,
sahāyo hoti so sakhā.

“Some are just drinking buddies,
some call you their dear, dear friend,
but a true friend is one
who stands by you in need.

Ussūraseyyā paradārasevanā,
Verappasavo ca anatthatā ca;
Pāpā ca mittā sukadariyatā ca,
Ete cha ṭhānā purisaṁ dhaṁsayanti.

Sleeping late, adultery,
making enemies, harmfulness,
bad friends, and avarice:
these six grounds ruin a person.

Pāpamitto pāpasakho,
pāpaācāragocaro;
Asmā lokā paramhā ca,
ubhayā dhaṁsate naro.

With bad friends, bad companions,
bad behavior and alms-resort,
a man falls to ruin
in both this world and the next.

Akkhitthiyo vāruṇī naccagītaṁ,
Divā soppaṁ pāricariyā akāle;
Pāpā ca mittā sukadariyatā ca,
Ete cha ṭhānā purisaṁ dhaṁsayanti.

Dice, women, drink, song and dance;
sleeping by day and roaming at night;
bad friends, and avarice:
these six grounds ruin a person.

Akkhehi dibbanti suraṁ pivanti,
Yantitthiyo pāṇasamā paresaṁ;
Nihīnasevī na ca vuddhasevī,
Nihīyate kāḷapakkheva cando.

They play dice and drink liquor,
and consort with women loved by others.
Associating with the worse, not the better,
they diminish like the waning moon.

Yo vāruṇī addhano akiñcano,
Pipāso pivaṁ papāgato;
Udakamiva iṇaṁ vigāhati,
Akulaṁ kāhiti khippamattano.

A drunkard, broke, and destitute,
thirsty, drinking in the bar,

drowning in debt,
will quickly lose their way.

Na divā soppasīlena,
rattimuṭṭhānadessinā;
Niccaṁ mattena soṇḍena,
sakkā āvasituṁ gharaṁ.

When you’re in the habit of sleeping late,
seeing night as time to rise,
and always getting drunk,
you can’t keep up the household life.

Atisītaṁ atiuṇhaṁ,
atisāyamidaṁ ahu;
Iti vissaṭṭhakammante,
atthā accenti māṇave.

‘Too cold, too hot,
too late,’ they say.
When the young neglect their work like this,
riches pass them by.

Yodha sītañca uṇhañca,
tiṇā bhiyyo na maññati;
Karaṁ purisakiccāni,
so sukhaṁ na vihāyatī”ti.

But one who considers heat and cold
as nothing more than blades of grass—
he does his duties as a man,
and happiness never fails.”

11. Mittapatirūpaka

11. Fake Friends

“Cattārome, gahapatiputta, amittā mittapatirūpakā veditabbā.
“Householder’s son, you should recognize these four enemies disguised as friends:

Aññadatthuharo amitto mittapatirūpako veditabbo, vacīparamo amitto mittapatirūpako veditabbo, anuppiyabhāṇī amitto mittapatirūpako veditabbo, apāyasahāyo amitto mittapatirūpako veditabbo.
the taker, the talker, the flatterer, the spender.

Catūhi kho, gahapatiputta, ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who’s all take on four grounds.

Aññadatthuharo hoti,
appena bahumicchati;
Bhayassa kiccaṁ karoti,
sevati atthakāraṇā.

Your possessions end up theirs.
Giving little, they expect a lot.
They do their duty out of fear.
They associate for their own advantage.

Imehi kho, gahapatiputta, catūhi ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who’s all take on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who's all talk on four grounds.

Atītena paṭisantharati, anāgatena paṭisantharati, niratthakena saṅgaṇhāti, paccuppannesu kiccesu byasanaṁ dasseti.
They're hospitable in the past. They're hospitable in the future. They're full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune.

Imehi kho, gahapatiputta, catūhi ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who's all talk on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.
You can recognize a fake friend who's a flatterer on four grounds.

Pāpakampissa anujānāti, kalyāṇampissa anujānāti, sammukhāssa vaṇṇaṁ bhāsati, parammukhāssa avaṇṇaṁ bhāsati.
They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back.

Imehi kho, gahapatiputta, catūhi ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.
You can recognize a fake friend who's a flatterer on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo.
You can recognize a fake friend who's a spender on four grounds.

Surāmerayamajjappamādaṭṭhānānuyoge sahāyo hoti, vikālavisikhācariyānuyoge sahāyo hoti, samajjābhicaraṇe sahāyo hoti, jūtappamādaṭṭhānānuyoge sahāyo hoti.
They accompany you when drinking, roaming the streets at night, frequenting festivals, and gambling.

Imehi kho, gahapatiputta, catūhi ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo"ti.

You can recognize a fake friend who’s a spender on these four grounds.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Aññadatthuharo mitto,
yo ca mitto vacīparo;
Anuppiyañca yo āha,
apāyesu ca yo sakhā.

“One friend is all take,
another all talk;
one’s just a flatterer,
and one’s a friend who spends.

Ete amitte cattāro,
iti viññāya paṇḍito;
Ārakā parivajjeyya,
maggaṁ paṭibhayaṁ yathā”ti.

An astute person understands
these four enemies for what they are
and keeps them at a distance,
as they’d shun a risky road.”

12. Suhadamitta

12. Good-Hearted Friends

“Cattārome, gahapatiputta, mittā suhadā veditabbā.

“Householder’s son, you should recognize these four

good-hearted friends:

Upakāro mitto suhado veditabbo,
samānasukhadukkho mitto suhado veditabbo,
atthakkhāyī mitto suhado veditabbo,
anukampako mitto suhado veditabbo.
the helper, the friend in good times and bad, the counselor, and the one who's compassionate.

Catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo.
You can recognize a good-hearted friend who's a helper on four grounds.

Pamattaṁ rakkhati, pamattassa sāpateyyaṁ rakkhati, bhītassa saraṇaṁ hoti, uppannesu kiccakaraṇīyesu taddiguṇaṁ bhogaṁ anuppadeti.
They guard you when you're negligent. They guard your property when you're negligent. They keep you safe in times of danger. When something needs doing, they supply you with twice the money you need.

Imehi kho, gahapatiputta, catūhi ṭhānehi upakāro mitto suhado veditabbo.
You can recognize a good-hearted friend who's a helper on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo.
You can recognize a good-hearted friend who's the same in good times and bad on four grounds.

Guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati, jīvitaṁpissa atthāya pariccattaṁ hoti.
They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for your welfare.

Imehi kho, gahapatiputta, catūhi ṭhānehi samānasukhadukkho mitto suhado veditabbo.
You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo.
You can recognize a good-hearted friend who's a counselor on four grounds.

Pāpā nivāreti, kalyāṇe niveseti, assutaṁ sāveti, saggassa maggaṁ ācikkhati.
They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven.

Imehi kho, gahapatiputta, catūhi ṭhānehi atthakkhāyī mitto suhado veditabbo.
You can recognize a good-hearted friend who's a counselor on these four grounds.

Catūhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo.
You can recognize a good-hearted friend who's compassionate on four grounds.

Abhavenassa na nandati, bhavenassa nandati, avaṇṇaṁ bhaṇamānaṁ nivāreti, vaṇṇaṁ bhaṇamānaṁ pasaṁsati.
They don't delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you.

Imehi kho, gahapatiputta, catūhi ṭhānehi anukampako mitto suhado veditabbo"ti.
You can recognize a good-hearted friend who's compassionate on these four grounds."

Idamavoca bhagavā.
The Buddha spoke this matter.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Upakāro ca yo mitto,
sukhe dukkhe ca yo sakhā;
Atthakkhāyī ca yo mitto,
yo ca mittānukampako.

“A friend who’s a helper,
one the same in both pleasure and pain,
a friend of good counsel,
and one of compassion;
Etepi mitte cattāro,
iti viññāya paṇḍito;
Sakkaccaṁ payirupāseyya,
mātā puttaṁva orasaṁ;
Paṇḍito sīlasampanno,
jalaṁ aggīva bhāsati.

an astute person understands
these four friends for what they are
and carefully looks after them,
like a mother the child at her breast.
The astute and virtuous
shine like a burning flame.

Bhoge saṁharamānassa,
bhamarasseva irīyato;
Bhogā sannicayaṁ yanti,
vammikovupacīyati.

They pick up riches as bees
roaming round pick up pollen.
And their riches proceed to grow,
like an ant-hill piling up.

Evaṁ bhoge samāhatvā,

alamatto kule gihī;
Catudhā vibhaje bhoge,
sa ve mittāni ganthati.

In gathering wealth like this,
a householder does enough for their family.
And they'd hold on to friends
by dividing their wealth in four.

Ekena bhoge bhuñjeyya,
dvīhi kammaṁ payojaye;
Catutthañca nidhāpeyya,
āpadāsu bhavissatī"ti.

One portion is to enjoy.
Two parts invest in work.
And the fourth should be kept
for times of trouble."

13. Chaddisāpaṭicchādanakaṇḍa

13. Covering the Six Directions

"Kathañca, gahapatiputta, ariyasāvako chaddisāpaṭicchādī hoti?

"And how, householder's son, does a noble disciple cover the six directions?

Cha imā, gahapatiputta, disā veditabbā.

These six directions should be recognized:

Puratthimā disā mātāpitaro veditabbā, dakkhiṇā disā ācariyā veditabbā, pacchimā disā puttadārā

veditabbā, uttarā disā mittāmaccā veditabbā, heṭṭhimā disā dāsakammakarā veditabbā, uparimā disā samaṇabrāhmaṇā veditabbā.
parents as the east, teachers as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā—
A child should serve their parents as the eastern quarter in five ways, thinking:

bhato ne bharissāmi, kiccaṁ nesaṁ karissāmi, kulavaṁsaṁ ṭhapessāmi, dāyajjaṁ paṭipajjāmi, atha vā pana petānaṁ kālaṅkatānaṁ dakkhiṇaṁ anuppadassāmīti.
‘I will support those who supported me. I’ll do my duty for them. I’ll maintain the family traditions. I’ll take care of the inheritance. When they have passed away, I’ll make an offering on their behalf.’

Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṁ anukampanti.
Parents served by the children in these five ways show compassion to them in five ways.

Pāpā nivārenti, kalyāṇe nivesenti, sippaṁ sikkhāpenti, patirūpena dārena saṁyojenti, samaye dāyajjaṁ niyyādenti.
They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time.

Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā imehi pañcahi ṭhānehi puttaṁ anukampanti.

Parents served by their children in these five ways show compassion to them in these five ways.

Evamassa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.
And that’s how the eastern quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhātabbā—
A student should serve their teacher as the southern quarter in five ways:

uṭṭhānena upaṭṭhānena sussusāya pāricariyāya sakkaccaṁ sippapaṭiggahaṇena.
by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession.

Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi antevāsiṁ anukampanti—
Teachers served by their students in these five ways show compassion to them in five ways.

suvinītaṁ vinenti, suggahitaṁ gāhāpenti, sabbasippassutaṁ samakkhāyino bhavanti, mittāmaccesu paṭiyādenti, disāsu parittāṇaṁ karonti.
They make sure they’re well educated and well drilled in memorization. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region.

Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi ṭhānehi antevāsiṁ anukampanti.
Teachers served by their students in these five ways show compassion to them in these five ways.

Evamassa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.
And that’s how the southern quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā—

A husband should serve his wife as the western quarter in five ways:

sammānanāya anavamānanāya anaticariyāya issariyavossaggena alaṅkārānuppadānena.
by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments.

Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṁ anukampati—
A wife served by her husband in these five ways shows compassion to him in five ways.

susaṁvihitakammantā ca hoti, saṅgahitaparijanā ca, anaticārinī ca, sambhatañca anurakkhati, dakkhā ca hoti analasā sabbakiccesu.
She's well-organized in her work. She manages the domestic help. She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties.

Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi ṭhānehi sāmikaṁ anukampati.
A wife served by her husband in these five ways shows compassion to him in these five ways.

Evamassa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.
And that's how the western quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhātabbā—
A gentleman should serve his friends and colleagues as the northern quarter in five ways:

dānena peyyavajjena atthacariyāya samānattatāya avisaṁvādanatāya.
giving, kindly words, taking care, equality, and not using tricky words.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhitā pañcahi ṭhānehi kulaputtaṁ anukampanti—
Friends and colleagues served by a gentleman in these five ways show compassion to him in five ways.

pamattaṁ rakkhanti, pamattassa sāpateyyaṁ rakkhanti, bhītassa saraṇaṁ honti, āpadāsu na vijahanti, aparapajā cassa paṭipūjenti.
They guard him when they're negligent. They guard his property when they're negligent. They keep him safe in times of danger. They don't abandon him in times of trouble. They honor his descendants.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uttarā disā mittāmaccā paccupaṭṭhitā imehi pañcahi ṭhānehi kulaputtaṁ anukampanti.
Friends and colleagues served by a gentleman in these five ways show compassion to him in these five ways.

Evamassa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.
And that's how the northern quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhātabbā—
A master should serve their bondservants and workers as the lower quarter in five ways:

yathābalaṁ kammantasaṁvidhānena bhattavetanānuppadānena gilānupaṭṭhānena acchariyānaṁ rasānaṁ saṁvibhāgena samaye vossaggena.
by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work.

Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā pañcahi ṭhānehi ayyirakaṁ anukampanti—
Bondservants and workers served by a master in these five ways show compassion to him in five ways.

pubbuṭṭhāyino ca honti, pacchā nipātino ca, dinnādāyino ca, sukatakammakarā ca, kittivaṇṇaharā ca.
They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation.

Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā imehi pañcahi ṭhānehi ayyirakaṁ anukampanti.
Bondservants and workers served by a master in these five ways show compassion to him in these five ways.

Evamassa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.
And that's how the lower quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi kulaputtena uparimā disā samaṇabrāhmaṇā paccupaṭṭhātabbā—
A gentleman should serve ascetics and brahmins as the upper quarter in five ways:

mettena kāyakammena mettena vacīkammena mettena manokammena anāvaṭadvāratāya āmisānuppadānena.
by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā chahi ṭhānehi kulaputtaṁ anukampanti—
Ascetics and brahmins served by a gentleman in these five ways show compassion to him in six ways.

pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutaṁ sāventi, sutaṁ pariyodāpenti, saggassa maggaṁ ācikkhanti.
They keep him from doing bad. They support him in doing good. They think of him with kindly thoughts. They teach him what he does not know. They clarify what he's already learned. They explain the path to heaven.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā imehi chahi ṭhānehi kulaputtaṁ anukampanti.
Ascetics and brahmins served by a gentleman in these five ways show compassion to him in these six ways.

Evamassa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā"ti.

And that’s how the upper quarter is covered, kept safe and free of peril.”

Idamavoca bhagavā.
The Buddha spoke this matter.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Mātāpitā disā pubbā,
ācariyā dakkhiṇā disā;
Puttadārā disā pacchā,
mittāmaccā ca uttarā.

“Parents are the east,
teachers the south,
wives and child the west,
friends and colleagues the north,
Dāsakammakarā heṭṭhā,
uddhaṁ samaṇabrāhmaṇā;
Etā disā namasseyya,
alamatto kule gihī.

servants and workers below,
and ascetics and brahmins above.
By honoring these quarters
a householder does enough for their family.

Paṇḍito sīlasampanno,
saṇho ca paṭibhānavā;
Nivātavutti atthaddho,
tādiso labhate yasaṁ.

The astute and the virtuous,
the gentle and the articulate,
the humble and the kind:
they’re the kind who win glory.

Uṭṭhānako analaso,
āpadāsu na vedhati;
Acchinnavutti medhāvī,
tādiso labhate yasaṁ.

The diligent, not lazy,
those not disturbed by troubles,
those consistent in conduct, the intelligent:
they’re the kind who win glory.

Saṅgāhako mittakaro,
vadaññū vītamaccharo;
Netā vinetā anunetā,
tādiso labhate yasaṁ.

The inclusive, the makers of friends,
the bountiful, those rid of stinginess,
those who lead, train, and persuade:
they’re the kind who win glory.

Dānañca peyyavajjañca,
atthacariyā ca yā idha;
Samānattatā ca dhammesu,
tattha tattha yathārahaṁ;
Ete kho saṅgahā loke,
rathassāṇīva yāyato.

Giving and kindly words,
taking care here,
and treating equally in worldly conditions,
as befits them in each case;
these ways of being inclusive in the world
are like a moving chariot’s linchpin.

Ete ca saṅgahā nāssu,
na mātā puttakāraṇā;
Labhetha mānaṁ pūjaṁ vā,

pitā vā puttakāraṇā.

If there were no such ways of being inclusive,
neither mother nor father
would be respected and honored
for what they've done for their children.

Yasmā ca saṅgahā ete,
sammapekkhanti paṇḍitā;
Tasmā mahattaṁ papponti,
pāsaṁsā ca bhavanti te"ti.

But since these ways of being inclusive do exist,
the astute do regard them well,
so they achieve greatness
and are praised."

Evaṁ vutte, siṅgālako gahapatiputto bhagavantaṁ etadavoca:
When this was said, Sigālaka the householder's son said to the Buddha,

"abhikkantaṁ, bhante, abhikkantaṁ, bhante.
"Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu, ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Siṅgālasuttaṁ niṭṭhitaṁ aṭṭhamaṁ.

32 Āṭānāṭiyasutta:
The Āṭānāṭiya Protection

1. Paṭhamabhāṇavāra
1. The First Recitation Section

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

Atha kho cattāro mahārājā mahatiyā ca yakkhasenāya mahatiyā ca gandhabbasenāya mahatiyā ca kumbhaṇḍasenāya mahatiyā ca nāgasenāya catuddisaṁ rakkhaṁ ṭhapetvā catuddisaṁ gumbaṁ ṭhapetvā catuddisaṁ ovaraṇaṁ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ gijjhakūṭaṁ pabbataṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.

Then, late at night, the Four Great Kings—with large armies of spirits, fairies, goblins, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture's Peak with their beauty, went up to the Buddha, bowed, and sat down to one side.

Tepi kho yakkhā appekacce bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu, appekacce bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu, appekacce yena bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu, appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu, appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.
Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Ekamantaṁ nisinno kho vessavaṇo mahārājā bhagavantaṁ etadavoca:
Seated to one side, the Great King Vessavaṇa said to the Buddha,

"santi hi, bhante, uḷārā yakkhā bhagavato appasannā.
"Sir, some high spirits have confidence in the Buddha,

Santi hi, bhante, uḷārā yakkhā bhagavato pasannā.
some do not.

Santi hi, bhante, majjhimā yakkhā bhagavato appasannā.
Some middling spirits have confidence in the Buddha,

Santi hi, bhante, majjhimā yakkhā bhagavato pasannā.
some do not.

Santi hi, bhante, nīcā yakkhā bhagavato appasannā.
Some low spirits have confidence in the Buddha,

Santi hi, bhante, nīcā yakkhā bhagavato pasannā.
some do not.

Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.
But mostly the spirits don't have confidence in the Buddha.

Taṁ kissa hetu?
Why is that?

Bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṁ deseti, adinnādānā veramaṇiyā dhammaṁ deseti, kāmesumicchācārā veramaṇiyā dhammaṁ deseti, musāvādā veramaṇiyā dhammaṁ deseti, surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṁ deseti.
Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and drinking alcohol.

Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesumicchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjappamādaṭṭhānā.
But mostly they don't refrain from such things.

Tesaṁ taṁ hoti appiyaṁ amanāpaṁ.
They don't like that or approve of it.

Santi hi, bhante, bhagavato sāvakā araññavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni.
Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding

crowd, remote from human settlements, and fit for retreat.

Tattha santi uḷārā yakkhā nivāsino, ye imasmiṁ bhagavato pāvacane appasannā.
There dwell high spirits who have no confidence in the Buddha's dispensation.

Tesaṁ pasādāya uggaṇhātu, bhante, bhagavā āṭānāṭiyaṁ rakkhaṁ bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyā"ti.
To give them confidence, may the Buddha please learn the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen."

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho vessavaṇo mahārājā bhagavato adhivāsanaṁ viditvā tāyaṁ velāyaṁ imaṁ āṭānāṭiyaṁ rakkhaṁ abhāsi:
Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Āṭānāṭiya protection.

"Vipassissa ca namatthu,
cakkhumantassa sirīmato;
Sikhissapi ca namatthu,
sabbabhūtānukampino.

"Hail Vipassī,
the glorious seer!
Hail Sikhī,
compassionate for all beings!

Vessabhussa ca namatthu,
nhātakassa tapassino;
Namatthu kakusandhassa,
mārasenāpamaddino.

Hail Vessabhū,
cleansed and austere!
Hail Kakusandha,
crusher of Māra's army!

Koṇāgamanassa namatthu,
brāhmaṇassa vusīmato;
Kassapassa ca namatthu,
vippamuttassa sabbadhi.

Hail Koṇāgamana,
the brahmin who has lived the life!
Hail Kassapa,
everywhere free!

Aṅgīrasassa namatthu,
sakyaputtassa sirīmato;
Yo imaṁ dhammaṁ desesi,
sabbadukkhāpanūdanaṁ.

Hail Aṅgīrasa,
the glorious Sakyan!
He taught this Dhamma
that dispels all suffering.

Ye cāpi nibbutā loke,
yathābhūtaṁ vipassisuṁ;
Te janā apisuṇātha,
mahantā vītasāradā.

Those in the world who are extinguished,
truly discerning,
not backbiters; such people
being great of heart and rid of naivety,
Hitaṁ devamanussānaṁ,
yaṁ namassanti gotamaṁ;
Vijjācaraṇasampannaṁ,

mahantaṁ vītasāradaṁ.

revere that Gotama;
he who is helpful to gods and humans,
accomplished in knowledge and conduct,
great of heart and rid of naivety.

Yato uggacchati sūriyo,
ādicco maṇḍalī mahā;
Yassa cuggacchamānassa,
saṁvarīpi nirujjhati;
Yassa cuggate sūriye,
‘divaso’ti pavuccati.

Where rises the sun—
Aditi’s child, the great circle,
who in his rising
dispels the night,
and of whom, when sun has risen,
it’s said to be the day—
Rahadopi tattha gambhīro,
samuddo saritodako;
Evaṁ taṁ tattha jānanti,
‘samuddo saritodako’.

there is a deep lake
an ocean, where water flows.
So they know that in that place
there is an ocean where waters flow.

Ito ‘sā purimā disā’,
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

From here that is the eastern quarter,
so the people say.

That quarter is warded
by a great king, glorious,
Gandhabbānaṁ adhipati,
‘dhataraṭṭho’ti nāmaso;
Ramatī naccagītehi,
gandhabbehi purakkhato.

the lord of the fairies;
his name is Dhataraṭṭha.
He delights in song and dance,
honored by the fairies.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

And he has many mighty sons
all of one name, so I’ve heard.
Eighty, and ten, and one—
all of them named Indra.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

After seeing the Awakened One,
the Buddha, kinsman of the Sun,
they revere him from afar,
the one great of heart and rid of naivety.

Namo te purisājaññā,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,

tasmā evaṁ vademase.

Homage to you, O thoroughbred!
Homage to you, supreme among men!
You've seen us with clarity and kindness.
The non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

'Jinaṁ vandatha gotamaṁ',
'jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotamaṁ'.

And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

Yena petā pavuccanti,
pisuṇā piṭṭhimaṁsikā;
Pāṇātipātino luddā,
corā nekatikā janā.

It's where the departed go, they say,
who are dividers and backbiters,
killers and hunters,
bandits and frauds.

Ito 'sā dakkhiṇā disā',
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

From here that is the southern quarter,
so the people say.
That quarter is warded

by a great king, glorious,
Kumbhaṇḍānaṁ adhipati,
‘virūḷho’ iti nāmaso;
Ramatī naccagītehi,
kumbhaṇḍehi purakkhato.

the lord of the goblins;
his name is Virūḷha.
He delights in song and dance,
honored by the goblins.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

And he has many mighty sons
all of one name, so I’ve heard.
Eighty, and ten, and one—
all of them named Indra.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

After seeing the Awakened One,
the Buddha, kinsman of the Sun,
they revere him from afar,
the one great of heart and rid of naivety.

Namo te purisājaññā,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

Homage to you, O thoroughbred!
Homage to you, supreme among men!
You've seen us with clarity and kindness.
The non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

'Jinaṁ vandatha gotamaṁ',
'jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotamaṁ'.

And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

Yattha coggacchati sūriyo,
ādicco maṇḍalī mahā;
Yassa coggacchamānassa,
divasopi nirujjhati;
Yassa coggate sūriye,
'saṁvarī'ti pavuccati.

Where sets the sun—
Aditi's child, the great circle,
who in his setting
closes the day,
and of whom, when sun has set,
it's said to be the night—
Rahadopi tattha gambhīro,
samuddo saritodako;
Evaṁ taṁ tattha jānanti,
'samuddo saritodako'.

there is a deep lake

an ocean, where water flows.
So they know that in that place
there is an ocean where waters flow.

Ito ‘sā pacchimā disā’,
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

From here that is the western quarter,
so the people say.
That quarter is warded
by a great king, glorious,
Nāgānañca adhipati,
‘virūpakkho’ti nāmaso;
Ramatī naccagītehi,
nāgeheva purakkhato.

the lord of the dragons;
his name is Virūpakkha.
He delights in song and dance,
honored by the dragons.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

And he has many mighty sons
all of one name, so I’ve heard.
Eighty, and ten, and one—
all of them named Indra.

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buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

After seeing the Awakened One,
the Buddha, kinsman of the Sun,
they revere him from afar,
the one great of heart and rid of naivety.

Namo te purisājaññā,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

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You've seen us with clarity and kindness.
The non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

'Jinaṁ vandatha gotamaṁ',
'jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotamaṁ'.

And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'

Yena uttarakuruvho,
mahāneru sudassano;
Manussā tattha jāyanti,
amamā apariggahā.

Where lovely Uttarakuru is,
and the beautiful Mount Meru,
humans born there

are unselfish, not possessive.

Na te bījaṁ pavapanti,
napi nīyanti naṅgalā;
Akaṭṭhapākimaṁ sāliṁ,
paribhuñjanti mānusā.

They do not sow the seed,
nor do they draw the plough.
The rice eaten by people
ripens in untilled soil,
Akaṇaṁ athusaṁ suddhaṁ,
sugandhaṁ taṇḍulapphalaṁ;
Tuṇḍikīre pacitvāna,
tato bhuñjanti bhojanaṁ.

free of powder or husk, pure,
fragrant, with only the rice-grain.
They eat that food
after cooking it in a ‘parrot’s beak’.

Gāviṁ ekakhuraṁ katvā,
anuyanti disodisaṁ;
Pasuṁ ekakhuraṁ katvā,
anuyanti disodisaṁ.

Having prepared a cow with hooves uncloven,
they’re drawn about from place to place.
Having prepared a beast with hooves uncloven,
they’re drawn about from place to place.

Itthiṁ vā vāhanaṁ katvā,
anuyanti disodisaṁ;
Purisaṁ vāhanaṁ katvā,
anuyanti disodisaṁ.

Having prepared a woman-drawn carriage,

they’re drawn about from place to place.
Having prepared a man-drawn carriage,
they’re drawn about from place to place.

Kumāriṁ vāhanaṁ katvā,
anuyanti disodisaṁ;
Kumāraṁ vāhanaṁ katvā,
anuyanti disodisaṁ.

Having prepared a girl-drawn carriage,
they’re drawn about from place to place.
Having prepared a boy-drawn carriage,
they’re drawn about from place to place.

Te yāne abhiruhitvā,
Sabbā disā anupariyāyanti;
Pacārā tassa rājino.

Having ascended their vehicle,
that king’s servants
tour about in every quarter,
Hatthiyānaṁ assayānaṁ,
dibbaṁ yānaṁ upaṭṭhitaṁ;
Pāsādā sivikā ceva,
mahārājassa yasassino.

provided with vehicles,
elephant, horse, and divine.
And there are mansions and palanquins
for that great and glorious king.

Tassa ca nagarā ahu,
Antalikkhe sumāpitā;
Āṭānāṭā kusināṭā parakusināṭā,
Nāṭasuriyā parakusiṭanāṭā.

And he has cities, too,

well-built in the sky:
Āṭānāṭā, Kusināṭā, Parakusināṭā,
Nāṭasuriyā, and Parakusiṭanāṭā.

Uttarena kasivanto,
Janoghamaparena ca;
Navanavutiyo ambaraambaravatiyo,
Āḷakamandā nāma rājadhānī.

To the north is Kapīvanta,
and Jonogha lies beyond.
And there's Navanavutiya, Ambara-ambaravatiya,
and the royal capital named Āḷakamandā.

Kuverassa kho pana mārisa,
Mahārājassa visāṇā nāma rājadhānī;
Tasmā kuvero mahārājā,
'Vessavaṇo'ti pavuccati.

The Great King Kuvera, dear sir,
has a capital named Visāṇā,
which is why the great king
is called 'Vessavaṇa'.

Paccesanto pakāsenti,
Tatolā tattalā tatotalā;
Ojasi tejasi tatojasī,
Sūro rājā ariṭṭho nemi.

These each individually inform the King:
Tatolā, Tattalā, Tatotalā,
Ojasi, Tejasi, Tatojasi,
Sūra, Rājā, Ariṭṭha, and Nemi.

Rahadopi tattha dharaṇī nāma,
Yato meghā pavassanti;
Vassā yato patāyanti,

Sabhāpi tattha sālavatī nāma.

There is a lake there too named Dharaṇī,
from whence the clouds rain down,
and the rains disperse.
There is a hall there too named Bhagalavatī,
Yattha yakkhā payirupāsanti,
Tattha niccaphalā rukkhā;
Nānā dijagaṇā yutā,
Mayūrakoñcābhirudā;
Kokilādīhi vagguhi.

where the spirits frequent.
There the trees are ever in fruit,
with many different flocks of birds.
Peacocks and herons call out there,
and the sweet cuckoos too.

Jīvañjīvakasaddettha,
atho oṭṭhavacittakā;
Kukkuṭakā kuḷīrakā,
vane pokkharasātakā.

One bird cries out ‘Live, live!’,
another ‘Lift up your heart!’
There are cocks and kookaburras,
and in the wood the woodpeckers.

Sukasāḷikasaddettha,
daṇḍamāṇavakāni ca;
Sobhati sabbakālaṁ sā,
kuveranaḷinī sadā.

The parrots and mynah cry out there,
and the ‘little stick-boy’ birds.
Kuvera’s pond of rushes
is lovely all the time.

Ito ‘sā uttarā disā’,
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

From here that is the northern quarter,
so the people say.
That quarter is warded
by a great king, glorious,
Yakkhānañca adhipati,
‘kuvero’ iti nāmaso;
Ramatī naccagītehi,
yakkheheva purakkhato.

the lord of spirits;
his name is ‘Kuvera’.
He delights in song and dance,
honored by the spirits.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

And he has many mighty sons
all of one name, so I’ve heard.
Eighty, and ten, and one—
all of them named Indra.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

After seeing the Awakened One,
the Buddha, kinsman of the Sun,
they revere him from afar,

the one great of heart and rid of naivety.

Namo te purisājañña,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

Homage to you, O thoroughbred!
Homage to you, supreme among men!
You've seen us with clarity and kindness.
The non-humans bow to you.
We've been asked many a time,
'Do you bow to Gotama the victor?'

'Jinaṁ vandatha gotamaṁ',
'jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotaman'ti.

And so we ought to declare:
'We bow to Gotama the victor,
accomplished in knowledge and conduct!
We bow to Gotama the awakened!'"

Ayaṁ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāya.
This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā ayaṁ āṭānāṭiyā rakkhā suggahitā bhavissati samattā pariyāputā.
The monks, nuns, laymen, and laywomen should learn this Āṭānāṭiya protection well and completely memorize it.

Tañce amanusso yakkho vā yakkhinī vā yakkhapotako vā yakkhapotikā vā yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā, gandhabbo vā gandhabbī vā gandhabbapotako vā gandhabbapotikā vā gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā, nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.
If anyone who does so is approached while walking, standing, sitting, or lying down by any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, fairies, goblins, and dragons—

Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṁ vā garukāraṁ vā.
that non-human will receive no homage or respect in any village or town.

Na me so, mārisa, amanusso labheyya āḷakamandāya nāma rājadhāniyā vatthuṁ vā vāsaṁ vā.
And they will receive no ground or dwelling in my capital of Ālakamandā.

Na me so, mārisa, amanusso labheyya yakkhānaṁ samitiṁ gantuṁ.
Nor will they get to go to the conference of the spirits.

Apissu naṁ, mārisa, amanussā anāvayhampi naṁ kareyyuṁ avivayhaṁ.
In addition, the non-humans would not give or take them in marriage.

Apissu naṁ, mārisa, amanussā attāhipi paripuṇṇāhi paribhāsāhi paribhāseyyuṁ.
They’d heap personal abuse on them,

Apissu naṁ, mārisa, amanussā rittampissa pattaṁ sīse nikkujjeyyuṁ.
drop an empty bowl on their head,

Apissu naṁ, mārisa, amanussā sattadhāpissa muddhaṁ phāleyyuṁ.

and even split their head into seven pieces!

Santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti.
For there are, dear sir, non-humans who are fierce, cruel, and violent. They don't obey the Great Kings or their men or their men's men.

Te kho te, mārisa, amanussā mahārājānaṁ avaruddhā nāma vuccanti.
They're said to be rebelling against the Great Kings.

Seyyathāpi, mārisa, rañño māgadhassa vijite mahācorā.
They're just like the bandits in the king of Magadha's realm

Te neva rañño māgadhassa ādiyanti, na rañño māgadhassa purisakānaṁ ādiyanti, na rañño māgadhassa purisakānaṁ purisakānaṁ ādiyanti.
who don't obey the king, his men, or his men's men,

Te kho te, mārisa, mahācorā rañño māgadhassa avaruddhā nāma vuccanti.
and are said to be rebelling against the king.

Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti.
Te kho te, mārisa, amanussā mahārājānaṁ avaruddhā nāma vuccanti.
Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā …pe… gandhabbo vā gandhabbī vā …pe… kumbhaṇḍo vā kumbhaṇḍī vā … pe… nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā paduṭṭhacitto bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.
If any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, fairies,

goblins, and dragons—approaches a monk, nun, layman, or laywoman while walking, standing, sitting, or lying down,

Imesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ:
one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals:

‘ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī’ti.
‘This spirit’s got me! This spirit’s entered me! This spirit’s annoying me! This spirit’s harassing me! This spirit’s hurting me! This spirit’s harming me! This spirit won’t let me go!’

Katamesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ?
To what spirits, great spirits, generals, great generals?

Indo somo varuṇo ca,
bhāradvājo pajāpati;
Candano kāmaseṭṭho ca,
kinnughaṇḍu nighaṇḍu ca.

‘Indra, Soma, and Varuṇa,
Bhāradvāja, Pajāpati,
Candana and Kāmaseṭṭha,
Kinnughaṇḍu and Nighaṇḍu,
Panādo opamañño ca,
devasūto ca mātali;
Cittaseno ca gandhabbo,
naḷo rājā janesabho.

Panāda and Opamañña,
and Mātali, the god’s charioteer.
Cittasena the fairy,
and the kings Nala and Janesabha,

Sātāgiro hemavato,
puṇṇako karatiyo guḷo;
Sivako mucalindo ca,
vessāmitto yugandharo.

Sātāgira, Hemavata,
Puṇṇaka, Karatiya, and Guḷa;
Sivaka and Mucalinda,
Vessāmitta, Yugandhara,
Gopālo supparodho ca,
Hiri netti ca mandiyo;
Pañcālacaṇḍo āḷavako,
Pajjunno sumano sumukho;
Dadhimukho maṇi māṇivaro dīgho,
Atho serīsako saha.

Gopāla, Supparodha,
Hiri, Netti, and Mandiya;
Pañcālacaṇḍa, Āḷavaka,
Pajjunna, Sumana, Sumukha,
Dadhimukha, Maṇi, Māṇivara, Dīgha,
together with Serīsaka.'

Imesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ:
'ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī'ti.

Ayaṁ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāya.
This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

Handa ca dāni mayaṁ, mārisa, gacchāma bahukiccā mayaṁ bahukaraṇīyā"ti.

Well, now, dear sir, I must go. I have many duties, and much to do."

"Yassadāni tumhe, mahārājāno, kālaṁ maññathā"ti.
"Please, Great Kings, go at your convenience."

Atha kho cattāro mahārājā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.
Then the Four Great Kings got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

Tepi kho yakkhā uṭṭhāyāsanā appekacce bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu. Appekacce bhagavatā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā tatthevantaradhāyiṁsu. Appekacce yena bhagavā tenañjaliṁ paṇāmetvā tatthevantaradhāyiṁsu. Appekacce nāmagottaṁ sāvetvā tatthevantaradhāyiṁsu. Appekacce tuṇhībhūtā tatthevantaradhāyiṁsūti.
And before the other spirits present vanished, some bowed and respectfully circled the Buddha, keeping him on their right side, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

2. Dutiyabhāṇavāra

2. The Second Recitation Section

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:

Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the

verses spoken. Then he added:

“imaṁ, bhikkhave, rattiṁ cattāro mahārājā mahatiyā ca yakkhasenāya mahatiyā ca gandhabbasenāya mahatiyā ca kumbhaṇḍasenāya mahatiyā ca nāgasenāya catuddisaṁ rakkhaṁ ṭhapetvā catuddisaṁ gumbaṁ ṭhapetvā catuddisaṁ ovaraṇaṁ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ gijjhakūṭaṁ pabbataṁ obhāsetvā yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdiṁsu.
Tepi kho, bhikkhave, yakkhā appekacce maṁ abhivādetvā ekamantaṁ nisīdiṁsu. Appekacce mayā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Appekacce yenāhaṁ tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu. Appekacce nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu. Appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu.

Ekamantaṁ nisinno kho, bhikkhave, vessavaṇo mahārājā maṁ etadavoca:
‘santi hi, bhante, uḷārā yakkhā bhagavato appasannā …pe… santi hi, bhante, nīcā yakkhā bhagavato pasannā.
Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.
Taṁ kissa hetu?

Bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṁ deseti … surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṁ deseti.
Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā … appaṭiviratā surāmerayamajjappamādaṭṭhānā.
Tesaṁ taṁ hoti appiyaṁ amanāpaṁ.
Santi hi, bhante, bhagavato sāvakā araññavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni.
Tattha santi uḷārā yakkhā nivāsino, ye imasmiṁ bhagavato pāvacane appasannā, tesaṁ pasādāya uggaṇhātu, bhante, bhagavā āṭānāṭiyaṁ rakkhaṁ bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyā'ti.
Adhivāsesiṁ kho ahaṁ, bhikkhave, tuṇhībhāvena.
Atha kho, bhikkhave, vessavaṇo mahārājā me adhivāsanaṁ viditvā tāyaṁ velāyaṁ imaṁ āṭānāṭiyaṁ rakkhaṁ abhāsi:
'Vipassissa ca namatthu,
cakkhumantassa sirīmato;
Sikhissapi ca namatthu,
sabbabhūtānukampino.

Vessabhussa ca namatthu,
nhātakassa tapassino;
Namatthu kakusandhassa,
mārasenāpamaddino.

Koṇāgamanassa namatthu,
brāhmaṇassa vusīmato;
Kassapassa ca namatthu,
vippamuttassa sabbadhi.

Aṅgīrasassa namatthu,

sakyaputtassa sirīmato;
Yo imaṁ dhammaṁ desesi,
sabbadukkhāpanūdanaṁ.

Ye cāpi nibbutā loke,
yathābhūtaṁ vipassisuṁ;
Te janā apisuṇātha,
mahantā vītasāradā.

Hitaṁ devamanussānaṁ,
yaṁ namassanti gotamaṁ;
Vijjācaraṇasampannaṁ,
mahantaṁ vītasāradaṁ.

Yato uggacchati sūriyo,
ādicco maṇḍalī mahā;
Yassa cuggacchamānassa,
saṁvarīpi nirujjhati;
Yassa cuggate sūriye,
“divaso”ti pavuccati.

Rahadopi tattha gambhīro,
samuddo saritodako;
Evaṁ taṁ tattha jānanti,
“samuddo saritodako”.

Ito “sā purimā disā”,

iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

Gandhabbānaṁ adhipati,
“dhataraṭṭho”ti nāmaso;
Ramatī naccagītehi,
gandhabbehi purakkhato.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

Namo te purisājaññā,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

“Jinaṁ vandatha gotamaṁ,

jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotamaṁ”.

Yena petā pavuccanti,
pisuṇā piṭṭhimaṁsikā;
Pāṇātipātino luddā,
corā nekatikā janā.

Ito “sā dakkhiṇā disā”,
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

Kumbhaṇḍānaṁ adhipati,
“virūḷho” iti nāmaso;
Ramatī naccagītehi,
kumbhaṇḍehi purakkhato.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,

mahantaṁ vītasāradaṁ.

Namo te purisājaññā,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

“Jinaṁ vandatha gotamaṁ,
jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotamaṁ”.

Yattha coggacchati sūriyo,
ādicco maṇḍalī mahā;
Yassa coggacchamānassa,
divasopi nirujjhati;
Yassa coggate sūriye,
“saṁvarī”ti pavuccati.

Rahadopi tattha gambhīro,
samuddo saritodako;
Evaṁ taṁ tattha jānanti,
samuddo saritodako.

Ito “sā pacchimā disā”,

iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

Nāgānañca adhipati,
“virūpakkho”ti nāmaso;
Ramatī naccagītehi,
nāgeheva purakkhato.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

Namo te purisājaññā,
namo te purisuttama;
Kusalena samekkhasi,
amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

“Jinaṁ vandatha gotamaṁ,

jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotamaṁ”.

Yena uttarakuruvho,
mahāneru sudassano;
Manussā tattha jāyanti,
amamā apariggahā.

Na te bījaṁ pavapanti,
nāpi nīyanti naṅgalā;
Akaṭṭhapākimaṁ sāliṁ,
paribhuñjanti mānusā.

Akaṇaṁ athusaṁ suddhaṁ,
sugandhaṁ taṇḍulapphalaṁ;
Tuṇḍikīre pacitvāna,
tato bhuñjanti bhojanaṁ.

Gāviṁ ekakhuraṁ katvā,
anuyanti disodisaṁ;
Pasuṁ ekakhuraṁ katvā,
anuyanti disodisaṁ.

Itthiṁ vā vāhanaṁ katvā,
anuyanti disodisaṁ;
Purisaṁ vāhanaṁ katvā,

anuyanti disodisaṁ.

Kumāriṁ vāhanaṁ katvā,
anuyanti disodisaṁ;
Kumāraṁ vāhanaṁ katvā,
anuyanti disodisaṁ.

Te yāne abhiruhitvā,
Sabbā disā anupariyāyanti;
Pacārā tassa rājino.

Hatthiyānaṁ assayānaṁ,
dibbaṁ yānaṁ upaṭṭhitaṁ;
Pāsādā sivikā ceva,
mahārājassa yasassino.

Tassa ca nagarā ahu,
Antalikkhe sumāpitā;
Āṭānāṭā kusināṭā parakusināṭā,
Nāṭasuriyā parakusiṭanāṭā.

Uttarena kasivanto,
Janoghamaparena ca;
Navanavutiyo ambaraambaravatiyo,
Āḷakamandā nāma rājadhānī.

Kuverassa kho pana mārisa,
Mahārājassa visāṇā nāma rājadhānī;
Tasmā kuvero mahārājā,
“Vessavaṇo”ti pavuccati.

Paccesanto pakāsenti,
Tatolā tattalā tatotalā;
Ojasi tejasi tatojasī,
Sūro rājā ariṭṭho nemi.

Rahadopi tattha dharaṇī nāma,
Yato meghā pavassanti;
Vassā yato patāyanti,
Sabhāpi tattha sālavatī nāma.

Yattha yakkhā payirupāsanti,
Tattha niccaphalā rukkhā;
Nānā dijagaṇā yutā,
Mayūrakoñcābhirudā;
Kokilādīhi vagguhi.

Jīvañjīvakasaddettha,
atho oṭṭhavacittakā;
Kukkuṭakā kuḷīrakā,
vane pokkharasātakā.

Sukasāḷika saddettha,

daṇḍamāṇavakāni ca;
Sobhati sabbakālaṁ sā,
kuveranaḷinī sadā.

Ito “sā uttarā disā”,
iti naṁ ācikkhatī jano;
Yaṁ disaṁ abhipāleti,
mahārājā yasassi so.

Yakkhānañca adhipati,
“kuvero” iti nāmaso;
Ramatī naccagītehi,
yakkheheva purakkhato.

Puttāpi tassa bahavo,
ekanāmāti me sutaṁ;
Asīti dasa eko ca,
indanāmā mahabbalā.

Te cāpi buddhaṁ disvāna,
buddhaṁ ādiccabandhunaṁ;
Dūratova namassanti,
mahantaṁ vītasāradaṁ.

Namo te purisājaññā,
namo te purisuttama;
Kusalena samekkhasi,

amanussāpi taṁ vandanti;
Sutaṁ netaṁ abhiṇhaso,
tasmā evaṁ vademase.

“Jinaṁ vandatha gotamaṁ,
jinaṁ vandāma gotamaṁ;
Vijjācaraṇasampannaṁ,
buddhaṁ vandāma gotaman”ti.

Ayaṁ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāya.
Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā ayaṁ āṭānāṭiyā rakkhā suggahitā bhavissati samattā pariyāputā tañce amanusso yakkho vā yakkhinī vā …pe… gandhabbo vā gandhabbī vā …pe… kumbhaṇḍo vā kumbhaṇḍī vā …pe… nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā anugaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.
Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṁ vā garukāraṁ vā.
Na me so, mārisa, amanusso labheyya āḷakamandāya nāma rājadhāniyā vatthuṁ vā vāsaṁ vā.
Na me so, mārisa, amanusso labheyya yakkhānaṁ samitiṁ gantuṁ.
Apissu naṁ, mārisa, amanussā anāvayhampi naṁ kareyyuṁ avivayhaṁ.
Apissu naṁ, mārisa, amanussā attāhi paripuṇṇāhi paribhāsāhi paribhāseyyuṁ.
Apissu naṁ, mārisa, amanussā rittampissa pattaṁ sīse nikkujjeyyuṁ.
Apissu naṁ, mārisa, amanussā sattadhāpissa muddhaṁ phāleyyuṁ.

Santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti.
Te kho te, mārisa, amanussā mahārājānaṁ avaruddhā nāma vuccanti.
Seyyathāpi, mārisa, rañño māgadhassa vijite mahācorā.
Te neva rañño māgadhassa ādiyanti, na rañño māgadhassa purisakānaṁ ādiyanti, na rañño māgadhassa purisakānaṁ purisakānaṁ ādiyanti.
Te kho te, mārisa, mahācorā rañño māgadhassa avaruddhā nāma vuccanti.

Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ ādiyanti, na mahārājānaṁ purisakānaṁ purisakānaṁ ādiyanti.
Te kho te, mārisa, amanussā mahārājānaṁ avaruddhā nāma vuccanti.
Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā …pe… gandhabbo vā gandhabbī vā …pe… kumbhaṇḍo vā kumbhaṇḍī vā … pe… nāgo vā nāgī vā …pe… paduṭṭhacitto bhikkhuṁ vā bhikkhuniṁ vā upāsakaṁ vā upāsikaṁ vā gacchantaṁ vā upagaccheyya, ṭhitaṁ vā upatiṭṭheyya, nisinnaṁ vā upanisīdeyya, nipannaṁ vā upanipajjeyya.
Imesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ:
“ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī”ti.

Katamesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ?

Indo somo varuṇo ca,
bhāradvājo pajāpati;
Candano kāmaseṭṭho ca,
kinnughaṇḍu nighaṇḍu ca.

Panādo opamañño ca,
devasūto ca mātali;
Cittaseno ca gandhabbo,
naḷo rājā janesabho.

Sātāgiro hemavato,
puṇṇako karatiyo guḷo;
Sivako mucalindo ca,
vessāmitto yugandharo.

Gopālo supparodho ca,
Hiri netti ca mandiyo;
Pañcālacaṇḍo āḷavako,
Pajjunno sumano sumukho;
Dadhimukho maṇi māṇivaro dīgho,
Atho serīsako saha.

Imesaṁ yakkhānaṁ mahāyakkhānaṁ senāpatīnaṁ mahāsenāpatīnaṁ ujjhāpetabbaṁ vikkanditabbaṁ viravitabbaṁ:
“ayaṁ yakkho gaṇhāti, ayaṁ yakkho āvisati, ayaṁ yakkho heṭheti, ayaṁ yakkho viheṭheti, ayaṁ yakkho hiṁsati, ayaṁ yakkho vihiṁsati, ayaṁ yakkho na muñcatī”ti.

Ayaṁ kho, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāya. Handa ca dāni mayaṁ, mārisa, gacchāma, bahukiccā mayaṁ bahukaraṇīyā’ti.
‘Yassadāni tumhe, mahārājāno, kālaṁ maññathā’ti.

Atha kho, bhikkhave, cattāro mahārājā uṭṭhāyāsanā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.

Tepi kho, bhikkhave, yakkhā uṭṭhāyāsanā appekacce maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.
Appekacce mayā saddhiṁ sammodiṁsu, sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā tatthevantaradhāyiṁsu.
Appekacce yenāhaṁ tenañjaliṁ paṇāmetvā tatthevantaradhāyiṁsu.
Appekacce nāmagottaṁ sāvetvā tatthevantaradhāyiṁsu.
Appekacce tuṇhībhūtā tatthevantaradhāyiṁsu.

Uggaṇhātha, bhikkhave, āṭānāṭiyaṁ rakkhaṁ.
“Mendicants, learn the Āṭānāṭiya protection!

Pariyāpuṇātha, bhikkhave, āṭānāṭiyaṁ rakkhaṁ.
Memorize the Āṭānāṭiya protection!

Dhāretha, bhikkhave, āṭānāṭiyaṁ rakkhaṁ.
Remember the Āṭānāṭiya protection!

Atthasaṁhitā, bhikkhave, āṭānāṭiyā rakkhā bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ guttiyā rakkhāya avihiṁsāya phāsuvihārāyā”ti.
The Āṭānāṭiya protection is beneficial, and is for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Āṭānāṭiyasuttaṁ niṭṭhitaṁ navamaṁ.

33 Saṅgītisutta:
Reciting in Concert

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā mallesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi yena pāvā nāma mallānaṁ nagaraṁ tadavasari.
At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā.

Tatra sudaṁ bhagavā pāvāyaṁ viharati cundassa kammāraputtassa ambavane.
There he stayed in Cunda the smith's mango grove.

Tena kho pana samayena pāveyyakānaṁ mallānaṁ ubbhatakaṁ nāma navaṁ sandhāgāraṁ acirakāritaṁ hoti anajjhāvuṭṭhaṁ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.
Now at that time a new town hall named Ubbhaṭaka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any person at all.

Assosuṁ kho pāveyyakā mallā: "bhagavā kira mallesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi pāvaṁ anuppatto pāvāyaṁ viharati cundassa kammāraputtassa ambavane"ti.
The Mallas of Pāvā also heard that the Buddha had arrived and was staying in Cunda's mango grove.

Atha kho pāveyyakā mallā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho pāveyyakā mallā bhagavantaṁ etadavocuṁ:

Then they went up to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, pāveyyakānaṁ mallānaṁ ubbhatakaṁ nāma navaṁ sandhāgāraṁ acirakāritaṁ hoti anajjhāvuṭṭhaṁ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.
“Sir, a new town hall named Ubbhaṭaka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any person at all.

Tañca kho, bhante, bhagavā paṭhamaṁ paribhuñjatu, bhagavatā paṭhamaṁ paribhuttaṁ pacchā pāveyyakā mallā paribhuñjissanti.
May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it.

Tadassa pāveyyakānaṁ mallānaṁ dīgharattaṁ hitāya sukhāyā”ti.
That would be for the lasting welfare and happiness of the Mallas of Pāvā.”

Adhivāsesi kho bhagavā tuṇhībhāvena.
The Buddha consented in silence.

Atha kho pāveyyakā mallā bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yena sandhāgāraṁ tenupasaṅkamiṁsu; upasaṅkamitvā sabbasanthariṁ sandhāgāraṁ santharitvā bhagavato āsanāni paññāpetvā udakamaṇikaṁ patiṭṭhapetvā telapadīpaṁ āropetvā yena bhagavā tenupasaṅkamiṁsu;
Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha,

upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
bowed, stood to one side,

Ekamantaṁ ṭhitā kho te pāveyyakā mallā bhagavantaṁ etadavocuṁ:
and told him of their preparations, saying,

“sabbasantharisanthataṁ, bhante, sandhāgāraṁ, bhagavato āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telapadīpo āropito. Yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
“Please, sir, come at your convenience.”

Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena sandhāgāraṁ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā sandhāgāraṁ pavisitvā majjhimaṁ thambhaṁ nissāya puratthābhimukho nisīdi.
Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.

Bhikkhusaṅghopi kho pāde pakkhāletvā sandhāgāraṁ pavisitvā pacchimaṁ bhittiṁ nissāya puratthābhimukho nisīdi bhagavantaṁyeva purakkhatvā.
The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

Pāveyyakāpi kho mallā pāde pakkhāletvā sandhāgāraṁ pavisitvā puratthimaṁ bhittiṁ nissāya pacchimābhimukhā nisīdiṁsu bhagavantaṁyeva purakkhatvā.
The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

Atha kho bhagavā pāveyyake malle bahudeva rattiṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uyyojesi:
The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he dismissed them,

“abhikkantā kho, vāseṭṭhā, ratti.
“The night is getting late, Vāseṭṭhas.

Yassadāni tumhe kālaṁ maññathā”ti.
Please go at your convenience.”

“Evaṁ, bhante”ti kho pāveyyakā mallā bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkamiṁsu.
“Yes, sir,” replied the Mallas. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho bhagavā acirapakkantesu pāveyyakesu mallesu tuṇhībhūtaṁ tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā āyasmantaṁ sāriputtaṁ āmantesi:
Soon after they left, the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed Venerable Sāriputta,

“vigatathinamiddho kho, sāriputta, bhikkhusaṅgho.
“Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness.

Paṭibhātu taṁ, sāriputta, bhikkhūnaṁ dhammīkathā.
Give them some Dhamma talk as you feel inspired.

Piṭṭhi me āgilāyati.
My back is sore,

Tamahaṁ āyamissāmī”ti.
I’ll stretch it.”

“Evaṁ, bhante”ti kho āyasmā sāriputto bhagavato paccassosi.
“Yes, sir,” Sāriputta replied.

Atha kho bhagavā catugguṇaṁ saṅghāṭiṁ paññāpetvā dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya, sato sampajāno uṭṭhānasaññaṁ manasi karitvā.
And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Tena kho pana samayena nigaṇṭho nāṭaputto pāvāyaṁ adhunākālaṅkato hoti.

Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā.

Tassa kālaṅkiriyāya bhinnā nigaṇṭhā dvedhikajātā bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharanti:
With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and disputing, continually wounding each other with barbed words:

“na tvaṁ imaṁ dhammavinayaṁ ājānāsi, ahaṁ imaṁ dhammavinayaṁ ājānāmi, kiṁ tvaṁ imaṁ dhammavinayaṁ ājānissasi. Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṁ me, asahitaṁ te. Purevacanīyaṁ pacchā avaca, pacchāvacanīyaṁ pure avaca. Adhiciṇṇaṁ te viparāvattaṁ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti.
“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

Vadhoyeva kho maññe nigaṇṭhesu nāṭaputtiyesu vattati.
You’d think there was nothing but slaughter going on among the Jain ascetics.

Yepi nigaṇṭhassa nāṭaputtassa sāvakā gihī odātavasanā, tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā, yathā taṁ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.
And the Jain Ñātika’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly

propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Atha kho āyasmā sāriputto bhikkhū āmantesi:
Then Sāriputta told the mendicants about these things. He went on to say,

**“niganṭho, āvuso, nāṭaputto pāvāyaṁ adhunākālaṅkato,
tassa kālaṅkiriyāya bhinnā niganṭhā dvedhikajātā …pe… bhinnathūpe appaṭisaraṇe.
Evañhetaṁ, āvuso, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasaṁvattanike asammāsambuddhappavedite.**
“That’s what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Ayaṁ kho panāvuso, amhākaṁ bhagavatā dhammo svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito.
But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite this in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Katamo cāvuso, amhākaṁ bhagavatā dhammo svākkhāto suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito;
And what is that teaching?

yattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ?

1. Ekaka

1. Ones

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto.
There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Katamo eko dhammo?
What are the teachings grouped by one?

Sabbe sattā āhāraṭṭhitikā.
All sentient beings are sustained by food.

Sabbe sattā saṅkhāraṭṭhitikā.
All sentient beings are sustained by conditions.

Ayaṁ kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto.

These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

2. Duka

2. Twos

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā.
There are teachings grouped by two that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame dve?
What are the teachings grouped by two?

Nāmañca rūpañca.
Name and form.

Avijjā ca bhavataṇhā ca.

Ignorance and craving for continued existence.

Bhavadiṭṭhi ca vibhavadiṭṭhi ca.
Views favoring continued existence and views favoring ending existence.

Ahirikañca anottappañca.
Lack of conscience and prudence.

Hirī ca ottappañca.
Conscience and prudence.

Dovacassatā ca pāpamittatā ca.
Being hard to admonish and having bad friends.

Sovacassatā ca kalyāṇamittatā ca.
Being easy to admonish and having good friends.

Āpattikusalatā ca āpattivuṭṭhānakusalatā ca.
Skill in offenses and skill in rehabilitation from offenses.

Samāpattikusalatā ca samāpattivuṭṭhānakusalatā ca.
Skill in meditative attainments and skill in emerging from those attainments.

Dhātukusalatā ca manasikārakusalatā ca.
Skill in the elements and skill in attention.

Āyatanakusalatā ca paṭiccasamuppādakusalatā ca.
Skill in the sense fields and skill in dependent origination.

Ṭhānakusalatā ca aṭṭhānakusalatā ca.
Skill in what is possible and skill in what is impossible.

Ajjavañca lajjavañca.
Integrity and scrupulousness.

Khanti ca soraccañca.
Patience and gentleness.

Sākhalyañca paṭisanthāro ca.
Friendliness and hospitality.

Avihiṁsā ca soceyyañca.
Harmlessness and purity.

Muṭṭhassaccañca asampajaññañca.
Lack of mindfulness and lack of situational awareness.

Sati ca sampajaññañca.
Mindfulness and situational awareness.

Indriyesu aguttadvāratā ca bhojane amattaññutā ca.
Not guarding the sense doors and eating too much.

Indriyesu guttadvāratā ca bhojane mattaññutā ca.
Guarding the sense doors and moderation in eating.

Paṭisaṅkhānabalañca bhāvanābalañca.
The power of reflection and the power of development.

Satibalañca samādhibalañca.
The power of mindfulness and the power of immersion.

Samatho ca vipassanā ca.
Serenity and discernment.

Samathanimittañca paggahanimittañca.
The foundation of serenity and the foundation of exertion.

Paggaho ca avikkhepo ca.
Exertion, and not being distracted.

Sīlavipatti ca diṭṭhivipatti ca.
Failure in ethics and failure in view.

Sīlasampadā ca diṭṭhisampadā ca.
Accomplishment in ethics and accomplishment in view.

Sīlavisuddhi ca diṭṭhivisuddhi ca.
Purification of ethics and purification of view.

Diṭṭhivisuddhi kho pana yathā diṭṭhissa ca padhānaṁ.
Purification of view and making an effort in line with that view.

Saṁvego ca saṁvejanīyesu ṭhānesu saṁviggassa ca yoniso padhānaṁ.
Inspiration, and making a suitable effort when inspired by inspiring places.

Asantuṭṭhitā ca kusalesu dhammesu appaṭivānitā ca padhānasmiṁ.
To never be content with skillful qualities, and to never stop trying.

Vijjā ca vimutti ca.
Knowledge and freedom.

Khayeñāṇaṁ anuppādeñāṇaṁ.
Knowledge of ending and knowledge of non-arising.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā.

These are the teachings grouped by two that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

3. Tika

3. Threes

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.
There are teachings grouped by three that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame tayo?
What are the teachings grouped by three?

Tīṇi akusalamūlāni—
Three unskillful roots:

lobho akusalamūlaṁ, doso akusalamūlaṁ, moho akusalamūlaṁ.
greed, hate, and delusion.

Tīṇi kusalamūlāni—
Three skillful roots:

alobho kusalamūlaṁ, adoso kusalamūlaṁ, amoho kusalamūlaṁ.
non-greed, non-hate, and non-delusion.

Tīṇi duccaritāni—
Three ways of performing bad conduct:

kāyaduccaritaṁ, vacīduccaritaṁ, manoduccaritaṁ.
by body, speech, and mind.

Tīṇi sucaritāni—
Three ways of performing good conduct:

kāyasucaritaṁ, vacīsucaritaṁ, manosucaritaṁ.
by body, speech, and mind.

Tayo akusalavitakkā—
Three unskillful thoughts:

kāmavitakko, byāpādavitakko, vihiṁsāvitakko.
sensuality, malice, and cruelty.

Tayo kusalavitakkā—
Three skillful thoughts:

nekkhammavitakko, abyāpādavitakko, avihiṁsāvitakko.
renunciation, good will, and harmlessness.

Tayo akusalasaṅkappā—
Three unskillful intentions:

kāmasaṅkappo, byāpādasaṅkappo, vihiṁsāsaṅkappo.
sensuality, malice, and cruelty.

Tayo kusalasaṅkappā—
Three skillful intentions:

nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṁsāsaṅkappo.
renunciation, good will, and harmlessness.

Tisso akusalasaññā—

Three unskillful perceptions:

kāmasaññā, byāpādasaññā, vihiṁsāsaññā.
sensuality, malice, and cruelty.

Tisso kusalasaññā—
Three skillful perceptions:

nekkhammasaññā, abyāpādasaññā, avihiṁsāsaññā.
renunciation, good will, and harmlessness.

Tisso akusaladhātuyo—
Three unskillful elements:

kāmadhātu, byāpādadhātu, vihiṁsādhātu.
sensuality, malice, and cruelty.

Tisso kusaladhātuyo—
Three skillful elements:

nekkhammadhātu, abyāpādadhātu, avihiṁsādhātu.
renunciation, good will, and harmlessness.

Aparāpi tisso dhātuyo—
Another three elements:

kāmadhātu, rūpadhātu, arūpadhātu.
sensuality, form, and formlessness.

Aparāpi tisso dhātuyo—
Another three elements:

rūpadhātu, arūpadhātu, nirodhadhātu.
form, formlessness, and cessation.

Aparāpi tisso dhātuyo—
Another three elements:

hīnadhātu, majjhimadhātu, paṇītadhātu.
lower, middle, and higher.

Tisso taṇhā—
Three cravings:

kāmataṇhā, bhavataṇhā, vibhavataṇhā.
for sensual pleasures, to continue existence, and to end existence.

Aparāpi tisso taṇhā—
Another three cravings:

kāmataṇhā, rūpataṇhā, arūpataṇhā.
sensuality, form, and formlessness.

Aparāpi tisso taṇhā—
Another three cravings:

rūpataṇhā, arūpataṇhā, nirodhataṇhā.
form, formlessness, and cessation.

Tīṇi saṁyojanāni—
Three fetters:

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.
identity view, doubt, and misapprehension of precepts and observances.

Tayo āsavā—
Three defilements:

kāmāsavo, bhavāsavo, avijjāsavo.
sensuality, desire for continued existence, and ignorance.

Tayo bhavā—
Three realms of existence:

kāmabhavo, rūpabhavo, arūpabhavo.

sensual, form, and formless.

Tisso esanā—
Three searches:

kāmesanā, bhavesanā, brahmacariyesanā.
for sensual pleasures, for continued existence, and for a spiritual path.

Tisso vidhā—
Three kinds of discrimination:

seyyohamasmīti vidhā, sadisohamasmīti vidhā, hīnohamasmīti vidhā.
‘I’m better’, ‘I’m equal’, and ‘I’m worse’.

Tayo addhā—
Three periods:

atīto addhā, anāgato addhā, paccuppanno addhā.
past, future, and present.

Tayo antā—
Three extremes:

sakkāyo anto, sakkāyasamudayo anto, sakkāyanirodho anto.
identity, the origin of identity, and the cessation of identity.

Tisso vedanā—
Three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
pleasure, pain, and neutral.

Tisso dukkhatā—
Three forms of suffering:

dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā.
the suffering inherent in painful feeling, the suffering inherent in conditions,

and the suffering inherent in perishing.

Tayo rāsī—
Three heaps:

micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.
inevitability regarding the wrong way, inevitability regarding the right way, and lack of inevitability.

Tayo tamā—
Three darknesses:

atītaṁ vā addhānaṁ ārabbha kaṅkhati vicikicchati nādhimuccati na sampasīdati, anāgataṁ vā addhānaṁ ārabbha kaṅkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā paccuppannaṁ addhānaṁ ārabbha kaṅkhati vicikicchati nādhimuccati na sampasīdati.
one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present.

Tīṇi tathāgatassa arakkheyyāni—
Three things a Realized One need not hide:

parisuddhakāyasamācāro āvuso tathāgato, natthi tathāgatassa kāyaduccaritaṁ, yaṁ tathāgato rakkheyya:
The Realized One’s behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking:

‘mā me idaṁ paro aññāsī’ti.
‘Don’t let others find this out about me!’

Parisuddhavacīsamācāro āvuso, tathāgato, natthi tathāgatassa vacīduccaritaṁ, yaṁ tathāgato rakkheyya:
‘mā me idaṁ paro aññāsī’ti.
Parisuddhamanosamācāro, āvuso, tathāgato, natthi tathāgatassa manoduccaritaṁ yaṁ tathāgato rakkheyya:
‘mā me idaṁ paro aññāsī’ti.

Tayo kiñcanā—

Three possessions:

rāgo kiñcanaṁ, doso kiñcanaṁ, moho kiñcanaṁ.
greed, hate, and delusion.

Tayo aggī—
Three fires:

rāgaggi, dosaggi, mohaggi.
greed, hate, and delusion.

Aparepi tayo aggī—
Another three fires:

āhuneyyaggi, gahapataggi, dakkhiṇeyyaggi.
a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation.

Tividhena rūpasaṅgaho—
Threefold classification of the physical:

sanidassanasappaṭighaṁ rūpaṁ, anidassanasappaṭighaṁ rūpaṁ, anidassanaappaṭighaṁ rūpaṁ.
visible and resistant, invisible and resistant, and invisible and non-resistant.

Tayo saṅkhārā—
Three choices:

puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro.
good choices, bad choices, and imperturbable choices.

Tayo puggalā—
Three individuals:

sekkho puggalo, asekkho puggalo, nevasekkho nāsekkho puggalo.
a trainee, an adept, and one who is neither a trainee nor an adept.

Tayo therā—

Three seniors:

jātithero, dhammathero, sammutithero.
a senior by birth, a senior in the teaching, and a senior by convention.

Tīṇi puññakiriyavatthūni—
Three grounds for making merit:

dānamayaṁ puññakiriyavatthu, sīlamayaṁ puññakiriyavatthu, bhāvanāmayaṁ puññakiriyavatthu.
giving, ethical conduct, and meditation.

Tīṇi codanāvatthūni—
Three grounds for accusations:

diṭṭhena, sutena, parisaṅkāya.
what is seen, heard, and suspected.

Tisso kāmūpapattiyo—
Three kinds of sensual rebirth:

santāvuso sattā paccupaṭṭhitakāmā, te paccupaṭṭhitesu kāmesu vasaṁ vattenti, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
There are sentient beings who desire what is present. They fall under the sway of presently arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld.

Ayaṁ paṭhamā kāmūpapatti.
This is the first kind of sensual rebirth.

Santāvuso, sattā nimmitakāmā, te nimminitvā nimminitvā kāmesu vasaṁ vattenti, seyyathāpi devā nimmānaratī.
There are sentient beings who desire to create. Having repeatedly created, they fall under the sway of sensual pleasures. Namely, the Gods Who Love to Create.

Ayaṁ dutiyā kāmūpapatti.
This is the second kind of sensual rebirth.

Santāvuso sattā paranimmitakāmā, te paranimmitesu kāmesu vasaṁ vattenti, seyyathāpi devā paranimmitavasavattī.
There are sentient beings who desire what is created by others. They fall under the sway of sensual pleasures created by others. Namely, the Gods Who Control the Creations of Others.

Ayaṁ tatiyā kāmūpapatti.
This is the third kind of sensual rebirth.

Tisso sukhūpapattiyo—
Three kinds of pleasant rebirth:

santāvuso sattā uppādetvā uppādetvā sukhaṁ viharanti, seyyathāpi devā brahmakāyikā.
There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely, the gods of Brahmā's Host.

Ayaṁ paṭhamā sukhūpapatti.
This is the first pleasant rebirth.

Santāvuso, sattā sukhena abhisannā parisannā paripūrā paripphuṭā.
There are sentient beings who are drenched, steeped, filled, and soaked with pleasure.

Te kadāci karahaci udānaṁ udānenti:
Every so often they feel inspired to exclaim:

'aho sukhaṁ, aho sukhan'ti, seyyathāpi devā ābhassarā.
'Oh, what bliss! Oh, what bliss!' Namely, the gods of streaming radiance.

Ayaṁ dutiyā sukhūpapatti.
This is the second pleasant rebirth.

Santāvuso, sattā sukhena abhisannā parisannā paripūrā paripphuṭā.
There are sentient beings who are drenched, steeped, filled, and soaked with pleasure.

Te santaṁyeva tusitā sukhaṁ paṭisaṁvedenti, seyyathāpi devā subhakiṇhā.
Since they're truly content, they experience pleasure. Namely, the gods

replete with glory.

Ayaṁ tatiyā sukhūpapatti.
This is the third pleasant rebirth.

Tisso paññā—
Three kinds of wisdom:

sekkhā paññā, asekkhā paññā, nevasekkhānāsekkhā paññā.
the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.

Aparāpi tisso paññā—
Another three kinds of wisdom:

cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā.
wisdom produced by thought, learning, and meditation.

Tīṇāvudhāni—
Three weapons:

sutāvudhaṁ, pavivekāvudhaṁ, paññāvudhaṁ.
learning, seclusion, and wisdom.

Tīṇindriyāni—
Three faculties:

anaññātaññassāmītindriyaṁ, aññindriyaṁ, aññātāvindriyaṁ.
the faculty of understanding that one’s enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.

Tīṇi cakkhūni—
Three eyes:

maṁsacakkhu, dibbacakkhu, paññācakkhu.
the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.

Tisso sikkhā—

Three trainings:

adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.
in higher ethics, higher mind, and higher wisdom.

Tisso bhāvanā—
Three kinds of development:

kāyabhāvanā, cittabhāvanā, paññābhāvanā.
the development of physical endurance, the development of the mind, and the development of wisdom.

Tīṇi anuttariyāni—
Three unsurpassable things:

dassanānuttariyaṁ, paṭipadānuttariyaṁ, vimuttānuttariyaṁ.
unsurpassable seeing, practice, and freedom.

Tayo samādhī—
Three kinds of immersion:

savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhi.
Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected.

Aparepi tayo samādhī—
Another three kinds of immersion:

suññato samādhi, animitto samādhi, appaṇihito samādhi.
emptiness, signless, and undirected.

Tīṇi soceyyāni—
Three purities:

kāyasoceyyaṁ, vacīsoceyyaṁ, manosoceyyaṁ.

purity of body, speech, and mind.

Tīṇi moneyyāni—
Three kinds of sagacity:

kāyamoneyyaṁ, vacīmoneyyaṁ, manomoneyyaṁ.
sagacity of body, speech, and mind.

Tīṇi kosallāni—
Three skills:

āyakosallaṁ, apāyakosallaṁ, upāyakosallaṁ.
skill in progress, skill in regress, and skill in means.

Tayo madā—
Three vanities:

ārogyamado, yobbanamado, jīvitamado.
the vanity of health, the vanity of youth, and the vanity of life.

Tīṇi ādhipateyyāni—
Three ways of putting something in charge:

attādhipateyyaṁ, lokādhipateyyaṁ, dhammādhipateyyaṁ.
putting oneself, the world, or the teaching in charge.

Tīṇi kathāvatthūni—
Three topics of discussion:

atītaṁ vā addhānaṁ ārabbha kathaṁ katheyya:
You might discuss the past:

‘evaṁ ahosi atītamaddhānan’ti;
‘That is how it was in the past.’

anāgataṁ vā addhānaṁ ārabbha kathaṁ katheyya:
You might discuss the future:

‘evaṁ bhavissati anāgatamaddhānan’ti;

‘That is how it will be in the future.’

etarahi vā paccuppannaṁ addhānaṁ ārabbha kathaṁ katheyya:
Or you might discuss the present:

‘evaṁ hoti etarahi paccuppannaṁ addhānan’ti.
‘This is how it is at present.’

Tisso vijjā—
Three knowledges:

pubbenivāsānussatiñāṇaṁ vijjā, sattānaṁ cutūpapāteñāṇaṁ vijjā, āsavānaṁ khayeñāṇaṁ vijjā.
recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

Tayo vihārā—
Three meditative abidings:

dibbo vihāro, brahmā vihāro, ariyo vihāro.
the meditation of the gods, the meditation of Brahmā, and the meditation of the noble ones.

Tīṇi pāṭihāriyāni—
Three demonstrations:

iddhipāṭihāriyaṁ, ādesanāpāṭihāriyaṁ, anusāsanīpāṭihāriyaṁ.
a demonstration of psychic power, a demonstration of revealing, and an instructional demonstration.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.
These are the teachings grouped by three that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

4. Catukka

4. Fours

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā sammadakkhātā.
There are teachings grouped by four that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ, na vivaditabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame cattāro?
What are the teachings grouped by four?

Cattāro satipaṭṭhānā.
Four kinds of mindfulness meditation:

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī …pe…
They meditate observing an aspect of feelings …

citte cittānupassī …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Cattāro sammappadhānā.
Four right efforts:

Idhāvuso, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Cattāro iddhipādā.
Four bases of psychic power:

Idhāvuso, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

Cittasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to mental development, and active effort.

Vīriyasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to energy,

and active effort.

Vīmaṁsāsamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Cattāri jhānāni.
Four absorptions:

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā, adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Catasso samādhibhāvanā.
Four ways of developing immersion further:

Atthāvuso, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati.
There is a way of developing immersion further that leads to blissful meditation in the present life.

Atthāvuso, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṁvattati.
There is a way of developing immersion further that leads to gaining knowledge and vision.

Atthāvuso samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati.
There is a way of developing immersion further that leads to mindfulness and awareness.

Atthāvuso samādhibhāvanā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattati.
There is a way of developing immersion further that leads to the ending of defilements.

Katamā cāvuso, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati?
And what is the way of developing immersion further that leads to blissful meditation in the present life?

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ …
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption …

pe…

second absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Ayaṁ, āvuso, samādhibhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati.
This is the way of developing immersion further that leads to blissful meditation in the present life.

Katamā cāvuso, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṁvattati?
And what is the way of developing immersion further that leads to gaining knowledge and vision?

Idhāvuso, bhikkhu ālokasaññaṁ manasi karoti, divāsaññaṁ adhiṭṭhāti yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
A mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it's night or day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Ayaṁ, āvuso, samādhibhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṁvattati.
This is the way of developing immersion further that leads to gaining knowledge and vision.

Katamā cāvuso, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati?
And what is the way of developing immersion further that leads to mindfulness and awareness?

Idhāvuso, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
A mendicant knows feelings as they arise, as they remain, and as they go away.

Viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
They know perceptions as they arise, as they remain, and as they go away.

Viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
They know thoughts as they arise, as they remain, and as they go away.

Ayaṁ, āvuso, samādhibhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati.
This is the way of developing immersion further that leads to mindfulness and awareness.

Katamā cāvuso, samādhibhāvanā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattati?
And what is the way of developing immersion further that leads to the ending of defilements?

Idhāvuso, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati.
A mendicant meditates observing rise and fall in the five grasping aggregates.

Iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo.
‘Such is form, such is the origin of form, such is the ending of form.

Iti vedanā …pe…
Such are feelings …

iti saññā …
perceptions …

iti saṅkhārā …
choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo.
consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Ayaṁ, āvuso, samādhibhāvanā bhāvitā bahulīkatā āsavānaṁ khayāya saṁvattati.

This is the way of developing immersion further that leads to the ending of defilements.

Catasso appamaññā.
Four immeasurables:

Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
They meditate spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati. Tathā dutiyaṁ. Tathā tatiyaṁ. Tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Cattāro āruppā.
Four formless states:

Idhāvuso, bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.

A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Cattāri apassenāni.
Four supports:

Idhāvuso, bhikkhu saṅkhāyekaṁ paṭisevati, saṅkhāyekaṁ adhivāseti, saṅkhāyekaṁ parivajjeti, saṅkhāyekaṁ vinodeti.
After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Cattāro ariyavaṁsā.
Four noble traditions:

Idhāvuso, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca cīvaraṁ na paritassati, laddhā ca cīvaraṁ agadhito amucchito anajjhāpanno ādīnavadassāvī

nissaraṇapaññho paribhuñjati; tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṁseti na paraṁ vambheti.
A mendicant is content with any kind of robe, and praises such contentment. They don't try to get hold of a robe in an improper way. They don't get upset if they don't get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. And on account of that they don't glorify themselves or put others down.

Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṁ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṁse ṭhito'.
A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

Puna caparaṁ, āvuso, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca piṇḍapātaṁ na paritassati, laddhā ca piṇḍapātaṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaññho paribhuñjati; tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkaṁseti na paraṁ vambheti.
Furthermore, a mendicant is content with any kind of almsfood …

Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṁ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṁse ṭhito'.

Puna caparaṁ, āvuso, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca senāsanaṁ na paritassati, laddhā ca senāsanaṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaññho paribhuñjati; tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkaṁseti na paraṁ vambheti.
Furthermore, a mendicant is content with any kind of lodgings …

Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṁ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṁse ṭhito'.

Puna caparaṁ, āvuso, bhikkhu pahānārāmo hoti pahānarato, bhāvanārāmo hoti bhāvanārato; tāya ca pana pahānārāmatāya pahānaratiyā bhāvanārāmatāya bhāvanāratiyā nevattānukkaṁseti na paraṁ vambheti.
Furthermore, a mendicant enjoys giving up and loves to give up. They enjoy meditation and love to meditate. But they don't glorify themselves or put down others on account of their love for giving up and meditation.

Yo hi tattha dakkho analaso sampajāno paṭissato ayaṁ vuccatāvuso: 'bhikkhu porāṇe aggaññe ariyavaṁse ṭhito'.
A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

Cattāri padhānāni.
Four efforts:

Saṁvarapadhānaṁ pahānapadhānaṁ bhāvanāpadhānaṁ anurakkhaṇāpadhānaṁ.
The efforts to restrain, to give up, to develop, and to preserve.

Katamañcāvuso, saṁvarapadhānaṁ?
And what is the effort to restrain?

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Idaṁ vuccatāvuso, saṁvarapadhānaṁ.
This is called the effort to restrain.

Katamañcāvuso, pahānapadhānaṁ?
And what is the effort to give up?

Idha, bhikkhave, bhikkhu uppannaṁ kāmavitakkaṁ nādhivāseti pajahati vinodeti byantiṁ karoti anabhāvaṁ gameti;
It's when a mendicant doesn't tolerate a sensual,

uppannaṁ byāpādavitakkaṁ …pe…
malicious,

uppannaṁ vihiṁsāvitakkaṁ …pe…
or cruel thought that's arisen, but gives it up, gets rid of it, eliminates it, and obliterates it.

uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantiṁ karoti anabhāvaṁ gameti.

They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Idaṁ vuccatāvuso, pahānapadhānaṁ.
This is called the effort to give up.

Katamañcāvuso, bhāvanāpadhānaṁ?
And what is the effort to develop?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ,
It’s when a mendicant develops the awakening factors of mindfulness,

dhammavicayasambojjhaṅgaṁ bhāveti …
investigation of principles,

vīriyasambojjhaṅgaṁ bhāveti …
energy,

pītisambojjhaṅgaṁ bhāveti …
rapture,

passaddhisambojjhaṅgaṁ bhāveti …
tranquility,

samādhisambojjhaṅgaṁ bhāveti …
immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Idaṁ vuccatāvuso, bhāvanāpadhānaṁ.
This is called the effort to develop.

Katamañcāvuso, anurakkhaṇāpadhānaṁ?
And what is the effort to preserve?

Idhāvuso, bhikkhu uppannaṁ bhadrakaṁ samādhinimittaṁ anurakkhati—aṭṭhikasaññaṁ, puḷuvakasaññaṁ, vinīlakasaññaṁ,

vicchiddakasaññaṁ, uddhumātakasaññaṁ.
It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse.

Idaṁ vuccatāvuso, anurakkhaṇāpadhānaṁ.
This is called the effort to preserve.

Cattāri ñāṇāni—
Four knowledges:

dhamme ñāṇaṁ, anvaye ñāṇaṁ, pariye ñāṇaṁ, sammutiyā ñāṇaṁ.
knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

Aparānipi cattāri ñāṇāni—
Another four knowledges:

dukkhe ñāṇaṁ, dukkhasamudaye ñāṇaṁ, dukkhanirodhe ñāṇaṁ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṁ.
knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Cattāri sotāpattiyaṅgāni—
Four factors of stream-entry:

sappurisasaṁsevo, saddhammassavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti.
associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

Cattāri sotāpannassa aṅgāni.
Four factors of a stream-enterer:

Idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti:
A noble disciple has experiential confidence in the Buddha:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho, bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Dhamme aveccappasādena samannāgato hoti:
They have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Saṅghe aveccappasādena samannāgato hoti:
They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno bhagavato sāvakasaṅgho ñāyappaṭipanno bhagavato sāvakasaṅgho sāmīcippaṭipanno bhagavato sāvakasaṅgho yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Cattāri sāmaññaphalāni—
Four fruits of the ascetic life:

sotāpattiphalaṁ, sakadāgāmiphalaṁ, anāgāmiphalaṁ, arahattaphalaṁ.
stream-entry, once-return, non-return, and perfection.

Catasso dhātuyo—
Four elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.
earth, water, fire, and air.

Cattāro āhārā—
Four foods:

kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṁ catutthaṁ.
solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Catasso viññāṇaṭṭhitiyo.
Four bases for consciousness to remain:

Rūpūpāyaṁ vā, āvuso, viññāṇaṁ tiṭṭhamānaṁ tiṭṭhati rūpārammaṇaṁ rūpappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjati;
As long as consciousness remains, it remains involved with form, supported by form, founded on form. And with a sprinkle of relishing, it grows, increases, and matures.

vedanūpāyaṁ vā āvuso …
Or consciousness remains involved with feeling …

saññūpāyaṁ vā, āvuso …pe…
Or consciousness remains involved with perception …

saṅkhārūpāyaṁ vā, āvuso, viññāṇaṁ tiṭṭhamānaṁ tiṭṭhati saṅkhārārammaṇaṁ saṅkhārappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ

virūḷhiṁ vepullaṁ āpajjati.
Or as long as consciousness remains, it remains involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it grows, increases, and matures.

Cattāri agatigamanāni—
Four prejudices:

chandāgatiṁ gacchati, dosāgatiṁ gacchati, mohāgatiṁ gacchati, bhayāgatiṁ gacchati.
making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

Cattāro taṇhuppādā—
Four things that give rise to craving:

cīvarahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;
Craving arises in a mendicant for the sake of robes,

piṇḍapātahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;
almsfood,

senāsanahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;
lodgings,

itibhavābhavahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati.
or rebirth in this or that state.

Catasso paṭipadā—
Four ways of practice:

dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.
painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

Aparāpi catasso paṭipadā—
Another four ways of practice:

akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā.
impatient practice, patient practice, taming practice, and calming practice.

Cattāri dhammapadāni—
Four footprints of the Dhamma:

anabhijjhā dhammapadaṁ, abyāpādo dhammapadaṁ, sammāsati dhammapadaṁ, sammāsamādhi dhammapadaṁ.
contentment, good will, right mindfulness, and right immersion.

Cattāri dhammasamādānāni—
Four ways of taking up practices:

atthāvuso, dhammasamādānaṁ paccuppannadukkhañceva āyatiñca dukkhavipākaṁ.
There is a way of taking up practices that is painful now and results in future pain.

Atthāvuso, dhammasamādānaṁ paccuppannadukkhaṁ āyatiṁ sukhavipākaṁ.
There is a way of taking up practices that is painful now but results in future pleasure.

Atthāvuso, dhammasamādānaṁ paccuppannasukhaṁ āyatiṁ dukkhavipākaṁ.
There is a way of taking up practices that is pleasant now but results in future pain.

Atthāvuso, dhammasamādānaṁ paccuppannasukhañceva āyatiñca sukhavipākaṁ.
There is a way of taking up practices that is pleasant now and results in future pleasure.

Cattāro dhammakkhandhā—
Four spectrums of the teaching:

sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho.
ethics, immersion, wisdom, and freedom.

Cattāri balāni—
Four powers:

vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ.
energy, mindfulness, immersion, and wisdom.

Cattāri adhiṭṭhānāni—
Four foundations:

paññādhiṭṭhānaṁ, saccādhiṭṭhānaṁ, cāgādhiṭṭhānaṁ, upasamādhiṭṭhānaṁ.
the foundations of wisdom, truth, generosity, and peace.

Cattāri pañhabyākaraṇāni—
Four ways of answering questions:

ekaṁsabyākaraṇīyo pañho, paṭipucchābyākaraṇīyo pañho, vibhajjabyākaraṇīyo pañho, ṭhapanīyo pañho.
There is a question that should be answered definitively. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.

Cattāri kammāni—
Four deeds:

atthāvuso, kammaṁ kaṇhaṁ kaṇhavipākaṁ.
There are deeds that are dark with dark result.

Atthāvuso, kammaṁ sukkaṁ sukkavipākaṁ.
There are deeds that are bright with bright result.

Atthāvuso, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ.
There are deeds that are dark and bright with dark and bright result.

Atthāvuso, kammaṁ akaṇhaasukkaṁ akaṇhaasukkavipākaṁ kammakkhayāya saṁvattati.
There are neither dark nor bright deeds with neither dark nor bright results,

which lead to the ending of deeds.

Cattāro sacchikaraṇīyā dhammā—
Four things to be realized:

pubbenivāso satiyā sacchikaraṇīyo;
Past lives are to be realized with recollection.

sattānaṁ cutūpapāto cakkhunā sacchikaraṇīyo;
The passing away and rebirth of sentient beings is to be realized with vision.

aṭṭha vimokkhā kāyena sacchikaraṇīyā;
The eight liberations are to be realized with direct meditative experience.

āsavānaṁ khayo paññāya sacchikaraṇīyo.
The ending of defilements is to be realized with wisdom.

Cattāro oghā—
Four floods:

kāmogho, bhavogho, diṭṭhogho, avijjogho.
sensuality, desire for rebirth, views, and ignorance.

Cattāro yogā—
Four bonds:

kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.
sensuality, desire for rebirth, views, and ignorance.

Cattāro visaññogā—
Four detachments:

kāmayogavisaññogo, bhavayogavisaññogo, diṭṭhiyogavisaññogo, avijjāyogavisaññogo.
detachment from the bonds of sensuality, desire for rebirth, views, and ignorance.

Cattāro ganthā—
Four ties:

abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṁsaccābhiniveso kāyagantho.
the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

Cattāri upādānāni—
Four kinds of grasping:

kāmupādānaṁ, diṭṭhupādānaṁ, sīlabbatupādānaṁ, attavādupādānaṁ.
grasping at sensual pleasures, views, precepts and observances, and theories of a self.

Catasso yoniyo—
Four kinds of reproduction:

aṇḍajayoni, jalābujayoni, saṁsedajayoni, opapātikayoni.
reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

Catasso gabbhāvakkantiyo.
Four kinds of conception:

Idhāvuso, ekacco asampajāno mātukucchiṁ okkamati, asampajāno mātukucchismiṁ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṁ paṭhamā gabbhāvakkanti.
Someone is unaware when conceived in their mother’s womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.

Puna caparaṁ, āvuso, idhekacco sampajāno mātukucchiṁ okkamati, asampajāno mātukucchismiṁ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṁ dutiyā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother’s womb, but unaware as they remain there, and unaware as they emerge. This is the

second kind of conception.

Puna caparaṁ, āvuso, idhekacco sampajāno mātukucchiṁ okkamati, sampajāno mātukucchismiṁ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṁ tatiyā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.

Puna caparaṁ, āvuso, idhekacco sampajāno mātukucchiṁ okkamati, sampajāno mātukucchismiṁ ṭhāti, sampajāno mātukucchimhā nikkhamati, ayaṁ catutthā gabbhāvakkanti.
Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

Cattāro attabhāvapaṭilābhā.
Four kinds of reincarnation:

Atthāvuso, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe attasañcetanāyeva kamati, no parasañcetanā.
There is a reincarnation where only one's own intention is effective, not that of others.

Atthāvuso, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe parasañcetanāyeva kamati, no attasañcetanā.
There is a reincarnation where only the intention of others is effective, not one's own.

Atthāvuso, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe attasañcetanā ceva kamati parasañcetanā ca.
There is a reincarnation where both one's own and others' intentions are effective.

Atthāvuso, attabhāvapaṭilābho, yasmiṁ attabhāvapaṭilābhe neva attasañcetanā kamati, no parasañcetanā.
There is a reincarnation where neither one's own nor others' intentions are effective.

Catasso dakkhiṇāvisuddhiyo.
Four ways of purifying a religious donation:

Atthāvuso, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.
There's a religious donation that's purified by the giver, not the recipient.

Atthāvuso, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.
There's a religious donation that's purified by the recipient, not the giver.

Atthāvuso, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.
There's a religious donation that's purified by neither the giver nor the recipient.

Atthāvuso, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.
There's a religious donation that's purified by both the giver and the recipient.

Cattāri saṅgahavatthūni—
Four ways of being inclusive:

dānaṁ, peyyavajjaṁ, atthacariyā, samānattatā.
giving, kindly words, taking care, and equality.

Cattāro anariyavohārā—
Four ignoble expressions:

musāvādo, pisuṇāvācā, pharusāvācā, samphappalāpo.
speech that's false, divisive, harsh, or nonsensical.

Cattāro ariyavohārā—
Four noble expressions:

musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī.
refraining from speech that's false, divisive, harsh, or nonsensical.

Aparepi cattāro anariyavohārā—
Another four ignoble expressions:

adiṭṭhe diṭṭhavāditā, assute sutavāditā, amute mutavāditā, aviññāte viññātavāditā.
saying you've seen, heard, thought, or known something, but you haven't.

Aparepi cattāro ariyavohārā—
Another four noble expressions:

adiṭṭhe adiṭṭhavāditā, assute assutavāditā, amute amutavāditā, aviññāte aviññātavāditā.
saying you haven't seen, heard, thought, or known something, and you haven't.

Aparepi cattāro anariyavohārā—
Another four ignoble expressions:

diṭṭhe adiṭṭhavāditā, sute assutavāditā, mute amutavāditā, viññāte aviññātavāditā.
saying you haven't seen, heard, thought, or known something, and you have.

Aparepi cattāro ariyavohārā—
Another four noble expressions:

diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā.
saying you've seen, heard, thought, or known something, and you have.

Cattāro puggalā.
Four persons:

Idhāvuso, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.
One person mortifies themselves, committed to the practice of mortifying themselves.

Idhāvuso, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.

One person mortifies others, committed to the practice of mortifying others.

Idhāvuso, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.
One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

Idhāvuso, ekacco puggalo neva attantapo hoti na attaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.
One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others.

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṁvedī brahmabhūtena attanā viharati.
They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Aparepi cattāro puggalā.
Another four persons:

Idhāvuso, ekacco puggalo attahitāya paṭipanno hoti no parahitāya.
One person practices to benefit themselves, but not others.

Idhāvuso, ekacco puggalo parahitāya paṭipanno hoti no attahitāya.
One person practices to benefit others, but not themselves.

Idhāvuso, ekacco puggalo neva attahitāya paṭipanno hoti no parahitāya.
One person practices to benefit neither themselves nor others.

Idhāvuso, ekacco puggalo attahitāya ceva paṭipanno hoti parahitāya ca.
One person practices to benefit both themselves and others.

Aparepi cattāro puggalā—
Another four persons:

tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano.
the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.

Aparepi cattāro puggalā—
Another four persons:

samaṇamacalo, samaṇapadumo, samaṇapuṇḍarīko, samaṇesu samaṇasukhumālo.
the confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā sammadakkhātā;
These are the teachings grouped by four that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

5. Pañcaka
5. Fives

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca dhammā sammadakkhātā.
There are teachings grouped by five that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame pañca?
What are the teachings grouped by five?

Pañcakkhandhā.
Five aggregates:

Rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.
form, feeling, perception, choices, and consciousness.

Pañcupādānakkhandhā.
Five grasping aggregates:

Rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāṇupādānakkhandho.
form, feeling, perception, choices, and consciousness.

Pañca kāmaguṇā.
Five kinds of sensual stimulation:

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …
Sounds known by the ear …

ghānaviññeyyā gandhā …
Smells known by the nose …

jivhāviññeyyā rasā …
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Pañca gatiyo—
Five destinations:

nirayo, tiracchānayoni, pettivisayo, manussā, devā.
hell, the animal realm, the ghost realm, humanity, and the gods.

Pañca macchariyāni—
Five kinds of stinginess:

āvāsamacchariyaṁ, kulamacchariyaṁ, lābhamacchariyaṁ, vaṇṇamacchariyaṁ, dhammamacchariyaṁ.
stinginess with dwellings, families, material possessions, praise, and the teachings.

Pañca nīvaraṇāni—
Five hindrances:

kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ.
sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Pañca orambhāgiyāni saṁyojanāni—
Five lower fetters:

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo.
identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

Pañca uddhambhāgiyāni saṁyojanāni—
Five higher fetters:

rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā.
desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

Pañca sikkhāpadāni—
Five precepts:

pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, surāmerayamajjappamādaṭṭhānā veramaṇī.
refraining from killing living creatures, stealing, sexual misconduct, lying, and drinking alcohol, which is a basis for negligence.

Pañca abhabbaṭṭhānāni.
Five things that can't be done:

Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṁ jīvitā voropetuṁ. Abhabbo khīṇāsavo bhikkhu adinnaṁ theyyasaṅkhātaṁ ādiyituṁ. Abhabbo khīṇāsavo bhikkhu methunaṁ dhammaṁ paṭisevituṁ. Abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṁ. Abhabbo khīṇāsavo bhikkhu sannidhikārakaṁ kāme paribhuñjituṁ, seyyathāpi pubbe āgārikabhūto.
A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.

Pañca byasanāni—
Five losses:

ñātibyasanaṁ, bhogabyasanaṁ, rogabyasanaṁ, sīlabyasanaṁ, diṭṭhibyasanaṁ.
loss of relatives, wealth, health, ethics, and view.

Nāvuso, sattā ñātibyasanahetu vā bhogabyasanahetu vā rogabyasanahetu vā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.

It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Sīlabyasanahetu vā, āvuso, sattā diṭṭhibyasanahetu vā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjanti.
It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Pañca sampadā—
Five endowments:

ñātisampadā, bhogasampadā, ārogyasampadā, sīlasampadā, diṭṭhisampadā.
endowment with relatives, wealth, health, ethics, and view.

Nāvuso, sattā ñātisampadāhetu vā bhogasampadāhetu vā ārogyasampadāhetu vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sīlasampadāhetu vā, āvuso, sattā diṭṭhisampadāhetu vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Pañca ādīnavā dussīlassa sīlavipattiyā.
Five drawbacks for an unethical person because of their failure in ethics:

Idhāvuso, dussīlo sīlavipanno pamādādhikaraṇaṁ mahatiṁ bhogajāniṁ nigacchati,
Firstly, an unethical person loses substantial wealth on account of negligence.

ayaṁ paṭhamo ādīnavo dussīlassa sīlavipattiyā.

This is the first drawback.

Puna caparaṁ, āvuso, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati,
Furthermore, an unethical person gets a bad reputation.

ayaṁ dutiyo ādīnavo dussīlassa sīlavipattiyā.
This is the second drawback.

Puna caparaṁ, āvuso, dussīlo sīlavipanno yaññadeva parisaṁ upasaṅkamati yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ, avisārado upasaṅkamati maṅkubhūto,
Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

ayaṁ tatiyo ādīnavo dussīlassa sīlavipattiyā.
This is the third drawback.

Puna caparaṁ, āvuso, dussīlo sīlavipanno sammūḷho kālaṁ karoti,
Furthermore, an unethical person feels lost when they die.

ayaṁ catuttho ādīnavo dussīlassa sīlavipattiyā.
This is the fourth drawback.

Puna caparaṁ, āvuso, dussīlo sīlavipanno kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati,
Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

ayaṁ pañcamo ādīnavo dussīlassa sīlavipattiyā.
This is the fifth drawback.

Pañca ānisaṁsā sīlavato sīlasampadāya.
Five benefits for an ethical person because of their accomplishment in ethics:

Idhāvuso, sīlavā sīlasampanno appamādādhikaraṇaṁ mahantaṁ bhogakkhandhaṁ adhigacchati,

Firstly, an ethical person gains substantial wealth on account of diligence.

ayaṁ paṭhamo ānisaṁso sīlavato sīlasampadāya.
This is the first benefit.

Puna caparaṁ, āvuso, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati,
Furthermore, an ethical person gets a good reputation.

ayaṁ dutiyo ānisaṁso sīlavato sīlasampadāya.
This is the second benefit.

Puna caparaṁ, āvuso, sīlavā sīlasampanno yaññadeva parisaṁ upasaṅkamati yadi khattiyaparisaṁ yadi brāhmaṇaparisaṁ yadi gahapatiparisaṁ yadi samaṇaparisaṁ, visārado upasaṅkamati amaṅkubhūto,
Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

ayaṁ tatiyo ānisaṁso sīlavato sīlasampadāya.
This is the third benefit.

Puna caparaṁ, āvuso, sīlavā sīlasampanno asammūḷho kālaṁ karoti,
Furthermore, an ethical person dies not feeling lost.

ayaṁ catuttho ānisaṁso sīlavato sīlasampadāya.
This is the fourth benefit.

Puna caparaṁ, āvuso, sīlavā sīlasampanno kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati,
Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm.

ayaṁ pañcamo ānisaṁso sīlavato sīlasampadāya.
This is the fifth benefit.

Codakena, āvuso, bhikkhunā paraṁ codetukāmena pañca dhamme ajjhattaṁ upaṭṭhapetvā paro codetabbo.
A mendicant who wants to accuse another should first establish five things

in themselves:

Kālena vakkhāmi no akālena,
I will speak at the right time, not at the wrong time.

bhūtena vakkhāmi no abhūtena,
I will speak truthfully, not falsely.

saṇhena vakkhāmi no pharusena,
I will speak gently, not harshly.

atthasaṁhitena vakkhāmi no anatthasaṁhitena,
I will speak beneficially, not harmfully.

mettacittena vakkhāmi no dosantarenāti.
I will speak lovingly, not from secret hate.

Codakena, āvuso, bhikkhunā paraṁ codetukāmena ime pañca dhamme ajjhattaṁ upaṭṭhapetvā paro codetabbo.
A mendicant who wants to accuse another should first establish these five things in themselves.

Pañca padhāniyaṅgāni.
Five factors that support meditation:

Idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṁ:
A mendicant has faith in the Realized One's awakening:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato, lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.
They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

Asaṭho hoti amāyāvī, yathābhūtaṁ attānaṁ āvikattā satthari vā viññūsu vā sabrahmacārīsu.
They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

Āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā.
They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Pañca suddhāvāsā—
Five pure abodes:

avihā, atappā, sudassā, sudassī, akaniṭṭhā.
Aviha, Atappa, the Gods Fair to See, the Fair Seeing Gods, and Akaniṭṭha.

Pañca anāgāmino—
Five non-returners:

antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṁsotoakaniṭṭhagāmī.
one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akaniṭṭha realm.

Pañca cetokhilā.
Five kinds of emotional barrenness:

Idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.

Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence.

Yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ paṭhamo cetokhilo.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness.

Puna caparaṁ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati …pe…
Furthermore, a mendicant has doubts about the teaching …

saṅghe kaṅkhati vicikicchati …
the Saṅgha …

sikkhāya kaṅkhati vicikicchati …
the training …

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.
A mendicant is angry and upset with their spiritual companions, resentful and closed off.

Yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṁ pañcamo cetokhilo.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.

Pañca cetasovinibandhā.
Five emotional shackles:

Idhāvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho.
Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, āvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho, tassa cittaṁ

na namati ātappāya anuyogāya sātaccāya padhānāya.
Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Ayaṁ paṭhamo cetaso vinibandho.
This is the first emotional shackle.

Puna caparaṁ, āvuso, bhikkhu kāye avītarāgo hoti …pe…
Furthermore, a mendicant isn't free of greed for the body …

rūpe avītarāgo hoti …pe…
They're not free of greed for form …

puna caparaṁ, āvuso, bhikkhu yāvadatthaṁ udarāvadehakaṁ bhuñjitvā seyyasukhaṁ passasukhaṁ middhasukhaṁ anuyutto viharati …pe…
They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing …

puna caparaṁ, āvuso, bhikkhu aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: 'imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti.
They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!'

Yo so, āvuso, bhikkhu aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: 'imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Ayaṁ pañcamo cetaso vinibandho.
This is the fifth emotional shackle.

Pañcindriyāni—

Five faculties:

cakkhundriyaṁ, sotindriyaṁ, ghānindriyaṁ, jivhindriyaṁ, kāyindriyaṁ.
eye, ear, nose, tongue, and body.

Aparānipi pañcindriyāni—
Another five faculties:

sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ.
pleasure, pain, happiness, sadness, and equanimity.

Aparānipi pañcindriyāni—
Another five faculties:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

Pañca nissaraṇiyā dhātuyo.
Five elements of escape:

Idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take a case where a mendicant focuses on sensual pleasures, but their mind isn’t eager, confident, settled, and decided about them.

Nekkhammaṁ kho panassa manasikaroto nekkhamme cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on renunciation, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ kāmehi.
Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures.

Ye ca kāmapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling.

Idamakkhātaṁ kāmānaṁ nissaraṇaṁ.
This is how the escape from sensual pleasures is explained.

Puna caparaṁ, āvuso, bhikkhuno byāpādaṁ manasikaroto byāpāde cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on ill will, but their mind isn't eager …

Abyāpādaṁ kho panassa manasikaroto abyāpāde cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on good will, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ byāpādena.
Their mind is in a good state … well detached from ill will.

Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling.

Idamakkhātaṁ byāpādassa nissaraṇaṁ.
This is how the escape from ill will is explained.

Puna caparaṁ, āvuso, bhikkhuno vihesaṁ manasikaroto vihesāya cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on harming, but their mind isn't eager …

Avihesaṁ kho panassa manasikaroto avihesāya cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on compassion, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ vihesāya.
Their mind is in a good state … well detached from harming.

Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling.

Idamakkhātaṁ vihesāya nissaraṇaṁ.
This is how the escape from harming is explained.

Puna caparaṁ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on form, but their mind isn't eager …

Arūpaṁ kho panassa manasikaroto arūpe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the formless, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ rūpehi.
Their mind is in a good state … well detached from forms.

Ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling.

Idamakkhātaṁ rūpānaṁ nissaraṇaṁ.
This is how the escape from forms is explained.

Puna caparaṁ, āvuso, bhikkhuno sakkāyaṁ manasikaroto sakkāye cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it.

Sakkāyanirodhaṁ kho panassa manasikaroto sakkāyanirodhe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ sakkāyena.
Their mind is in a good state, well developed, well risen, well freed, and well detached from identity.

Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of identity, so they don't experience that kind of feeling.

Idamakkhātaṁ sakkāyassa nissaraṇaṁ.
This is how the escape from identity is explained.

Pañca vimuttāyatanāni.
Five opportunities for freedom:

Idhāvuso, bhikkhuno satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.
Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant.

Yathā yathā, āvuso, bhikkhuno satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it.

Tassa atthapaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is

tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ paṭhamaṁ vimuttāyatanaṁ.
This is the first opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti …pe…
Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. …

api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti …pe…
Or the mendicant recites the teaching in detail as they learned and memorized it. …

api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati …pe…
Or the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. …

api ca khvassa aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya.
Or a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Yathā yathā, āvuso, bhikkhuno aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Tassa atthapaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.

Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ pañcamaṁ vimuttāyatanaṁ.
This is the fifth opportunity for freedom.

Pañca vimuttiparipācanīyā saññā—
Five perceptions that ripen in freedom:

aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā.
the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca dhammā sammadakkhātā;
These are the teachings grouped by five that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

6. Chakka
6. Sixes

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;
There are teachings grouped by six that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.

You should all recite these in concert.

Katame cha?
What are the teachings grouped by six?

Cha ajjhattikāni āyatanāni—
Six interior sense fields:

cakkhāyatanaṁ, sotāyatanaṁ, ghānāyatanaṁ, jivhāyatanaṁ, kāyāyatanaṁ, manāyatanaṁ.
eye, ear, nose, tongue, body, and mind.

Cha bāhirāni āyatanāni—
Six exterior sense fields:

rūpāyatanaṁ, saddāyatanaṁ, gandhāyatanaṁ, rasāyatanaṁ, phoṭṭhabbāyatanaṁ, dhammāyatanaṁ.
sights, sounds, smells, tastes, touches, and thoughts.

Cha viññāṇakāyā—
Six classes of consciousness:

cakkhuviññāṇaṁ, sotaviññāṇaṁ, ghānaviññāṇaṁ, jivhāviññāṇaṁ, kāyaviññāṇaṁ, manoviññāṇaṁ.
eye, ear, nose, tongue, body, and mind consciousness.

Cha phassakāyā—
Six classes of contact:

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.
contact through the eye, ear, nose, tongue, body, and mind.

Cha vedanākāyā—
Six classes of feeling:

cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā,

kāyasamphassajā vedanā, manosamphassajā vedanā.
feeling born of contact through the eye, ear, nose, tongue, body, and mind.

Cha saññākāyā—
Six classes of perception:

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.
perceptions of sights, sounds, smells, tastes, touches, and thoughts.

Cha sañcetanākāyā—
Six bodies of intention:

rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā.
intention regarding sights, sounds, smells, tastes, touches, and thoughts.

Cha taṇhākāyā—
Six classes of craving:

rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.
craving for sights, sounds, smells, tastes, touches, and thoughts.

Cha agāravā.
Six kinds of disrespect:

Idhāvuso, bhikkhu satthari agāravo viharati appatisso; dhamme agāravo viharati appatisso; saṅghe agāravo viharati appatisso; sikkhāya agāravo viharati appatisso; appamāde agāravo viharati appatisso; paṭisanthāre agāravo viharati appatisso.
A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Cha gāravā.
Six kinds of respect:

Idhāvuso, bhikkhu satthari sagāravo viharati sappatisso; dhamme sagāravo viharati sappatisso; saṅghe sagāravo viharati sappatisso; sikkhāya sagāravo viharati sappatisso; appamāde sagāravo viharati sappatisso; paṭisanthāre sagāravo viharati sappatisso.
A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Cha somanassūpavicārā.
Six preoccupations with happiness:

Cakkhunā rūpaṁ disvā somanassaṭṭhāniyaṁ rūpaṁ upavicarati;
Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness.

sotena saddaṁ sutvā …
Hearing a sound with the ear …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with the nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with the tongue …

kāyena phoṭṭhabbaṁ phusitvā.
Feeling a touch with the body …

Manasā dhammaṁ viññāya somanassaṭṭhāniyaṁ dhammaṁ upavicarati.
Knowing a thought with the mind, one is preoccupied with a thought that's a basis for happiness.

Cha domanassūpavicārā.
Six preoccupations with sadness:

Cakkhunā rūpaṁ disvā domanassaṭṭhāniyaṁ rūpaṁ upavicarati … pe…
Seeing a sight with the eye, one is preoccupied with a sight that's a basis for sadness. …

manasā dhammaṁ viññāya domanassaṭṭhāniyaṁ dhammaṁ upavicarati.
Knowing a thought with the mind, one is preoccupied with a thought that's a basis for sadness.

Cha upekkhūpavicārā.
Six preoccupations with equanimity:

Cakkhunā rūpaṁ disvā upekkhāṭṭhāniyaṁ rūpaṁ upavicarati …pe…
Seeing a sight with the eye, one is preoccupied with a sight that's a basis for equanimity. …

manasā dhammaṁ viññāya upekkhāṭṭhāniyaṁ dhammaṁ upavicarati.
Knowing a thought with the mind, one is preoccupied with a thought that's a basis for equanimity.

Cha sāraṇīyā dhammā.
Six warm-hearted qualities:

Idhāvuso, bhikkhuno mettaṁ kāyakammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca.
Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati.
This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṁ, āvuso, bhikkhuno mettaṁ vacīkammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca.
Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private.

Ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati.
This too is a warm-hearted quality.

Puna caparaṁ, āvuso, bhikkhuno mettaṁ manokammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca.
Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private.

Ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati.
This too is a warm-hearted quality.

Puna caparaṁ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī.
Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

Ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati.
This too is a warm-hearted quality.

Puna caparaṁ, āvuso, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.
Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati.
This too is a warm-hearted quality.

Puna caparaṁ, āvuso, bhikkhu yāyaṁ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.
They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and

brings one who practices it to the complete ending of suffering.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati.
This warm-hearted quality too makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Cha vivādamūlāni.
Six roots of arguments:

Idhāvuso, bhikkhu kodhano hoti upanāhī.
Firstly, a mendicant is irritable and hostile.

Yo so, āvuso, bhikkhu kodhano hoti upanāhī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.
Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādaṁ janeti. Yo hoti vivādo bahujanāhitāya bahujanāsukhāya anatthāya ahitāya dukkhāya devamanussānaṁ.
They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, āvuso, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.
If you see such a root of arguments in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, āvuso, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatiṁ anavassavāya paṭipajjeyyātha.
If you don't see it, you should practice so that it doesn't come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṁ hoti. Evametassa pāpakassa vivādamūlassa āyatiṁ anavassavo hoti.
That's how to give up this bad root of arguments, so it doesn't come up in the future.

Puna caparaṁ, āvuso, bhikkhu makkhī hoti paḷāsī …pe…
Furthermore, a mendicant is offensive and contemptuous …

issukī hoti maccharī …pe…
They're jealous and stingy …

saṭho hoti māyāvī …
They're devious and deceitful …

pāpiccho hoti micchādiṭṭhī …
They have corrupt wishes and wrong view …

sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī …pe…
They're attached to their own views, holding them tight, and refusing to let go.

yo so, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.
Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādaṁ janeti. Yo hoti vivādo bahujanāhitāya bahujanāsukhāya anatthāya ahitāya dukkhāya devamanussānaṁ.
Evarūpañce tumhe, āvuso, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.
If you see such a root of arguments in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, āvuso, vivādamūlaṁ ajjhattaṁ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatiṁ anavassavāya paṭipajjeyyātha.

If you don’t see it, you should practice so that it doesn’t come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṁ hoti. Evametassa pāpakassa vivādamūlassa āyatiṁ anavassavo hoti.
That’s how to give up this bad root of arguments, so it doesn’t come up in the future.

Cha dhātuyo—
Six elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.
earth, water, fire, air, space, and consciousness.

Cha nissaraṇiyā dhātuyo.
Six elements of escape:

Idhāvuso, bhikkhu evaṁ vadeyya:
Take a mendicant who says:

‘mettā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā,
‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me byāpādo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow ill will still occupies my mind.’

So ‘mā hevan’tissa vacanīyo, ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya

paricitāya susamāraddhāya.
It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented,

Atha ca panassa byāpādo cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.
yet somehow ill will still occupies the mind.

Nissaraṇaṁ hetaṁ, āvuso, byāpādassa, yadidaṁ mettā cetovimuttī'ti.
For it is the heart's release by love that is the escape from ill will.'

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

'karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me vihesā cittaṁ pariyādāya tiṭṭhatī'ti,
Yet somehow the thought of harming still occupies my mind.'

so 'mā hevan'tissa vacanīyo 'māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, 'Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ karuṇāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya,
atha ca panassa vihesā cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.
Nissaraṇaṁ hetaṁ, āvuso, vihesāya, yadidaṁ karuṇā cetovimuttī'ti.
For it is the heart's release by compassion that is the escape from thoughts of harming.'

Idha panāvuso, bhikkhu evaṁ vadeyya:

Take another mendicant who says:

‘muditā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
‘I’ve developed the heart’s release by rejoicing. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me arati cittaṁ pariyādāya tiṭṭhatī’ti,
Yet somehow discontent still occupies my mind.’

so ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ muditāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya,
atha ca panassa arati cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.
Nissaraṇaṁ hetaṁ, āvuso, aratiyā, yadidaṁ muditā cetovimuttī’ti.
For it is the heart’s release by rejoicing that is the escape from discontent.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘upekkhā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me rāgo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow desire still occupies my mind.’

So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ upekkhāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya,
atha ca panassa rāgo cittaṁ pariyādāya ṭhassati netaṁ ṭhānaṁ vijjati.
Nissaraṇaṁ hetaṁ, āvuso, rāgassa, yadidaṁ upekkhā cetovimuttī'ti.
For it is the heart's release by equanimity that is the escape from desire.'

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

'animittā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
'I've developed the signless release of the heart. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me nimittānusāri viññāṇaṁ hotī'ti.
Yet somehow my consciousness still follows after signs.'

So 'mā hevan'tissa vacanīyo 'māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, 'Not so, venerable! …

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ animittāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya,
atha ca panassa nimittānusāri viññāṇaṁ bhavissati, netaṁ ṭhānaṁ vijjati.
Nissaraṇaṁ hetaṁ, āvuso, sabbanimittānaṁ, yadidaṁ animittā cetovimuttī'ti.
For it is the signless release of the heart that is the escape from all signs.'

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

'asmīti kho me vigataṁ, ayamahamasmīti na samanupassāmi,
'I'm rid of the conceit "I am". And I don't regard anything as "I am this".

atha ca pana me vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow the dart of doubt and indecision still occupies my mind.’

So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ, āvuso, anavakāso, yaṁ asmīti vigate ayamahamasmīti asamanupassato,
It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”,

atha ca panassa vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.
yet somehow the dart of doubt and indecision still occupy the mind.

Nissaraṇaṁ hetaṁ, āvuso, vicikicchākathaṅkathāsallassa, yadidaṁ asmimānasamugghāto’ti.
For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

Cha anuttariyāni—
Six unsurpassable things:

dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ, sikkhānuttariyaṁ, pāricariyānuttariyaṁ, anussatānuttariyaṁ.
the unsurpassable seeing, listening, acquisition, training, service, and recollection.

Cha anussatiṭṭhānāni—
Six topics for recollection:

buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati.

the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

Cha satatavihārā.
Six consistent responses:

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Feeling a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

Chaḷābhijātiyo.
Six classes of rebirth:

Idhāvuso, ekacco kaṇhābhijātiko samāno kaṇhaṁ dhammaṁ abhijāyati.
Someone born into a dark class gives rise to a dark result.

Idha panāvuso, ekacco kaṇhābhijātiko samāno sukkaṁ dhammaṁ abhijāyati.
Someone born into a dark class gives rise to a bright result.

Idha panāvuso, ekacco kaṇhābhijātiko samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati.
Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright.

Idha panāvuso, ekacco sukkābhijātiko samāno sukkaṁ dhammaṁ abhijāyati.
Someone born into a bright class gives rise to a bright result.

Idha panāvuso, ekacco sukkābhijātiko samāno kaṇhaṁ dhammaṁ abhijāyati.
Someone born into a bright class gives rise to a dark result.

Idha panāvuso, ekacco sukkābhijātiko samāno akaṇhaṁ asukkaṁ nibbānaṁ abhijāyati.
Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

Cha nibbedhabhāgiyā saññā—
Six perceptions that help penetration:

aniccasaññā anicce, dukkhasaññā dukkhe, anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.
the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;
These are the teachings grouped by six that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

7. Sattaka
7. Sevens

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā;
There are teachings grouped by seven that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame satta?
What are the teachings grouped by seven?

Satta ariyadhanāni—
Seven kinds of noble wealth:

saddhādhanaṁ, sīladhanaṁ, hiridhanaṁ, ottappadhanaṁ, sutadhanaṁ, cāgadhanaṁ, paññādhanaṁ.
the wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

Satta bojjhaṅgā—
Seven awakening factors:

satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.
mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Satta samādhiparikkhārā—
Seven prerequisites for immersion:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati.
right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Satta asaddhammā—
Seven bad qualities:

idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.

a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless.

Satta saddhammā—
Seven good qualities:

idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti.
a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Satta sappurisadhammā—
Seven aspects of the teachings of the good persons:

idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca.
a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

Satta niddasavatthūni.
Seven qualifications for graduation:

Idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiñca sikkhāsamādāne avigatapemo.
A mendicant has a keen enthusiasm to undertake the training …

Dhammanisantiyā tibbacchando hoti, āyatiñca dhammanisantiyā avigatapemo.
to examine the teachings …

Icchāvinaye tibbacchando hoti, āyatiñca icchāvinaye avigatapemo.
to get rid of desires …

Paṭisallāne tibbacchando hoti, āyatiñca paṭisallāne avigatapemo.
for retreat …

Vīriyārambhe tibbacchando hoti, āyatiñca vīriyārambhe avigatapemo.

to rouse up energy …

Satinepakke tibbacchando hoti, āyatiñca satinepakke avigatapemo.
for mindfulness and alertness …

Diṭṭhipaṭivedhe tibbacchando hoti, āyatiñca diṭṭhipaṭivedhe avigatapemo.
to penetrate theoretically. And they don’t lose these desires in the future.

Satta saññā—
Seven perceptions:

aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.
the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

Satta balāni—
Seven powers:

saddhābalaṁ, vīriyabalaṁ, hiribalaṁ, ottappabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ.
faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

Satta viññāṇaṭṭhitiyo.
Seven planes of consciousness:

Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamā viññāṇaṭṭhiti.
This is the first plane of consciousness.

Santāvuso, sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

Ayaṁ dutiyā viññāṇaṭṭhiti.
This is the second plane of consciousness.

Santāvuso, sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyā viññāṇaṭṭhiti.
This is the third plane of consciousness.

Santāvuso, sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catutthī viññāṇaṭṭhiti.
This is the fourth plane of consciousness.

Santāvuso, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space.

Ayaṁ pañcamī viññāṇaṭṭhiti.
This is the fifth plane of consciousness.

Santāvuso, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn

in the dimension of infinite consciousness.

Ayaṁ chaṭṭhī viññāṇaṭṭhiti.
This is the sixth plane of consciousness.

Santāvuso, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ sattamī viññāṇaṭṭhiti.
This is the seventh plane of consciousness.

Satta puggalā dakkhiṇeyyā—
Seven persons worthy of a religious donation:

ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.
one freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, and a follower by faith.

Satta anusayā—
Seven underlying tendencies:

kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo.
sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Satta saṁyojanāni—
Seven fetters:

anunayasaṁyojanaṁ, paṭighasaṁyojanaṁ, diṭṭhisaṁyojanaṁ, vicikicchāsaṁyojanaṁ, mānasaṁyojanaṁ, bhavarāgasaṁyojanaṁ, avijjāsaṁyojanaṁ.

attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Satta adhikaraṇasamathā—
Seven principles for the settlement of any disciplinary issues that might arise:

uppannuppannānaṁ adhikaraṇānaṁ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo dātabbo, paṭiññāya kāretabbaṁ, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako.
Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from madness is applicable. The acknowledgement of the offense is applicable. The decision of a majority is applicable. A verdict of aggravated misconduct is applicable. Covering over with grass is applicable.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā;
These are the teachings grouped by seven that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Dutiyabhāṇavāro niṭṭhito.
The second recitation section is finished.

8. Aṭṭhaka
8. Eights

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena aṭṭha dhammā sammadakkhātā;

There are teachings grouped by eight that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame aṭṭha?
What are the teachings grouped by eight?

Aṭṭha micchattā—
Eight wrong ways:

micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo micchāsati, micchāsamādhi.
wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Aṭṭha sammattā—
Eight right ways:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Aṭṭha puggalā dakkhiṇeyyā—
Eight persons worthy of a religious donation:

sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno; sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno; anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno; arahā, arahattaphalasacchikiriyāya paṭipanno.
The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

Aṭṭha kusītavatthūni.
Eight grounds for laziness:

Idhāvuso, bhikkhunā kammaṁ kātabbaṁ hoti.
Firstly, a mendicant has some work to do.

Tassa evaṁ hoti:
They think:

‘kammaṁ kho me kātabbaṁ bhavissati, kammaṁ kho pana me karontassa kāyo kilamissati, handāhaṁ nipajjāmī’ti.
‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ paṭhamaṁ kusītavatthu.
This is the first ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ, kammaṁ kho pana me karontassa kāyo kilanto, handāhaṁ nipajjāmī’ti.
‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy…

idaṁ dutiyaṁ kusītavatthu.
This is the second ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā maggo gantabbo hoti.

Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti:
They think:

‘maggo kho me gantabbo bhavissati, maggaṁ kho pana me gacchantassa kāyo kilamissati, handāhaṁ nipajjāmī’ti.
‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …
They lie down, and don’t rouse energy…

idaṁ tatiyaṁ kusītavatthu.
This is the third ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho maggaṁ agamāsiṁ, maggaṁ kho pana me gacchantassa kāyo kilanto, handāhaṁ nipajjāmī’ti.
‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …
They lie down, and don’t rouse energy…

idaṁ catutthaṁ kusītavatthu.
This is the fourth ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, rough or fine.

Tassa evaṁ hoti:

They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo kilanto akammañño, handāhaṁ nipajjāmī’ti.
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, rough or fine. My body is tired and unfit for work. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …
They lie down, and don’t rouse energy…

idaṁ pañcamaṁ kusītavatthu.
This is the fifth ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo garuko akammañño, māsācitaṁ maññe, handāhaṁ nipajjāmī’ti.
‘I’ve wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is heavy and unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati …
They lie down, and don’t rouse energy…

idaṁ chaṭṭhaṁ kusītavatthu.
This is the sixth ground for laziness.

Puna caparaṁ, āvuso, bhikkhuno uppanno hoti appamattako ābādho.
Furthermore, a mendicant feels a little sick.

Tassa evaṁ hoti:
They think:

‘uppanno kho me ayaṁ appamattako ābādho;
‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’

atthi kappo nipajjituṁ, handāhaṁ nipajjāmī’ti.
So nipajjati na vīriyaṁ ārabhati …
They lie down, and don’t rouse energy…

idaṁ sattamaṁ kusītavatthu.
This is the seventh ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.
Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, tassa me kāyo dubbalo akammañño, handāhaṁ nipajjāmī’ti.
‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’

So nipajjati na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ aṭṭhamaṁ kusītavatthu.
This is the eighth ground for laziness.

Aṭṭha ārambhavatthūni.
Eight grounds for arousing energy:

Idhāvuso, bhikkhunā kammaṁ kātabbaṁ hoti.
Firstly, a mendicant has some work to do.

Tassa evaṁ hoti:
They think:

‘kammaṁ kho me kātabbaṁ bhavissati, kammaṁ kho pana me karontena na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ, handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya, asacchikatassa sacchikiriyāyā’ti.
‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ paṭhamaṁ ārambhavatthu.
This is the first ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ, kammaṁ kho panāhaṁ karonto nāsakkhiṁ buddhānaṁ sāsanaṁ manasi kātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy…

idaṁ dutiyaṁ ārambhavatthu.
This is the second ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā maggo gantabbo hoti.

Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti:
They think:

‘maggo kho me gantabbo bhavissati, maggaṁ kho pana me gacchantena na sukaraṁ buddhānaṁ sāsanaṁ manasi kātuṁ.
‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’

Handāhaṁ vīriyaṁ ārabhāmi …pe…
so vīriyaṁ ārabhati …
They rouse up energy…

idaṁ tatiyaṁ ārambhavatthu.
This is the third ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho maggaṁ agamāsiṁ, maggaṁ kho panāhaṁ gacchanto nāsakkhiṁ buddhānaṁ sāsanaṁ manasi kātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy…

idaṁ catutthaṁ ārambhavatthu.
This is the fourth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill

up on as much food as they like, rough or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo lahuko kammañño, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, rough or fine. My body is light and fit for work. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy…

idaṁ pañcamaṁ ārambhavatthu.
This is the fifth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo balavā kammañño, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is strong and fit for work. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy…

idaṁ chaṭṭhaṁ ārambhavatthu.
This is the sixth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhuno uppanno hoti appamattako ābādho.
Furthermore, a mendicant feels a little sick.

Tassa evaṁ hoti:
They think:

‘uppanno kho me ayaṁ appamattako ābādho, ṭhānaṁ kho panetaṁ vijjati yaṁ me ābādho pavaḍḍheyya, handāhaṁ vīriyaṁ ārabhāmi … pe…
‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy.’

so vīriyaṁ ārabhati …
They rouse up energy…

idaṁ sattamaṁ ārambhavatthu.
This is the seventh ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.
Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, ṭhānaṁ kho panetaṁ vijjati yaṁ me ābādho paccudāvatteyya, handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ aṭṭhamaṁ ārambhavatthu.
This is the eighth ground for arousing energy.

Aṭṭha dānavatthūni.
Eight reasons to give:

Āsajja dānaṁ deti, bhayā dānaṁ deti, ‘adāsi me’ti dānaṁ deti, ‘dassati me’ti dānaṁ deti, ‘sāhu dānan’ti dānaṁ deti, ‘ahaṁ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṁ dānaṁ na dātun’ti dānaṁ deti, ‘idaṁ me dānaṁ dadato kalyāṇo kittisaddo abbhuggacchatī’ti dānaṁ deti.
A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, ‘They gave to me.’ Or they give thinking, ‘They’ll give to me.’ Or they give thinking, ‘It’s good to give.’ Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ Or they give thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’

Cittālaṅkāracittaparikkhāratthaṁ dānaṁ deti.

Aṭṭha dānūpapattiyo.
Eight rebirths by giving:

Idhāvuso, ekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

So passati khattiyamahāsālaṁ vā brāhmaṇamahāsālaṁ vā gahapatimahāsālaṁ vā pañcahi kāmaguṇehi samappitaṁ samaṅgībhūtaṁ paricārayamānaṁ.
They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation.

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā khattiyamahāsālānaṁ vā brāhmaṇamahāsālānaṁ vā gahapatimahāsālānaṁ vā sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti, tassa taṁ cittaṁ hīne vimuttaṁ uttari abhāvitaṁ tatrūpapattiyā saṁvattati.
They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.

Tañca kho sīlavato vadāmi no dussīlassa.
But I say that this is only for those of ethical conduct, not for the unethical.

Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā.
The heart’s wish of an ethical person succeeds because of their purity.

Puna caparaṁ, āvuso, idhekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ …pe… seyyāvasathapadīpeyyaṁ.
Next, someone gives to ascetics or brahmins.

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

Tassa sutaṁ hoti:
And they’ve heard:

‘cātumahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā cātumahārājikānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti, tassa taṁ cittaṁ hīne vimuttaṁ uttari abhāvitaṁ tatrūpapattiyā saṁvattati.
They settle on that thought, concentrate on it and develop it. As they've settled for less and not developed further, their thought leads to rebirth there.

Tañca kho sīlavato vadāmi no dussīlassa.
But I say that this is only for those of ethical conduct, not for the unethical.

Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā.
The heart's wish of an ethical person succeeds because of their purity.

Puna caparaṁ, āvuso, idhekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ …pe… seyyāvasathapadīpeyyaṁ.
Next, someone gives to ascetics or brahmins.

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

Tassa sutaṁ hoti:
And they've heard:

'tāvatiṁsā devā …pe…
'The Gods of the Thirty-Three …

yāmā devā …pe…
the Gods of Yama …

tusitā devā …pe…
the Joyful Gods …

nimmānaratī devā …pe…
the Gods Who Love to Create …

paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulā'ti.
the Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.'

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā paranimmitavasavattīnaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control the Creations of Others!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti, tassa taṁ cittaṁ hīne vimuttaṁ uttari abhāvitaṁ tatrūpapattiyā saṁvattati.
They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.

Tañca kho sīlavato vadāmi no dussīlassa.
But I say that this is only for those of ethical conduct, not for the unethical.

Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā.
The heart’s wish of an ethical person succeeds because of their purity.

Puna caparaṁ, āvuso, idhekacco dānaṁ deti samaṇassa vā brāhmaṇassa vā annaṁ pānaṁ vatthaṁ yānaṁ mālāgandhavilepanaṁ seyyāvasathapadīpeyyaṁ.
Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

So yaṁ deti taṁ paccāsīsati.
Whatever they give, they expect something back.

Tassa sutaṁ hoti:
And they’ve heard:

‘brahmakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The Gods of Brahmā’s Host are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā brahmakāyikānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of Brahmā’s Host!’

So taṁ cittaṁ dahati, taṁ cittaṁ adhiṭṭhāti, taṁ cittaṁ bhāveti, tassa taṁ cittaṁ hīne vimuttaṁ uttari abhāvitaṁ tatrūpapattiyā saṁvattati.
They settle on that thought, concentrate on it and develop it. As they've settled for less and not developed further, their thought leads to rebirth there.

Tañca kho sīlavato vadāmi no dussīlassa;
But I say that this is only for those of ethical conduct, not for the unethical.

vītarāgassa no sarāgassa.
And for those free of desire, not those with desire.

Ijjhatāvuso, sīlavato cetopaṇidhi vītarāgattā.
The heart's wish of an ethical person succeeds because of their freedom from desire.

Aṭṭha parisā—
Eight assemblies:

khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatiṁsaparisā, māraparisā, brahmaparisā.
the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

Aṭṭha lokadhammā—
Eight worldly conditions:

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṁsā ca, sukhañca, dukkhañca.
gain and loss, fame and disgrace, blame and praise, pleasure and pain.

Aṭṭha abhibhāyatanāni.
Eight dimensions of mastery:

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

Idaṁ paṭhamaṁ abhibhāyatanaṁ.
This is the first dimension of mastery.

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—
Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

evaṁsaññī hoti.
Idaṁ dutiyaṁ abhibhāyatanaṁ.
This is the second dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

Idaṁ tatiyaṁ abhibhāyatanaṁ.
This is the third dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

Idaṁ catutthaṁ abhibhāyatanaṁ.
This is the fourth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally that are

blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ;
They're like a flax flower that's blue, with blue color, blue hue, and blue tint. Or a cloth from Benares that's smoothed on both sides, blue, with blue color, blue hue, and blue tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ pañcamaṁ abhibhāyatanaṁ.
This is the fifth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Seyyathāpi nāma kaṇikārapupphaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ;
They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Benares that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ chaṭṭhaṁ abhibhāyatanaṁ.
This is the sixth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

Seyyathāpi nāma bandhujīvakapupphaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ;
They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Benares that's smoothed on both sides, red, with red color, red hue, and red tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ sattamaṁ abhibhāyatanaṁ.
This is the seventh dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ odātaṁ odātavaṇṇaṁ odātanidassanaṁ odātanibhāsaṁ;
They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Benares that's smoothed on both sides, white, with white color, white hue, and white tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ aṭṭhamaṁ abhibhāyatanaṁ.
This is the eighth dimension of mastery.

Aṭṭha vimokkhā.
Eight liberations:

Rūpī rūpāni passati.
Having physical form, they see visions.

Ayaṁ paṭhamo vimokkho.
This is the first liberation.

Ajjhattaṁ arūpasaññī bahiddhā rūpāni passati.
Not perceiving physical form internally, they see visions externally.

Ayaṁ dutiyo vimokkho.
This is the second liberation.

Subhanteva adhimutto hoti.
They’re focused only on beauty.

Ayaṁ tatiyo vimokkho.
This is the third liberation.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

Ayaṁ catuttho vimokkho.
This is the fourth liberation.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Ayaṁ pañcamo vimokkho.
This is the fifth liberation.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Ayaṁ chaṭṭho vimokkho.
This is the sixth liberation.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Ayaṁ sattamo vimokkho.
This is the seventh liberation.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Ayaṁ aṭṭhamo vimokkho.
This is the eighth liberation.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena aṭṭha dhammā sammadakkhātā;
These are the teachings grouped by eight that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

9. Navaka

9. Nines

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava dhammā sammadakkhātā;
There are teachings grouped by nine that have been rightly explained by the Buddha.

tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame nava?
What are the teachings grouped by nine?

Nava āghātavatthūni.
Nine grounds for resentment:

‘Anatthaṁ me acarī’ti āghātaṁ bandhati;
Thinking: ‘They did wrong to me,’ you harbor resentment.

‘anatthaṁ me caratī’ti āghātaṁ bandhati;
Thinking: ‘They are doing wrong to me’ …

‘anatthaṁ me carissatī’ti āghātaṁ bandhati;
‘They will do wrong to me’ …

‘piyassa me manāpassa anatthaṁ acarī’ti āghātaṁ bandhati …pe…
‘They did wrong by someone I love’ …

anatthaṁ caratīti āghātaṁ bandhati …pe…
‘They are doing wrong by someone I love’ …

anatthaṁ carissatīti āghātaṁ bandhati;

‘They will do wrong by someone I love’ …

‘appiyassa me amanāpassa atthaṁ acarī’ti āghātaṁ bandhati …pe…
‘They helped someone I dislike’ …

atthaṁ caratīti āghātaṁ bandhati …pe…
‘They are helping someone I dislike’ …

atthaṁ carissatīti āghātaṁ bandhati.
Thinking: ‘They will help someone I dislike,’ you harbor resentment.

Nava āghātapaṭivinayā.
Nine methods to get rid of resentment:

‘Anatthaṁ me acari, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment.

‘anatthaṁ me carati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They are doing wrong to me …’ …

‘anatthaṁ me carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will do wrong to me …’ …

‘piyassa me manāpassa anatthaṁ acari …pe…
‘They did wrong by someone I love …’ …

anatthaṁ carati …pe…
‘They are doing wrong by someone I love …’ …

anatthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will do wrong by someone I love …’ …

‘appiyassa me amanāpassa atthaṁ acari …pe…
‘They helped someone I dislike …’ …

atthaṁ carati …pe…
‘They are helping someone I dislike …’ …

atthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti.
Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

Nava sattāvāsā.
Nine abodes of sentient beings:

Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamo sattāvāso.
This is the first abode of sentient beings.

Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

Ayaṁ dutiyo sattāvāso.
This is the second abode of sentient beings.

Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyo sattāvāso.
This is the third abode of sentient beings.

Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catuttho sattāvāso.
This is the fourth abode of sentient beings.

Santāvuso, sattā asaññino appaṭisaṁvedino, seyyathāpi devā asaññasattā.

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings.

Ayaṁ pañcamo sattāvāso.
This is the fifth abode of sentient beings.

Santāvuso, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

Ayaṁ chaṭṭho sattāvāso.
This is the sixth abode of sentient beings.

Santāvuso, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ sattamo sattāvāso.
This is the seventh abode of sentient beings.

Santāvuso, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ aṭṭhamo sattāvāso.
This is the eighth abode of sentient beings.

Santāvuso, sattā sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanūpagā.

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception.

Ayaṁ navamo sattāvāso.
This is the ninth abode of sentient beings.

Nava akkhaṇā asamayā brahmacariyavāsāya.
Nine lost opportunities for spiritual practice:

Idhāvuso, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.
Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One.

Ayañca puggalo nirayaṁ upapanno hoti.
But a person has been reborn in hell.

Ayaṁ paṭhamo akkhaṇo asamayo brahmacariyavāsāya.
This is the first lost opportunity for spiritual practice.

Puna caparaṁ, āvuso, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.
Furthermore, a Realized One has arisen in the world.

Ayañca puggalo tiracchānayoniṁ upapanno hoti.
But a person has been reborn in the animal realm.

Ayaṁ dutiyo akkhaṇo asamayo brahmacariyavāsāya.
This is the second lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

pettivisayaṁ upapanno hoti.

But a person has been reborn in the ghost realm.

Ayaṁ tatiyo akkhaṇo asamayo brahmacariyavāsāya.
This is the third lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

asurakāyaṁ upapanno hoti.
But a person has been reborn among the demons.

Ayaṁ catuttho akkhaṇo asamayo brahmacariyavāsāya.
This is the fourth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

aññataraṁ dīghāyukaṁ devanikāyaṁ upapanno hoti.
But a person has been reborn in one of the long-lived orders of gods.

Ayaṁ pañcamo akkhaṇo asamayo brahmacariyavāsāya.
This is the fifth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

paccantimesu janapadesu paccājāto hoti milakkhesu aviññātāresu, yattha natthi gati bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
But a person has been reborn in the borderlands, among strange barbarian tribes, where monks, nuns, laymen, and laywomen do not go.

Ayaṁ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.
This is the sixth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

majjhimesu janapadesu paccājāto hoti. So ca hoti micchādiṭṭhiko viparītadassano:
And a person is reborn in a central country. But they have wrong view and distorted perspective:

‘natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Ayaṁ sattamo akkhaṇo asamayo brahmacariyavāsāya.
This is the seventh lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

majjhimesu janapadesu paccājāto hoti. So ca hoti duppañño jaḷo eḷamūgo, nappaṭibalo subhāsitadubbhāsitānamatthamaññātuṁ.
And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said.

Ayaṁ aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya.
This is the eighth lost opportunity for spiritual practice.

Puna caparaṁ, āvuso, tathāgato ca loke na uppanno hoti arahaṁ sammāsambuddho,
Furthermore, a Realized One has arisen in the world.

dhammo ca na desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo, paṭibalo subhāsitadubbhāsitānamatthamaññātuṁ.

But he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said.

Ayaṁ navamo akkhaṇo asamayo brahmacariyavāsāya.
This is the ninth lost opportunity for spiritual practice.

Nava anupubbavihārā.
Nine progressive meditations:

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Sabbaso rūpasaññānaṁ samatikkamā …pe… ākāsānañcāyatanaṁ upasampajja viharati.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Nava anupubbanirodhā.
Nine progressive cessations:

Paṭhamaṁ jhānaṁ samāpannassa kāmasaññā niruddhā hoti.
For someone who has attained the first absorption, sensual perceptions have ceased.

Dutiyaṁ jhānaṁ samāpannassa vitakkavicārā niruddhā honti.
For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

Tatiyaṁ jhānaṁ samāpannassa pīti niruddhā hoti.
For someone who has attained the third absorption, rapture has ceased.

Catutthaṁ jhānaṁ samāpannassa assāsapassāssā niruddhā honti.
For someone who has attained the fourth absorption, breathing has ceased.

Ākāsānañcāyatanaṁ samāpannassa rūpasaññā niruddhā hoti.
For someone who has attained the dimension of infinite space, the perception of form has ceased.

Viññāṇañcāyatanaṁ samāpannassa ākāsānañcāyatanasaññā niruddhā hoti.
For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

Ākiñcaññāyatanaṁ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti.
For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

Nevasaññānāsaññāyatanaṁ samāpannassa ākiñcaññāyatanasaññā niruddhā hoti.
For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

Saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca niruddhā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava dhammā sammadakkhātā.
These are the teachings grouped by nine that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

10. Dasaka

10. Tens

Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā.
There are teachings grouped by ten that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ …pe… atthāya hitāya sukhāya devamanussānaṁ.
You should all recite these in concert.

Katame dasa?
What are the teachings grouped by ten?

Dasa nāthakaraṇā dhammā.
Ten qualities that serve as protector:

Idhāvuso, bhikkhu sīlavā hoti. Pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.
Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Yaṁpāvuso, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati, ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.
Ayampi dhammo nāthakaraṇo.
This is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Yaṁpāvuso, bhikkhu bahussuto hoti …pe… diṭṭhiyā suppaṭividdhā. Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Furthermore, a mendicant has good friends, companions, and associates.

Yaṁpāvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṁ.
Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

Yaṁpāvuso, bhikkhu suvaco hoti …pe… padakkhiṇaggāhī anusāsaniṁ.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṅkaraṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ alaṁ saṁvidhātuṁ.
Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

Yaṁpāvuso, bhikkhu yāni tāni sabrahmacārīnaṁ …pe… alaṁ saṁvidhātuṁ.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo.
Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

Yaṁpāvuso, bhikkhu dhammakāmo hoti …pe… uḷārapāmojjo.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.
Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.

Yaṁpāvuso, bhikkhu santuṭṭho hoti …pe… parikkhārehi.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Yaṁpāvuso, bhikkhu āraddhavīriyo viharati …pe… anikkhittadhuro kusalesu dhammesu.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā.
Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Yaṁpāvuso, bhikkhu satimā hoti …pe… saritā anussaritā.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā.
Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Yaṁpāvuso, bhikkhu paññavā hoti …pe… sammādukkhakkhayagāminiyā.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Dasa kasiṇāyatanāni.
Ten universal dimensions of meditation:

Pathavīkasiṇameko sañjānāti, uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
Someone perceives the meditation on universal earth above, below, across, undivided and limitless.

Āpokasiṇameko sañjānāti …pe…
They perceive the meditation on universal water …

tejokasiṇameko sañjānāti …
the meditation on universal fire …

vāyokasiṇameko sañjānāti …
the meditation on universal air …

nīlakasiṇameko sañjānāti …

the meditation on universal blue …

pītakasiṇameko sañjānāti …
the meditation on universal yellow …

lohitakasiṇameko sañjānāti …
the meditation on universal red …

odātakasiṇameko sañjānāti …
the meditation on universal white …

ākāsakasiṇameko sañjānāti …
the meditation on universal space …

viññāṇakasiṇameko sañjānāti, uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
They perceive the meditation on universal consciousness above, below, across, undivided and limitless.

Dasa akusalakammapathā—
Ten ways of doing unskillful deeds:

pāṇātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi.
killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

Dasa kusalakammapathā—
Ten ways of doing skillful deeds:

pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi.
refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

Dasa ariyavāsā.

Ten noble abodes:

Idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño.
A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

Kathañcāvuso, bhikkhu pañcaṅgavippahīno hoti?
And how has a mendicant given up five factors?

Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti.
It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Evaṁ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti.
That's how a mendicant has given up five factors.

Kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti?
And how does a mendicant possess six factors?

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Feeling a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
Knowing a thought with their mind, they're neither happy nor sad. They

remain equanimous, mindful and aware.

Evaṁ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti.
That's how a mendicant possesses six factors.

Kathañcāvuso, bhikkhu ekārakkho hoti?
And how does a mendicant have a single guard?

Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti.
It's when a mendicant's heart is guarded by mindfulness.

Evaṁ kho, āvuso, bhikkhu ekārakkho hoti.
That's how a mendicant has a single guard.

Kathañcāvuso, bhikkhu caturāpasseno hoti?
And how does a mendicant have four supports?

Idhāvuso, bhikkhu saṅkhāyekaṁ paṭisevati, saṅkhāyekaṁ adhivāseti, saṅkhāyekaṁ parivajjeti, saṅkhāyekaṁ vinodeti.
After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Evaṁ kho, āvuso, bhikkhu caturāpasseno hoti.
That's how a mendicant has four supports.

Kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti?
And how has a mendicant eliminated idiosyncratic interpretations of the truth?

Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṁ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni.
Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.

Evaṁ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti.
That's how a mendicant has eliminated idiosyncratic interpretations of the

truth.

Kathañcāvuso, bhikkhu samavayasaṭṭhesano hoti?
And how has a mendicant totally given up searching?

Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.
It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path.

Evaṁ kho, āvuso, bhikkhu samavayasaṭṭhesano hoti.
That's how a mendicant has totally given up searching.

Kathañcāvuso, bhikkhu anāvilasaṅkappo hoti?
And how does a mendicant have unsullied intentions?

Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasaṅkappo pahīno hoti, vihiṁsāsaṅkappo pahīno hoti.
It's when they've given up sensual, malicious, and cruel intentions.

Evaṁ kho, āvuso, bhikkhu anāvilasaṅkappo hoti.
That's how a mendicant has unsullied intentions.

Kathañcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti?
And how has a mendicant stilled the physical process?

Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evaṁ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti.
That's how a mendicant has stilled the physical process.

Kathañcāvuso, bhikkhu suvimuttacitto hoti?
And how is a mendicant well freed in mind?

Idhāvuso, bhikkhuno rāgā cittaṁ vimuttaṁ hoti, dosā cittaṁ vimuttaṁ hoti, mohā cittaṁ vimuttaṁ hoti.
It's when a mendicant's mind is freed from greed, hate, and delusion.

Evaṁ kho, āvuso, bhikkhu suvimuttacitto hoti.
That's how a mendicant is well freed in mind.

Kathañcāvuso, bhikkhu suvimuttapañño hoti?
And how is a mendicant well freed by wisdom?

Idhāvuso, bhikkhu 'rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo'ti pajānāti.
It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.'

'Doso me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo'ti pajānāti.
'Moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo'ti pajānāti.
Evaṁ kho, āvuso, bhikkhu suvimuttapañño hoti.
That's how a mendicant's mind is well freed by wisdom.

Dasa asekkhā dhammā—
Ten qualities of an adept:

asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhi, asekkhaṁ sammāñāṇaṁ, asekkhā sammāvimutti.
an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā.

Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha.

Tattha sabbeheva saṅgāyitabbaṁ na vivaditabbaṁ, yathayidaṁ brahmacariyaṁ addhaniyaṁ assa ciraṭṭhitikaṁ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.
You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

Atha kho bhagavā uṭṭhahitvā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha got up and said to Venerable Sāriputta,

“sādhu sādhu, sāriputta,
“Good, good, Sāriputta!

sādhu kho tvaṁ, sāriputta, bhikkhūnaṁ saṅgītipariyāyaṁ abhāsī”ti.
It’s good that you’ve taught this exposition of the reciting in concert.”

Idamavocāyasmā sāriputto, samanuññho satthā ahosi.
That is what Venerable Sāriputta said, and the teacher approved.

Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what Sāriputta said.

Saṅgītisuttaṁ niṭṭhitaṁ dasamaṁ.

34 Dasuttarasutta:
Up to Ten

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi.
At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of five hundred mendicants.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Dasuttaraṁ pavakkhāmi,
dhammaṁ nibbānapattiyā;
Dukkhassantakiriyāya,
sabbaganthappamocanaṁ.

“I will relate the teachings
up to ten for attaining extinguishment,
for making an end of suffering,
the release from all ties.

1. Eko dhammo

1. Groups of One

Eko, āvuso, dhammo bahukāro, eko dhammo bhāvetabbo, eko dhammo pariññeyyo, eko dhammo pahātabbo, eko dhammo hānabhāgiyo, eko dhammo visesabhāgiyo, eko dhammo duppaṭivijjho, eko dhammo uppādetabbo, eko dhammo abhiññeyyo, eko dhammo sacchikātabbo.
Reverends, one thing is helpful, one thing should be developed, one thing should be completely understood, one thing should be given up, one thing makes things worse, one thing leads to distinction, one thing is hard to comprehend, one thing should be produced, one thing should be directly known, one thing should be realized.

Katamo eko dhammo bahukāro?
What one thing is helpful?

Appamādo kusalesu dhammesu.
Diligence in skillful qualities.

Ayaṁ eko dhammo bahukāro.

Katamo eko dhammo bhāvetabbo?
What one thing should be developed?

Kāyagatāsati sātasahagatā.
Mindfulness of the body that is full of pleasure.

Ayaṁ eko dhammo bhāvetabbo.

Katamo eko dhammo pariññeyyo?
What one thing should be completely understood?

Phasso sāsavo upādāniyo.
Contact, which is accompanied by defilements and is prone to being grasped.

Ayaṁ eko dhammo pariññeyyo.

Katamo eko dhammo pahātabbo?
What one thing should be given up?

Asmimāno.
The conceit ‘I am’.

Ayaṁ eko dhammo pahātabbo.

Katamo eko dhammo hānabhāgiyo?
What one thing makes things worse?

Ayoniso manasikāro.
Improper attention.

Ayaṁ eko dhammo hānabhāgiyo.

Katamo eko dhammo visesabhāgiyo?
What one thing leads to distinction?

Yoniso manasikāro.
Proper attention.

Ayaṁ eko dhammo visesabhāgiyo.

Katamo eko dhammo duppaṭivijjho?
What one thing is hard to comprehend?

Ānantariko cetosamādhi.
The heart’s immersion of immediate result.

Ayaṁ eko dhammo duppaṭivijjho.

Katamo eko dhammo uppādetabbo?
What one thing should be produced?

Akuppaṁ ñāṇaṁ.
Unshakable knowledge.

Ayaṁ eko dhammo uppādetabbo.

Katamo eko dhammo abhiññeyyo?
What one thing should be directly known?

Sabbe sattā āhāraṭṭhitikā.
All sentient beings are sustained by food.

Ayaṁ eko dhammo abhiññeyyo.

Katamo eko dhammo sacchikātabbo?
What one thing should be realized?

Akuppā cetovimutti.
The unshakable release of the heart.

Ayaṁ eko dhammo sacchikātabbo.

Iti ime dasa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these ten things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

2. Dve dhammā

2. Groups of Two

Dve dhammā bahukārā, dve dhammā bhāvetabbā, dve dhammā pariññeyyā, dve dhammā pahātabbā, dve dhammā hānabhāgiyā, dve dhammā visesabhāgiyā, dve dhammā duppaṭivijjhā, dve dhammā uppādetabbā, dve dhammā abhiññeyyā, dve dhammā sacchikātabbā.
Two things are helpful, two things should be developed, two things should be completely understood, two things should be given up, two things make things worse, two things lead to distinction, two things are hard to comprehend, two things should be produced, two things should be directly known, two things should be realized.

Katame dve dhammā bahukārā?
What two things are helpful?

Sati ca sampajaññañca.

Mindfulness and situational awareness.

Ime dve dhammā bahukārā.

Katame dve dhammā bhāvetabbā?
What two things should be developed?

Samatho ca vipassanā ca.
Serenity and discernment.

Ime dve dhammā bhāvetabbā.

Katame dve dhammā pariññeyyā?
What two things should be completely understood?

Nāmañca rūpañca.
Name and form.

Ime dve dhammā pariññeyyā.

Katame dve dhammā pahātabbā?
What two things should be given up?

Avijjā ca bhavataṇhā ca.
Ignorance and craving for continued existence.

Ime dve dhammā pahātabbā.

Katame dve dhammā hānabhāgiyā?
What two things make things worse?

Dovacassatā ca pāpamittatā ca.
Being hard to admonish and having bad friends.

Ime dve dhammā hānabhāgiyā.

Katame dve dhammā visesabhāgiyā?
What two things lead to distinction?

Sovacassatā ca kalyāṇamittatā ca.
Being easy to admonish and having good friends.

Ime dve dhammā visesabhāgiyā.

Katame dve dhammā duppaṭivijjhā?
What two things are hard to comprehend?

Yo ca hetu yo ca paccayo sattānaṁ saṅkilesāya, yo ca hetu yo ca paccayo sattānaṁ visuddhiyā.
What are the causes and reasons for the corruption of sentient beings, and what are the causes and reasons for the purification of sentient beings.

Ime dve dhammā duppaṭivijjhā.

Katame dve dhammā uppādetabbā?
What two things should be produced?

Dve ñāṇāni—
Two knowledges:

khaye ñāṇaṁ, anuppāde ñāṇaṁ.
knowledge of ending, and knowledge of non-arising.

Ime dve dhammā uppādetabbā.

Katame dve dhammā abhiññeyyā?
What two things should be directly known?

Dve dhātuyo—
Two elements:

saṅkhatā ca dhātu asaṅkhatā ca dhātu.
the conditioned element and the unconditioned element.

Ime dve dhammā abhiññeyyā.

Katame dve dhammā sacchikātabbā?
What two things should be realized?

Vijjā ca vimutti ca.
Knowledge and freedom.

Ime dve dhammā sacchikātabbā.

Iti ime vīsati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

So these twenty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

3. Tayo dhammā

3. Groups of Three

Tayo dhammā bahukārā, tayo dhammā bhāvetabbā …pe… tayo dhammā sacchikātabbā.
Three things are helpful, etc.

Katame tayo dhammā bahukārā?
What three things are helpful?

Sappurisasaṁsevo, saddhammassavanaṁ,
dhammānudhammappaṭipatti.
Associating with good people, listening to the true teaching, and practicing in line with the teaching.

Ime tayo dhammā bahukārā.

Katame tayo dhammā bhāvetabbā?
What three things should be developed?

Tayo samādhī—
Three kinds of immersion.

savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhi.
Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected.

Ime tayo dhammā bhāvetabbā.

Katame tayo dhammā pariññeyyā?
What three things should be completely understood?

Tisso vedanā—
Three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Ime tayo dhammā pariññeyyā.

Katame tayo dhammā pahātabbā?
What three things should be given up?

Tisso taṇhā—
Three cravings:

kāmataṇhā, bhavataṇhā, vibhavataṇhā.
craving for sensual pleasures, craving for continued existence, and craving to end existence.

Ime tayo dhammā pahātabbā.

Katame tayo dhammā hānabhāgiyā?
What three things make things worse?

Tīṇi akusalamūlāni—
Three unskillful roots:

lobho akusalamūlaṁ, doso akusalamūlaṁ, moho akusalamūlaṁ.
greed, hate, and delusion.

Ime tayo dhammā hānabhāgiyā.

Katame tayo dhammā visesabhāgiyā?
What three things lead to distinction?

Tīṇi kusalamūlāni—
Three skillful roots:

alobho kusalamūlaṁ, adoso kusalamūlaṁ, amoho kusalamūlaṁ.
non-greed, non-hate, and non-delusion.

Ime tayo dhammā visesabhāgiyā.

Katame tayo dhammā duppaṭivijjhā?

What three things are hard to comprehend?

Tisso nissaraṇiyā dhātuyo—
Three elements of escape.

kāmānametaṁ nissaraṇaṁ yadidaṁ nekkhammaṁ, rūpānametaṁ nissaraṇaṁ yadidaṁ arūpaṁ, yaṁ kho pana kiñci bhūtaṁ saṅkhataṁ paṭiccasamuppannaṁ, nirodho tassa nissaraṇaṁ.
Renunciation is the escape from sensual pleasures. The formless is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated.

Ime tayo dhammā duppaṭivijjhā.

Katame tayo dhammā uppādetabbā?
What three things should be produced?

Tīṇi ñāṇāni—
Three knowledges:

atītaṁse ñāṇaṁ, anāgataṁse ñāṇaṁ, paccuppannaṁse ñāṇaṁ.
regarding the past, future, and present.

Ime tayo dhammā uppādetabbā.

Katame tayo dhammā abhiññeyyā?
What three things should be directly known?

Tisso dhātuyo—
Three elements:

kāmadhātu, rūpadhātu, arūpadhātu.
sensuality, form, and formlessness.

Ime tayo dhammā abhiññeyyā.

Katame tayo dhammā sacchikātabbā?
What three things should be realized?

Tisso vijjā—
Three knowledges:

pubbenivāsānussatiñāṇaṁ vijjā, sattānaṁ cutūpapāte ñāṇaṁ vijjā, āsavānaṁ khaye ñāṇaṁ vijjā.
recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

Ime tayo dhammā sacchikātabbā.

Iti ime tiṁsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these thirty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

4. Cattāro dhammā

4. Groups of Four

Cattāro dhammā bahukārā, cattāro dhammā bhāvetabbā …pe… cattāro dhammā sacchikātabbā.
Four things are helpful, etc.

Katame cattāro dhammā bahukārā?
What four things are helpful?

Cattāri cakkāni—
Four situations:

patirūpadesavāso, sappurisūpanissayo, attasammāpaṇidhi, pubbe ca katapuññatā.
living in a suitable region, relying on good people, being rightly resolved in oneself, and past merit.

Ime cattāro dhammā bahukārā.

Katame cattāro dhammā bhāvetabbā?
What four things should be developed?

Cattāro satipaṭṭhānā—

The four kinds of mindfulness meditation.

idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime cattāro dhammā bhāvetabbā.

Katame cattāro dhammā pariññeyyā?
What four things should be completely understood?

Cattāro āhārā—
Four foods:

kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṁ catutthaṁ.
solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime cattāro dhammā pariññeyyā.

Katame cattāro dhammā pahātabbā?
What four things should be given up?

Cattāro oghā—
Four floods:

kāmogho, bhavogho, diṭṭhogho, avijjogho.
sensuality, desire for rebirth, views, and ignorance.

Ime cattāro dhammā pahātabbā.

Katame cattāro dhammā hānabhāgiyā?
What four things make things worse?

Cattāro yogā—
Four bonds:

kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.
sensuality, desire for rebirth, views, and ignorance.

Ime cattāro dhammā hānabhāgiyā.

Katame cattāro dhammā visesabhāgiyā?
What four things lead to distinction?

Cattāro visaṁyogā—
Four kinds of detachment:

kāmayogavisaṁyogo, bhavayogavisaṁyogo, diṭṭhiyogavisaṁyogo, avijjāyogavisaṁyogo.
detachment from the bonds of sensuality, desire for rebirth, views, and ignorance.

Ime cattāro dhammā visesabhāgiyā.

Katame cattāro dhammā duppaṭivijjhā?
What four things are hard to comprehend?

Cattāro samādhī—
Four kinds of immersion:

hānabhāgiyo samādhi, ṭhitibhāgiyo samādhi, visesabhāgiyo samādhi, nibbedhabhāgiyo samādhi.
immersion liable to decline, stable immersion, immersion that leads to distinction, and immersion that leads to penetration.

Ime cattāro dhammā duppaṭivijjhā.

Katame cattāro dhammā uppādetabbā?
What four things should be produced?

Cattāri ñāṇāni—
Four knowledges:

dhamme ñāṇaṁ, anvaye ñāṇaṁ, pariye ñāṇaṁ, sammutiyā ñāṇaṁ.
knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

Ime cattāro dhammā uppādetabbā.

Katame cattāro dhammā abhiññeyyā?
What four things should be directly known?

Cattāri ariyasaccāni—
The four noble truths:

dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ime cattāro dhammā abhiññeyyā.

Katame cattāro dhammā sacchikātabbā?
What four things should be realized?

Cattāri sāmaññaphalāni—
Four fruits of the ascetic life:

sotāpattiphalaṁ, sakadāgāmiphalaṁ, anāgāmiphalaṁ, arahattaphalaṁ.
stream-entry, once-return, non-return, and perfection.

Ime cattāro dhammā sacchikātabbā.

Iti ime cattārīsadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these forty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

5. Pañca dhammā
5. Groups of Five

Pañca dhammā bahukārā …pe… pañca dhammā sacchikātabbā.
Five things are helpful, etc.

Katame pañca dhammā bahukārā?
What five things are helpful?

Pañca padhāniyaṅgāni—
Five factors that support meditation.

idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṁ:
A mendicant has faith in the Realized One's awakening:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya.
They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

Asaṭho hoti amāyāvī yathābhūtamattānaṁ āvīkattā satthari vā viññūsu vā sabrahmacārīsu.
They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

Āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not

slacking off when it comes to developing skillful qualities.

Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Ime pañca dhammā bahukārā.

Katame pañca dhammā bhāvetabbā?
What five things should be developed?

Pañcaṅgiko sammāsamādhi—
Right immersion with five factors:

pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇanimittaṁ.
pervaded with rapture, pervaded with pleasure, pervaded with mind, pervaded with light, and the foundation for reviewing.

Ime pañca dhammā bhāvetabbā.

Katame pañca dhammā pariññeyyā?
What five things should be completely understood?

Pañcupādānakkhandhā—
Five grasping aggregates:

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho viññāṇupādānakkhandho.
form, feeling, perception, choices, and consciousness.

Ime pañca dhammā pariññeyyā.

Katame pañca dhammā pahātabbā?
What five things should be given up?

Pañca nīvaraṇāni—
Five hindrances:

kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ.
sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Ime pañca dhammā pahātabbā.

Katame pañca dhammā hānabhāgiyā?
What five things make things worse?

Pañca cetokhilā—
Five kinds of emotional barrenness.

idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.
Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence.

Yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayaṁ paṭhamo cetokhilo.
This is the first kind of emotional barrenness.

Puna caparaṁ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati …pe…
Furthermore, a mendicant has doubts about the teaching …

saṅghe kaṅkhati vicikicchati …pe…
the Saṅgha …

sikkhāya kaṅkhati vicikicchati …pe…
the training …

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.

A mendicant is angry and upset with their spiritual companions, resentful and closed off.

Yassa cittaṁ na namati ātappāya anuyogāya sātaccāya padhānāya.
This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Ayaṁ pañcamo cetokhilo.
This is the fifth kind of emotional barrenness.

Ime pañca dhammā hānabhāgiyā.

Katame pañca dhammā visesabhāgiyā?
What five things lead to distinction?

Pañcindriyāni—
Five faculties:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

Ime pañca dhammā visesabhāgiyā.

Katame pañca dhammā duppaṭivijjhā?
What five things are hard to comprehend?

Pañca nissaraṇiyā dhātuyo—
Five elements of escape.

idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
A mendicant focuses on sensual pleasures, but their mind isn't eager, confident, settled, and decided about them.

Nekkhammaṁ kho panassa manasikaroto nekkhamme cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on renunciation, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ kāmehi.

Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures.

Ye ca kāmapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling.

Idamakkhātaṁ kāmānaṁ nissaraṇaṁ.
This is how the escape from sensual pleasures is explained.

Puna caparaṁ, āvuso, bhikkhuno byāpādaṁ manasikaroto byāpāde cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on ill will, but their mind isn't eager …

Abyāpādaṁ kho panassa manasikaroto abyāpāde cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on good will, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ byāpādena.
Their mind is in a good state … well detached from ill will.

Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling.

Idamakkhātaṁ byāpādassa nissaraṇaṁ.
This is how the escape from ill will is explained.

Puna caparaṁ, āvuso, bhikkhuno vihesaṁ manasikaroto vihesāya cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on harming, but their mind isn't eager …

Avihesaṁ kho panassa manasikaroto avihesāya cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.

But when they focus on compassion, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ vihesāya.
Their mind is in a good state … well detached from harming.

Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling.

Idamakkhātaṁ vihesāya nissaraṇaṁ.
This is how the escape from harming is explained.

Puna caparaṁ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take another case where a mendicant focuses on form, but their mind isn't eager …

Arūpaṁ kho panassa manasikaroto arūpe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the formless, their mind is eager …

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ rūpehi.
Their mind is in a good state … well detached from forms.

Ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling.

Idamakkhātaṁ rūpānaṁ nissaraṇaṁ.
This is how the escape from forms is explained.

Puna caparaṁ, āvuso, bhikkhuno sakkāyaṁ manasikaroto sakkāye cittaṁ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.
Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it.

Sakkāyanirodhaṁ kho panassa manasikaroto sakkāyanirodhe cittaṁ pakkhandati pasīdati santiṭṭhati vimuccati.
But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it.

Tassa taṁ cittaṁ sugataṁ subhāvitaṁ suvuṭṭhitaṁ suvimuttaṁ visaṁyuttaṁ sakkāyena.
Their mind is in a good state, well developed, well risen, well freed, and well detached from identity.

Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṁ vedanaṁ vedeti.
They're freed from the distressing and feverish defilements that arise because of identity, so they don't experience that kind of feeling.

Idamakkhātaṁ sakkāyassa nissaraṇaṁ.
This is how the escape from identity is explained.

Ime pañca dhammā duppaṭivijjhā.

Katame pañca dhammā uppādetabbā?
What five things should be produced?

Pañca ñāṇiko sammāsamādhi:
Right immersion with five knowledges.

'ayaṁ samādhi paccuppannasukho ceva āyatiñca sukhavipāko'ti paccattaṁyeva ñāṇaṁ uppajjati.
The following knowledges arise for you personally: 'This immersion is blissful now, and results in bliss in the future.'

'Ayaṁ samādhi ariyo nirāmiso'ti paccattaññeva ñāṇaṁ uppajjati.
'This immersion is noble and spiritual.'

'Ayaṁ samādhi akāpurisasevito'ti paccattaṁyeva ñāṇaṁ uppajjati.
'This immersion is not cultivated by sinners.'

'Ayaṁ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato, na sasaṅkhāraniggayhavāritagato'ti paccattaṁyeva ñāṇaṁ uppajjati.

‘This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.’

‘So kho panāhaṁ imaṁ samādhiṁ satova samāpajjāmi sato vuṭṭhahāmī’ti paccattaṁyeva ñāṇaṁ uppajjati.
‘I mindfully enter into and emerge from this immersion.’

Ime pañca dhammā uppādetabbā.

Katame pañca dhammā abhiññeyyā?
What five things should be directly known?

Pañca vimuttāyatanāni—
Five opportunities for freedom.

idhāvuso, bhikkhuno satthā dhammaṁ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.
Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant.

Yathā yathā, āvuso, bhikkhuno satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it.

Tassa atthappaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ paṭhamaṁ vimuttāyatanaṁ.
This is the first opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it.

yathā yathā, āvuso, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it.

Tassa atthappaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ dutiyaṁ vimuttāyatanaṁ.
This is the second opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti. Api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti.
Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as they learned and memorized it.

Yathā yathā, āvuso, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it.

Tassa atthappaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo

sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ tatiyaṁ vimuttāyatanaṁ.
This is the third opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti.
Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching.

Api ca kho yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati.
But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

Yathā yathā, āvuso, bhikkhu yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammapaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it.

Tassa atthappaṭisaṁvedino dhammapaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ catutthaṁ vimuttāyatanaṁ.
This is the fourth opportunity for freedom.

Puna caparaṁ, āvuso, bhikkhuno na heva kho satthā dhammaṁ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena paresaṁ deseti, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ vitthārena sajjhāyaṁ karoti, nāpi yathāsutaṁ yathāpariyattaṁ dhammaṁ cetasā anuvitakketi anuvicāreti manasānupekkhati;
Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching … or think about it.

api ca khvassa aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya.
But a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Yathā yathā, āvuso, bhikkhuno aññataraṁ samādhinimittaṁ suggahitaṁ hoti sumanasikataṁ sūpadhāritaṁ suppaṭividdhaṁ paññāya tathā tathā so tasmiṁ dhamme atthappaṭisaṁvedī ca hoti dhammappaṭisaṁvedī ca.
That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

Tassa atthappaṭisaṁvedino dhammappaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.
Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

Idaṁ pañcamaṁ vimuttāyatanaṁ.
This is the fifth opportunity for freedom.

Ime pañca dhammā abhiññeyyā.

Katame pañca dhammā sacchikātabbā?
What five things should be realized?

Pañca dhammakkhandhā—
Five spectrums of the teaching:

sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho, vimuttiñāṇadassanakkhandho.
ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

Ime pañca dhammā sacchikātabbā.

Iti ime paññāsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these fifty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

6. Cha dhammā

6. Groups of Six

Cha dhammā bahukārā …pe… cha dhammā sacchikātabbā.
Six things are helpful, etc.

Katame cha dhammā bahukārā?
What six things are helpful?

Cha sāraṇīyā dhammā.
Six warm-hearted qualities.

Idhāvuso, bhikkhuno mettaṁ kāyakammaṁ paccupaṭṭhitaṁ hoti sabrahmacārīsu āvi ceva raho ca,
Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati.
This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṁ, āvuso, bhikkhuno mettaṁ vacīkammaṁ …pe… ekībhāvāya saṁvattati.
Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness.

Puna caparaṁ, āvuso, bhikkhuno mettaṁ manokammaṁ …pe… ekībhāvāya saṁvattati.
Furthermore, a mendicant consistently treats their spiritual companions with mental kindness.

Puna caparaṁ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī, ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati.
Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

Puna caparaṁ, āvuso, bhikkhu, yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo …pe… ekībhāvāya saṁvattati.
Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Puna caparaṁ, āvuso, bhikkhu yāyaṁ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhi sāmaññagato viharati sabrahmacārīhi āvi ceva raho ca,
Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and

emancipating, and leads one who practices it to the complete ending of suffering.

ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo, saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati.
This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime cha dhammā bahukārā.

Katame cha dhammā bhāvetabbā?
What six things should be developed?

Cha anussatiṭṭhānāni—
Six topics for recollection:

buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati.
the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

Ime cha dhammā bhāvetabbā.

Katame cha dhammā pariññeyyā?
What six things should be completely understood?

Cha ajjhattikāni āyatanāni—
Six interior sense fields:

cakkhāyatanaṁ, sotāyatanaṁ, ghānāyatanaṁ, jivhāyatanaṁ, kāyāyatanaṁ, manāyatanaṁ.
eye, ear, nose, tongue, body, and mind.

Ime cha dhammā pariññeyyā.

Katame cha dhammā pahātabbā?
What six things should be given up?

Cha taṇhākāyā—
Six classes of craving:

rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.
craving for sights, sounds, smells, tastes, touches, and thoughts.

Ime cha dhammā pahātabbā.

Katame cha dhammā hānabhāgiyā?
What six things make things worse?

Cha agāravā—
Six kinds of disrespect.

idhāvuso, bhikkhu satthari agāravo viharati appatisso. Dhamme … pe… saṅghe … sikkhāya … appamāde … paṭisanthāre agāravo viharati appatisso.
A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Ime cha dhammā hānabhāgiyā.

Katame cha dhammā visesabhāgiyā?
What six things lead to distinction?

Cha gāravā—
Six kinds of respect.

idhāvuso, bhikkhu satthari sagāravo viharati sappatisso. Dhamme … pe… saṅghe … sikkhāya … appamāde … paṭisanthāre sagāravo viharati sappatisso.
A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Ime cha dhammā visesabhāgiyā.

Katame cha dhammā duppaṭivijjhā?
What six things are hard to comprehend?

Cha nissaraṇiyā dhātuyo—
Six elements of escape.

idhāvuso, bhikkhu evaṁ vadeyya:

Take a mendicant who says:

‘mettā hi kho me, cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā,
‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

atha ca pana me byāpādo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow ill will still occupies my mind.’

So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ āvuso anavakāso yaṁ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya.
It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed and properly implemented,

Atha ca panassa byāpādo cittaṁ pariyādāya ṭhassatīti, netaṁ ṭhānaṁ vijjati.
yet somehow ill will still occupies the mind.

Nissaraṇaṁ hetaṁ, āvuso, byāpādassa, yadidaṁ mettācetovimuttī’ti.
For it is the heart’s release by love that is the escape from ill will.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
‘I’ve developed the heart’s release by compassion. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

Atha ca pana me vihesā cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow the thought of harming still occupies my mind.’

So: ‘mā hevan’tissa vacanīyo, ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi …pe…
They should be told, ‘Not so, venerable! …

nissaraṇaṁ hetaṁ, āvuso, vihesāya, yadidaṁ karuṇācetovimuttī’ti.
For it is the heart’s release by compassion that is the escape from thoughts of harming.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘muditā hi kho me cetovimutti bhāvitā …pe…
‘I’ve developed the heart’s release by rejoicing. …

atha ca pana me arati cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow discontent still occupies my mind.’

So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca …pe…
They should be told, ‘Not so, venerable! …

nissaraṇaṁ hetaṁ, āvuso, aratiyā, yadidaṁ muditācetovimuttī’ti.
For it is the heart’s release by rejoicing that is the escape from discontent.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘upekkhā hi kho me cetovimutti bhāvitā …pe…
‘I’ve developed the heart’s release by equanimity. …

atha ca pana me rāgo cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow desire still occupies my mind.’

So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca …pe…
They should be told, ‘Not so, venerable! …

nissaraṇaṁ hetaṁ, āvuso, rāgassa yadidaṁ upekkhācetovimuttī’ti.
For it is the heart’s release by equanimity that is the escape from desire.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘animittā hi kho me cetovimutti bhāvitā …pe…
‘I’ve developed the signless release of the heart. …

atha ca pana me nimittānusāri viññāṇaṁ hotī’ti.
Yet somehow my consciousness still follows after signs.’

So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca …pe…
They should be told, ‘Not so, venerable! …

nissaraṇaṁ hetaṁ, āvuso, sabbanimittānaṁ yadidaṁ animittā cetovimuttī’ti.
For it is the signless release of the heart that is the escape from all signs.’

Idha panāvuso, bhikkhu evaṁ vadeyya:
Take another mendicant who says:

‘asmīti kho me vigataṁ, ayamahamasmīti na samanupassāmi,
‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”.

atha ca pana me vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya tiṭṭhatī’ti.
Yet somehow the dart of doubt and indecision still occupies my mind.’

So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṁ avaca, mā bhagavantaṁ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṁ, na hi bhagavā evaṁ vadeyya.
They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aṭṭhānametaṁ, āvuso, anavakāso yaṁ asmīti vigate ayamahamasmīti asamanupassato.
It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”,

Atha ca panassa vicikicchākathaṅkathāsallaṁ cittaṁ pariyādāya ṭhassati, netaṁ ṭhānaṁ vijjati.

yet somehow the dart of doubt and indecision still occupy the mind.

Nissaraṇaṁ hetaṁ, āvuso, vicikicchākathaṅkathāsallassa, yadidaṁ asmimānasamugghāto'ti.
For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'

Ime cha dhammā duppaṭivijjhā.

Katame cha dhammā uppādetabbā?
What six things should be produced?

Cha satatavihārā.
Six consistent responses.

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with their ears …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with their nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

Ime cha dhammā uppādetabbā.

Katame cha dhammā abhiññeyyā?

What six things should be directly known?

Cha anuttariyāni—
Six unsurpassable things:

dassanānuttariyaṁ, savanānuttariyaṁ, lābhānuttariyaṁ, sikkhānuttariyaṁ, pāricariyānuttariyaṁ, anussatānuttariyaṁ.
the unsurpassable seeing, listening, acquisition, training, service, and recollection.

Ime cha dhammā abhiññeyyā.

Katame cha dhammā sacchikātabbā?
What six things should be realized?

Cha abhiññā—
Six direct knowledges.

idhāvuso, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti seyyathāpi udake; udakepi abhijjamāne gacchati seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
A mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca.
With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti,
They understand the minds of other beings and individuals, having comprehended them with their own mind.

sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānāti …pe…
avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajānāti.

So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
They recollect many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti …pe…
With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ime cha dhammā sacchikātabbā.

Iti ime saṭṭhi dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these sixty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

7. Satta dhammā

7. Groups of Seven

Satta dhammā bahukārā …pe… satta dhammā sacchikātabbā.
Seven things are helpful, etc.

Katame satta dhammā bahukārā?
What seven things are helpful?

Satta ariyadhanāni—
Seven kinds of wealth of noble ones:

saddhādhanaṁ, sīladhanaṁ, hiridhanaṁ, ottappadhanaṁ, sutadhanaṁ, cāgadhanaṁ, paññādhanaṁ.
the wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

Ime satta dhammā bahukārā.

Katame satta dhammā bhāvetabbā?
What seven things should be developed?

Satta sambojjhaṅgā—
Seven awakening factors:

satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.
mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime satta dhammā bhāvetabbā.

Katame satta dhammā pariññeyyā?
What seven things should be completely understood?

Satta viññāṇaṭṭhitiyo—
Seven planes of consciousness.

santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamā viññāṇaṭṭhiti.
This is the first plane of consciousness.

Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

Ayaṁ dutiyā viññāṇaṭṭhiti.
This is the second plane of consciousness.

Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyā viññāṇaṭṭhiti.
This is the third plane of consciousness.

Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catutthī viññāṇaṭṭhiti.
This is the fourth plane of consciousness.

Santāvuso, sattā sabbaso rūpasaññānaṁ samatikkamā …pe… 'ananto ākāso'ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on

perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

Ayaṁ pañcamī viññāṇaṭṭhiti.
This is the fifth plane of consciousness.

Santāvuso, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ chaṭṭhī viññāṇaṭṭhiti.
This is the sixth plane of consciousness.

Santāvuso, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ sattamī viññāṇaṭṭhiti.
This is the seventh plane of consciousness.

Ime satta dhammā pariññeyyā.

Katame satta dhammā pahātabbā?
What seven things should be given up?

Sattānusayā—
Seven underlying tendencies:

kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo.
sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Ime satta dhammā pahātabbā.

Katame satta dhammā hānabhāgiyā?
What seven things make things worse?

Satta asaddhammā—
Seven bad qualities:

idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.
a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless.

Ime satta dhammā hānabhāgiyā.

Katame satta dhammā visesabhāgiyā?
What seven things lead to distinction?

Satta saddhammā—
Seven good qualities:

idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti.
a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Ime satta dhammā visesabhāgiyā.

Katame satta dhammā duppaṭivijjhā?
What seven things are hard to comprehend?

Satta sappurisadhammā—
Seven aspects of the teachings of the good persons:

idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca.
a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

Ime satta dhammā duppaṭivijjhā.

Katame satta dhammā uppādetabbā?

What seven things should be produced?

Satta saññā—
Seven perceptions:

aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.
the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

Ime satta dhammā uppādetabbā.

Katame satta dhammā abhiññeyyā?
What seven things should be directly known?

Satta niddasavatthūni—
Seven qualifications for graduation.

idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiñca sikkhāsamādāne avigatapemo.
A mendicant has a keen enthusiasm to undertake the training …

Dhammanisantiyā tibbacchando hoti, āyatiñca dhammanisantiyā avigatapemo.
to examine the teachings …

Icchāvinaye tibbacchando hoti, āyatiñca icchāvinaye avigatapemo.
to get rid of desires …

Paṭisallāne tibbacchando hoti, āyatiñca paṭisallāne avigatapemo.
for retreat …

Vīriyārambhe tibbacchando hoti, āyatiñca vīriyārambhe avigatapemo.
to rouse up energy …

Satinepakke tibbacchando hoti, āyatiñca satinepakke avigatapemo.
for mindfulness and alertness …

Diṭṭhipaṭivedhe tibbacchando hoti, āyatiñca diṭṭhipaṭivedhe avigatapemo.
to penetrate theoretically. And they don’t lose these desires in the future.

Ime satta dhammā abhiññeyyā.

Katame satta dhammā sacchikātabbā?
What seven things should be realized?

Satta khīṇāsavabalāni—
Seven powers of one who has ended the defilements.

idhāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṁ sammappaññāya sudiṭṭhā honti.
Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent.

Yaṁpāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṁ sammappaññāya sudiṭṭhā honti, idampi khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti: 'khīṇā me āsavā'ti.
This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṁ sammappaññāya sudiṭṭhā honti.
Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. …

Yaṁpāvuso …pe… 'khīṇā me āsavā'ti.

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno vivekaninnaṁ cittaṁ hoti vivekapoṇaṁ vivekapabbhāraṁ vivekaṭṭhaṁ nekkhammābhirataṁ byantībhūtaṁ sabbaso āsavaṭṭhāniyehi dhammehi.
Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They're withdrawn, loving renunciation, and they've totally done with defiling influences. …

Yaṁpāvuso …pe… 'khīṇā me āsavā'ti.

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā.

Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. …

Yaṁpāvuso …pe… ‘khīṇā me āsavā’ti.

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno pañcindriyāni bhāvitāni honti subhāvitāni.
Furthermore, a mendicant with defilements ended has well developed the five faculties. …

Yaṁpāvuso …pe… ‘khīṇā me āsavā’ti.

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno satta bojjhaṅgā bhāvitā honti subhāvitā.
Furthermore, a mendicant with defilements ended has well developed the seven awakening factors. …

Yaṁpāvuso …pe… ‘khīṇā me āsavā’ti.

Puna caparaṁ, āvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito.
Furthermore, a mendicant with defilements ended has well developed the noble eightfold path. …

Yaṁpāvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idampi khīṇāsavassa bhikkhuno balaṁ hoti, yaṁ balaṁ āgamma khīṇāsavo bhikkhu āsavānaṁ khayaṁ paṭijānāti:
This is a power that a mendicant who has ended the defilements relies on to claim:

‘khīṇā me āsavā’ti.
‘My defilements have ended.’

Ime satta dhammā sacchikātabbā.

Itime sattati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these seventy things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

Paṭhamabhāṇavāro niṭṭhito.
The first recitation section is finished.

8. Aṭṭha dhammā
8. Groups of Eight

Aṭṭha dhammā bahukārā …pe… aṭṭha dhammā sacchikātabbā.
Eight things are helpful, etc.

Katame aṭṭha dhammā bahukārā?
What eight things are helpful?

Aṭṭha hetū aṭṭha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattanti.
There are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, development, and fulfillment once it has been acquired.

Katame aṭṭha?
What eight?

Idhāvuso, bhikkhu satthāraṁ upanissāya viharati aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ, yatthassa tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti pemañca gāravo ca.
It’s when a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role. And they set up a keen sense of conscience and prudence for them, with warmth and respect.

Ayaṁ paṭhamo hetu paṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the first cause.

Taṁ kho pana satthāraṁ upanissāya viharati aññataraṁ vā garuṭṭhāniyaṁ sabrahmacāriṁ, yatthassa tibbaṁ hirottappaṁ paccupaṭṭhitaṁ hoti pemañca gāravo ca. Te kālena kālaṁ upasaṅkamitvā paripucchati paripañhati:
When a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions:

'idaṁ, bhante, kathaṁ?
'Why, sir, does it say this?

Imassa ko attho'ti?
What does that mean?'

Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭṭhāniyesu dhammesu kaṅkhaṁ paṭivinodenti.
Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Ayaṁ dutiyo hetu dutiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya, vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the second cause.

Taṁ kho pana dhammaṁ sutvā dvayena vūpakāsena sampādeti—kāyavūpakāsena ca cittavūpakāsena ca.
After hearing that teaching they perfect withdrawal of both body and mind.

Ayaṁ tatiyo hetu tatiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the third cause.

Puna caparaṁ, āvuso, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Ayaṁ catuttho hetu catuttho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the fourth cause.

Puna caparaṁ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.
Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Ayaṁ pañcamo hetu pañcamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the fifth cause.

Puna caparaṁ, āvuso, bhikkhu āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Ayaṁ chaṭṭho hetu chaṭṭho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.

This is the sixth cause.

Puna caparaṁ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato. Cirakatampi cirabhāsitampi saritā anussaritā.
Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Ayaṁ sattamo hetu sattamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the seventh cause.

Puna caparaṁ, āvuso, bhikkhu pañcasu upādānakkhandhesu, udayabbayānupassī viharati:
Furthermore, a mendicant meditates observing rise and fall in the five grasping aggregates.

‘iti rūpaṁ iti rūpassa samudayo iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo;
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā iti saññāya samudayo iti saññāya atthaṅgamo;
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā iti saṅkhārānaṁ samudayo iti saṅkhārānaṁ atthaṅgamo;
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo’ti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Ayaṁ aṭṭhamo hetu aṭṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati.
This is the eighth cause.

Ime aṭṭha dhammā bahukārā.

Katame aṭṭha dhammā bhāvetabbā?
What eight things should be developed?

Ariyo aṭṭhaṅgiko maggo seyyathidaṁ—
The noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime aṭṭha dhammā bhāvetabbā.

Katame aṭṭha dhammā pariññeyyā?
What eight things should be completely understood?

Aṭṭha lokadhammā—
Eight worldly conditions:

lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṁsā ca, sukhañca, dukkhañca.
gain and loss, fame and disgrace, blame and praise, pleasure and pain.

Ime aṭṭha dhammā pariññeyyā.

Katame aṭṭha dhammā pahātabbā?
What eight things should be given up?

Aṭṭha micchattā—
Eight wrong ways:

micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi.
wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ime aṭṭha dhammā pahātabbā.

Katame aṭṭha dhammā hānabhāgiyā?

What eight things make things worse?

Aṭṭha kusītavatthūni.
Eight grounds for laziness.

Idhāvuso, bhikkhunā kammaṁ kātabbaṁ hoti,
Firstly, a mendicant has some work to do.

tassa evaṁ hoti:
They think:

‘kammaṁ kho me kātabbaṁ bhavissati, kammaṁ kho pana me karontassa kāyo kilamissati, handāhaṁ nipajjāmī’ti.
‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ paṭhamaṁ kusītavatthu.
This is the first ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ, kammaṁ kho pana me karontassa kāyo kilanto, handāhaṁ nipajjāmī’ti.
‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy…

idaṁ dutiyaṁ kusītavatthu.
This is the second ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā maggo gantabbo hoti.
Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti:
They think:

‘maggo kho me gantabbo bhavissati, maggaṁ kho pana me gacchantassa kāyo kilamissati, handāhaṁ nipajjāmī’ti.
‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy…

idaṁ tatiyaṁ kusītavatthu.
This is the third ground for laziness.

Puna caparaṁ, āvuso, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho maggaṁ agamāsiṁ, maggaṁ kho pana me gacchantassa kāyo kilanto, handāhaṁ nipajjāmī’ti.
‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’

So nipajjati, na vīriyaṁ ārabhati …pe…
They lie down, and don’t rouse energy…

idaṁ catutthaṁ kusītavatthu.
This is the fourth ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, rough or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo kilanto akammañño, handāhaṁ nipajjāmī’ti …pe…
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, rough or fine. My body is tired and unfit for work. I’d better have a lie down.’…

idaṁ pañcamaṁ kusītavatthu.
This is the fifth ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo garuko akammañño, māsācitaṁ maññe, handāhaṁ nipajjāmī’ti.
‘I’ve wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is heavy, unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’…

So nipajjati …pe…
They lie down, and don’t rouse energy…

idaṁ chaṭṭhaṁ kusītavatthu.
This is the sixth ground for laziness.

Puna caparaṁ, āvuso, bhikkhuno uppanno hoti appamattako ābādho, tassa evaṁ hoti:
Furthermore, a mendicant feels a little sick. They think:

‘uppanno kho me ayaṁ appamattako ābādho atthi kappo nipajjituṁ, handāhaṁ nipajjāmī’ti.
‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’

So nipajjati …pe…
They lie down, and don’t rouse energy…

idaṁ sattamaṁ kusītavatthu.
This is the seventh ground for laziness.

Puna caparaṁ, āvuso, bhikkhu gilānāvuṭṭhito hoti aciravuṭṭhito gelaññā.
Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānāvuṭṭhito aciravuṭṭhito gelaññā.
‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’

Tassa me kāyo dubbalo akammañño, handāhaṁ nipajjāmī’ti.
So nipajjati …pe…
They lie down, and don’t rouse energy…

idaṁ aṭṭhamaṁ kusītavatthu.
This is the eighth ground for laziness.

Ime aṭṭha dhammā hānabhāgiyā.

Katame aṭṭha dhammā visesabhāgiyā?
What eight things lead to distinction?

Aṭṭha ārambhavatthūni.
Eight grounds for arousing energy.

Idhāvuso, bhikkhunā kammaṁ kātabbaṁ hoti, tassa evaṁ hoti:
Firstly, a mendicant has some work to do. They think:

‘kammaṁ kho me kātabbaṁ bhavissati, kammaṁ kho pana me karontena na sukaraṁ buddhānaṁ sāsanaṁ manasikātuṁ, handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ paṭhamaṁ ārambhavatthu.
This is the first ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā kammaṁ kataṁ hoti.
Furthermore, a mendicant has done some work.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho kammaṁ akāsiṁ, kammaṁ kho panāhaṁ karonto nāsakkhiṁ buddhānaṁ sāsanaṁ manasikātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’…

idaṁ dutiyaṁ ārambhavatthu.
This is the second ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā maggo gantabbo hoti.
Furthermore, a mendicant has to go on a journey.

Tassa evaṁ hoti:
They think:

‘maggo kho me gantabbo bhavissati, maggaṁ kho pana me gacchantena na sukaraṁ buddhānaṁ sāsanaṁ manasikātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’…

idaṁ tatiyaṁ ārambhavatthu.
This is the third ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhunā maggo gato hoti.
Furthermore, a mendicant has gone on a journey.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho maggaṁ agamāsiṁ, maggaṁ kho panāhaṁ gacchanto nāsakkhiṁ buddhānaṁ sāsanaṁ manasikātuṁ, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’…

idaṁ catutthaṁ ārambhavatthu.
This is the fourth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, rough or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto nālatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ, tassa me kāyo lahuko kammañño, handāhaṁ vīriyaṁ ārabhāmi …pe…
‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, rough or fine. My body is light and fit for work. I’d better preemptively

rouse up energy.’…

idaṁ pañcamaṁ ārambhavatthu.
This is the fifth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gāmaṁ vā nigamaṁ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gāmaṁ vā nigamaṁ vā piṇḍāya caranto alatthaṁ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.
‘I’ve wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is strong and fit for work. I’d better preemptively rouse up energy.’…

Tassa me kāyo balavā kammañño, handāhaṁ vīriyaṁ ārabhāmi … pe…
idaṁ chaṭṭhaṁ ārambhavatthu.
This is the sixth ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhuno uppanno hoti appamattako ābādho.
Furthermore, a mendicant feels a little sick.

Tassa evaṁ hoti:
They think:

‘uppanno kho me ayaṁ appamattako ābādho ṭhānaṁ kho panetaṁ vijjati, yaṁ me ābādho pavaḍḍheyya, handāhaṁ vīriyaṁ ārabhāmi … pe…
‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy.’…

idaṁ sattamaṁ ārambhavatthu.
This is the seventh ground for arousing energy.

Puna caparaṁ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā.
Furthermore, a mendicant has recently recovered from illness.

Tassa evaṁ hoti:
They think:

‘ahaṁ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, ṭhānaṁ kho panetaṁ vijjati, yaṁ me ābādho paccudāvatteyya, handāhaṁ vīriyaṁ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāyā’ti.
‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

So vīriyaṁ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya.
They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idaṁ aṭṭhamaṁ ārambhavatthu.
This is the eighth ground for arousing energy.

Ime aṭṭha dhammā visesabhāgiyā.

Katame aṭṭha dhammā duppaṭivijjhā?
What eight things are hard to comprehend?

Aṭṭha akkhaṇā asamayā brahmacariyavāsāya.
Eight lost opportunities for spiritual practice.

Idhāvuso, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.
Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One.

Ayañca puggalo nirayaṁ upapanno hoti.
But a person has been reborn in hell.

Ayaṁ paṭhamo akkhaṇo asamayo brahmacariyavāsāya.
This is the first lost opportunity for spiritual practice.

Puna caparaṁ, āvuso, tathāgato ca loke uppanno hoti arahaṁ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.
Furthermore, a Realized One has arisen in the world.

Ayañca puggalo tiracchānayoniṁ upapanno hoti.
But a person has been reborn in the animal realm.

Ayaṁ dutiyo akkhaṇo asamayo brahmacariyavāsāya.
This is the second lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

pettivisayaṁ upapanno hoti.
But a person has been reborn in the ghost realm.

Ayaṁ tatiyo akkhaṇo asamayo brahmacariyavāsāya.
This is the third lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

aññataraṁ dīghāyukaṁ devanikāyaṁ upapanno hoti.
But person has been reborn in one of the long-lived orders of gods.

Ayaṁ catuttho akkhaṇo asamayo brahmacariyavāsāya.
This is the fourth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

paccantimesu janapadesu paccājāto hoti milakkhesu aviññātāresu, yattha natthi gati bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.

But a person has been reborn in the borderlands, among strange barbarian tribes, where monks, nuns, laymen, and laywomen do not go.

Ayaṁ pañcamo akkhaṇo asamayo brahmacariyavāsāya.
This is the fifth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti micchādiṭṭhiko viparītadassano:
And a person is reborn in a central country. But they have wrong view and distorted perspective:

‘natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Ayaṁ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.
This is the sixth lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti duppañño jaḷo eḷamūgo, nappaṭibalo subhāsitadubbhāsitānamatthamaññātuṁ.
And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said.

Ayaṁ sattamo akkhaṇo asamayo brahmacariyavāsāya.

This is the seventh lost opportunity for spiritual practice.

Puna caparaṁ …pe…
Furthermore, a Realized One has arisen in the world.

ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo, paṭibalo subhāsitadubbhāsitānamatthamaññātuṁ.
But he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as announced by the Holy One. And a person is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said.

Ayaṁ aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya.
This is the eighth lost opportunity for spiritual practice.

Ime aṭṭha dhammā duppaṭivijjhā.

Katame aṭṭha dhammā uppādetabbā?
What eight things should be produced?

Aṭṭha mahāpurisavitakkā—
Eight thoughts of a great man.

appicchassāyaṁ dhammo, nāyaṁ dhammo mahicchassa.
‘This teaching is for those of few wishes, not those of many wishes.

Santuṭṭhassāyaṁ dhammo, nāyaṁ dhammo asantuṭṭhassa.
It’s for the contented, not those who lack contentment.

Pavivittassāyaṁ dhammo, nāyaṁ dhammo saṅgaṇikārāmassa.
It’s for the secluded, not those who enjoy company.

Āraddhavīriyassāyaṁ dhammo, nāyaṁ dhammo kusītassa.
It’s for the energetic, not the lazy.

Upaṭṭhitasatissāyaṁ dhammo, nāyaṁ dhammo muṭṭhassatissa.
It’s for the mindful, not the unmindful.

Samāhitassāyaṁ dhammo, nāyaṁ dhammo asamāhitassa.
It’s for those with immersion, not those without immersion.

Paññavato ayaṁ dhammo, nāyaṁ dhammo duppaññassa.
It’s for the wise, not the witless.

Nippapañcassāyaṁ dhammo, nāyaṁ dhammo papañcārāmassāti ime aṭṭha dhammā uppādetabbā.
This teaching is for those who don’t enjoy proliferating, not for those who enjoy proliferating.’

Katame aṭṭha dhammā abhiññeyyā?
What eight things should be directly known?

Aṭṭha abhibhāyatanāni—
Eight dimensions of mastery.

ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—
Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

evaṁsaññī hoti.
Idaṁ paṭhamaṁ abhibhāyatanaṁ.
This is the first dimension of mastery.

Ajjhattaṁ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—
Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

evaṁsaññī hoti.
Idaṁ dutiyaṁ abhibhāyatanaṁ.
This is the second dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—
Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

evaṁsaññī hoti.

Idaṁ tatiyaṁ abhibhāyatanaṁ.
This is the third dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—
Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

evaṁsaññī hoti.
Idaṁ catutthaṁ abhibhāyatanaṁ.
This is the fourth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ nīlaṁ nīlavaṇṇaṁ nīlanidassanaṁ nīlanibhāsaṁ;
They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Benares that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṁsaññī hoti.
Mastering them, they perceive: ‘I know and see.’

Idaṁ pañcamaṁ abhibhāyatanaṁ.
This is the fifth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

Seyyathāpi nāma kaṇikārapupphaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ pītaṁ pītavaṇṇaṁ pītanidassanaṁ pītanibhāsaṁ;
They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Benares that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ chaṭṭhaṁ abhibhāyatanaṁ.
This is the sixth dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni.
Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

Seyyathāpi nāma bandhujīvakapupphaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ lohitakaṁ lohitakavaṇṇaṁ lohitakanidassanaṁ lohitakanibhāsaṁ;
They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Benares that's smoothed on both sides, red, with red color, red hue, and red tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ sattamaṁ abhibhāyatanaṁ.
This is the seventh dimension of mastery.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.
Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana taṁ vatthaṁ bārāṇaseyyakaṁ ubhatobhāgavimaṭṭhaṁ odātaṁ odātavaṇṇaṁ odātanidassanaṁ odātanibhāsaṁ;
They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Benares that's smoothed on both sides, white, with white color, white hue, and white tint.

evameva ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, 'tāni abhibhuyya jānāmi passāmī'ti evaṁsaññī hoti.
Mastering them, they perceive: 'I know and see.'

Idaṁ aṭṭhamaṁ abhibhāyatanaṁ.
This is the eighth dimension of mastery.

Ime aṭṭha dhammā abhiññeyyā.

Katame aṭṭha dhammā sacchikātabbā?
What eight things should be realized?

Aṭṭha vimokkhā—
Eight liberations.

rūpī rūpāni passati.
Having physical form, they see visions.

Ayaṁ paṭhamo vimokkho.
This is the first liberation.

Ajjhattaṁ arūpasaññī eko bahiddhā rūpāni passati.
Not perceiving physical form internally, someone see visions externally.

Ayaṁ dutiyo vimokkho.
This is the second liberation.

Subhanteva adhimutto hoti.
They're focused only on beauty.

Ayaṁ tatiyo vimokkho.
This is the third liberation.

Sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanaṁ upasampajja viharati.
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.

Ayaṁ catuttho vimokkho.
This is the fourth liberation.

Sabbaso ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

Ayaṁ pañcamo vimokkho.
This is the fifth liberation.

Sabbaso viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.

Ayaṁ chaṭṭho vimokkho.
This is the sixth liberation.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Ayaṁ sattamo vimokkho.
This is the seventh liberation.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Ayaṁ aṭṭhamo vimokkho.
This is the eighth liberation.

Ime aṭṭha dhammā sacchikātabbā.

Iti ime asīti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these eighty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

9. Nava dhammā

9. Groups of Nine

Nava dhammā bahukārā …pe… nava dhammā sacchikātabbā.
Nine things are helpful, etc.

Katame nava dhammā bahukārā?
What nine things are helpful?

Nava yonisomanasikāramūlakā dhammā, yonisomanasikaroto pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati, samāhite citte yathābhūtaṁ jānāti passati, yathābhūtaṁ jānaṁ passaṁ nibbindati, nibbindaṁ virajjati, virāgā vimuccati.

Nine things rooted in proper attention. When you attend properly, joy springs up. When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed. When your mind is immersed, you truly know and see. When you truly know and see, you grow disillusioned. Being disillusioned, desire fades away. When desire fades away you're freed.

Ime nava dhammā bahukārā.

Katame nava dhammā bhāvetabbā?
What nine things should be developed?

Nava pārisuddhipadhāniyaṅgāni—
Nine factors of trying to be pure.

sīlavisuddhi pārisuddhipadhāniyaṅgaṁ, cittavisuddhi pārisuddhipadhāniyaṅgaṁ, diṭṭhivisuddhi pārisuddhipadhāniyaṅgaṁ, kaṅkhāvitaraṇavisuddhi pārisuddhipadhāniyaṅgaṁ, maggāmaggañāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṁ, paṭipadāñāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṁ, ñāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṁ, paññāvisuddhi pārisuddhipadhāniyaṅgaṁ, vimuttivisuddhi pārisuddhipadhāniyaṅgaṁ.
The factors of trying to be pure in ethics, mind, view, overcoming doubt, knowledge and vision of the variety of paths, knowledge and vision of the practice, knowledge and vision, wisdom, and freedom.

Ime nava dhammā bhāvetabbā.

Katame nava dhammā pariññeyyā?
What nine things should be completely understood?

Nava sattāvāsā—
Nine abodes of sentient beings.

santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

Ayaṁ paṭhamo sattāvāso.
This is the first abode of sentient beings.

Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhinibbattā.
There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

Ayaṁ dutiyo sattāvāso.
This is the second abode of sentient beings.

Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.
There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

Ayaṁ tatiyo sattāvāso.
This is the third abode of sentient beings.

Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.
There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

Ayaṁ catuttho sattāvāso.
This is the fourth abode of sentient beings.

Santāvuso, sattā asaññino appaṭisaṁvedino, seyyathāpi devā asaññasattā.
There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings.

Ayaṁ pañcamo sattāvāso.
This is the fifth abode of sentient beings.

Santāvuso, sattā sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanūpagā.
There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

Ayaṁ chaṭṭho sattāvāso.
This is the sixth abode of sentient beings.

Santāvuso, sattā sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

Ayaṁ sattamo sattāvāso.
This is the seventh abode of sentient beings.

Santāvuso, sattā sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

Ayaṁ aṭṭhamo sattāvāso.
This is the eighth abode of sentient beings.

Santāvuso, sattā sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanūpagā.
There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception.

Ayaṁ navamo sattāvāso.
This is the ninth abode of sentient beings.

Ime nava dhammā pariññeyyā.

Katame nava dhammā pahātabbā?
What nine things should be given up?

Nava taṇhāmūlakā dhammā—
Nine things rooted in craving.

taṇhaṁ paṭicca pariyesanā, pariyesanaṁ paṭicca lābho, lābhaṁ paṭicca vinicchayo, vinicchayaṁ paṭicca chandarāgo, chandarāgaṁ paṭicca ajjhosānaṁ, ajjhosānaṁ paṭicca pariggaho, pariggahaṁ paṭicca macchariyaṁ, macchariyaṁ paṭicca ārakkho, ārakkhādhikaraṇaṁ daṇḍādānasatthādānakalahaviggahavivādatuvaṁtuvaṁpesuññamusāvādā aneke pāpakā akusalā dhammā sambhavanti.
Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of assessing. Assessing is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of ownership. Ownership is a cause of stinginess. Stinginess is a cause of safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, disputes, accusations, divisive speech, and lies.

Ime nava dhammā pahātabbā.

Katame nava dhammā hānabhāgiyā?
What nine things make things worse?

Nava āghātavatthūni:
Nine grounds for resentment.

‘anatthaṁ me acarī’ti āghātaṁ bandhati,
Thinking: ‘They did wrong to me,’ you harbor resentment.

‘anatthaṁ me caratī’ti āghātaṁ bandhati,
Thinking: ‘They are doing wrong to me’ …

‘anatthaṁ me carissatī’ti āghātaṁ bandhati;
‘They will do wrong to me’ …

‘piyassa me manāpassa anatthaṁ acarī’ti āghātaṁ bandhati …pe…

‘They did wrong by someone I love’ …

‘anatthaṁ caratī’ti āghātaṁ bandhati …pe…
‘They are doing wrong by someone I love’ …

‘anatthaṁ carissatī’ti āghātaṁ bandhati;
‘They will do wrong by someone I love’ …

‘appiyassa me amanāpassa atthaṁ acarī’ti āghātaṁ bandhati …pe…
‘They helped someone I dislike’ …

‘atthaṁ caratī’ti āghātaṁ bandhati …pe…
‘They are helping someone I dislike’ …

‘atthaṁ carissatī’ti āghātaṁ bandhati.
Thinking: ‘They will help someone I dislike,’ you harbor resentment.

Ime nava dhammā hānabhāgiyā.

Katame nava dhammā visesabhāgiyā?
What nine things lead to distinction?

Nava āghātapaṭivinayā:
Nine methods to get rid of resentment.

‘anatthaṁ me acari, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment.

‘anatthaṁ me carati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
Thinking: ‘They are doing wrong to me …’ …

‘anatthaṁ me carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will do wrong to me …’ …

‘piyassa me manāpassa anatthaṁ acari …pe…
‘They did wrong by someone I love …’ …

anatthaṁ carati …pe…
‘They are doing wrong by someone I love …’ …

anatthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti;
‘They will do wrong by someone I love …’ …

‘appiyassa me amanāpassa atthaṁ acari …pe…
‘They helped someone I dislike …’ …

atthaṁ carati …pe…
‘They are helping someone I dislike …’ …

atthaṁ carissati, taṁ kutettha labbhā’ti āghātaṁ paṭivineti.
Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

Ime nava dhammā visesabhāgiyā.

Katame nava dhammā duppaṭivijjhā?
What nine things are hard to comprehend?

Nava nānattā—
Nine kinds of diversity.

dhātunānattaṁ paṭicca uppajjati phassanānattaṁ, phassanānattaṁ paṭicca uppajjati vedanānānattaṁ, vedanānānattaṁ paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati saṅkappanānattaṁ, saṅkappanānattaṁ paṭicca uppajjati chandanānattaṁ, chandanānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, pariḷāhanānattaṁ paṭicca uppajjati pariyesanānānattaṁ, pariyesanānānattaṁ paṭicca uppajjati lābhanānattaṁ (…).
Diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

Ime nava dhammā duppaṭivijjhā.

Katame nava dhammā uppādetabbā?
What nine things should be produced?

Nava saññā—
Nine perceptions:

asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā, sabbalokeanabhiratisaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā.
the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.

Ime nava dhammā uppādetabbā.

Katame nava dhammā abhiññeyyā?
What nine things should be directly known?

Nava anupubbavihārā—
Nine progressive meditations.

idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption …

Vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
second absorption …

Pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharati.
third absorption …

Sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Sabbaso rūpasaññānaṁ samatikkamā …pe… ākāsānañcāyatanaṁ upasampajja viharati.
Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Ime nava dhammā abhiññeyyā.

Katame nava dhammā sacchikātabbā?
What nine things should be realized?

Nava anupubbanirodhā—
Nine progressive cessations.

paṭhamaṁ jhānaṁ samāpannassa kāmasaññā niruddhā hoti,
For someone who has attained the first absorption, sensual perceptions have ceased.

dutiyaṁ jhānaṁ samāpannassa vitakkavicārā niruddhā honti,
For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

tatiyaṁ jhānaṁ samāpannassa pīti niruddhā hoti,
For someone who has attained the third absorption, rapture has ceased.

catutthaṁ jhānaṁ samāpannassa assāsapassāssā niruddhā honti,
For someone who has attained the fourth absorption, breathing has ceased.

ākāsānañcāyatanaṁ samāpannassa rūpasaññā niruddhā hoti,
For someone who has attained the dimension of infinite space, the perception of form has ceased.

viññāṇañcāyatanaṁ samāpannassa ākāsānañcāyatanasaññā niruddhā hoti,
For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

ākiñcaññāyatanaṁ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti,
For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

nevasaññānāsaññāyatanaṁ samāpannassa ākiñcaññāyatanasaññā niruddhā hoti,
For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca niruddhā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

Ime nava dhammā sacchikātabbā.

Iti ime navuti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.
So these ninety things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

10. Dasa dhammā

10. Groups of Ten

Dasa dhammā bahukārā …pe… dasa dhammā sacchikātabbā.

Ten things are helpful, ten things should be developed, ten things should be completely understood, ten things should be given up, ten things make things worse, ten things lead to distinction, ten things are hard to comprehend, ten things should be produced, ten things should be directly known, ten things should be realized.

Katame dasa dhammā bahukārā?
What ten things are helpful?

Dasa nāthakaraṇā dhammā—
Ten qualities that serve as protector.

idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.
First, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Yaṁpāvuso, bhikkhu sīlavā hoti …pe… sikkhati sikkhāpadesu.
Ayampi dhammo nāthakaraṇo.
This is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu bahussuto …pe… diṭṭhiyā suppaṭividdhā.
Furthermore, a mendicant is learned.

Yaṁpāvuso, bhikkhu bahussuto …pe…
ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.
Furthermore, a mendicant has good friends, companions, and associates.

Yaṁpāvuso, bhikkhu …pe… kalyāṇasampavaṅko.
Ayampi dhammo nāthakaraṇo.

This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṁ.
Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

Yaṁpāvuso, bhikkhu …pe… anusāsaniṁ.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṁ uccāvacāni kiṁkaraṇīyāni tattha dakkho hoti analaso tatrupāyāya vīmaṁsāya samannāgato, alaṁ kātuṁ, alaṁ saṁvidhātuṁ.
Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

Yaṁpāvuso, bhikkhu …pe… alaṁ saṁvidhātuṁ.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo.
Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

Yaṁpāvuso, bhikkhu …pe… uḷārapāmojjo.
Ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.
Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.

Yaṁpāvuso, bhikkhu …pe…

ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu āraddhavīriyo viharati …pe… kusalesu dhammesu.
Furthermore, a mendicant is energetic.

Yaṁpāvuso, bhikkhu …pe…
ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.
Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Yaṁpāvuso, bhikkhu …pe…
ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Puna caparaṁ, āvuso, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Yaṁpāvuso, bhikkhu …pe…
ayampi dhammo nāthakaraṇo.
This too is a quality that serves as protector.

Ime dasa dhammā bahukārā.

Katame dasa dhammā bhāvetabbā?
What ten things should be developed?

Dasa kasiṇāyatanāni—

Ten universal dimensions of meditation.

pathavīkasiṇameko sañjānāti uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
Someone perceives the meditation on universal earth above, below, across, undivided and limitless.

Āpokasiṇameko sañjānāti …pe…
They perceive the meditation on universal water …

tejokasiṇameko sañjānāti …
the meditation on universal fire …

vāyokasiṇameko sañjānāti …
the meditation on universal air …

nīlakasiṇameko sañjānāti …
the meditation on universal blue …

pītakasiṇameko sañjānāti …
the meditation on universal yellow …

lohitakasiṇameko sañjānāti …
the meditation on universal red …

odātakasiṇameko sañjānāti …
the meditation on universal white …

ākāsakasiṇameko sañjānāti …
the meditation on universal space …

viññāṇakasiṇameko sañjānāti uddhaṁ adho tiriyaṁ advayaṁ appamāṇaṁ.
They perceive the meditation on universal consciousness above, below, across, undivided and limitless.

Ime dasa dhammā bhāvetabbā.

Katame dasa dhammā pariññeyyā?
What ten things should be completely understood?

Dasāyatanāni—

Ten sense fields:

cakkhāyatanaṁ, rūpāyatanaṁ, sotāyatanaṁ, saddāyatanaṁ, ghānāyatanaṁ, gandhāyatanaṁ, jivhāyatanaṁ, rasāyatanaṁ, kāyāyatanaṁ, phoṭṭhabbāyatanaṁ.
eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches.

Ime dasa dhammā pariññeyyā.

Katame dasa dhammā pahātabbā?
What ten things should be given up?

Dasa micchattā—
Ten wrong ways:

micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṁ, micchāvimutti.
wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

Ime dasa dhammā pahātabbā.

Katame dasa dhammā hānabhāgiyā?
What ten things make things worse?

Dasa akusalakammapathā—
Ten ways of doing unskillful deeds:

pāṇātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi.
killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

Ime dasa dhammā hānabhāgiyā.

Katame dasa dhammā visesabhāgiyā?
What ten things lead to distinction?

Dasa kusalakammapathā—
Ten ways of doing skillful deeds:

pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi.
refraining from killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

Ime dasa dhammā visesabhāgiyā.

Katame dasa dhammā duppaṭivijjhā?
What ten things are hard to comprehend?

Dasa ariyavāsā—
Ten noble abodes.

idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño.
A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

Kathañcāvuso, bhikkhu pañcaṅgavippahīno hoti?
And how has a mendicant given up five factors?

Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti.
It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Evaṁ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti.
That's how a mendicant has given up five factors.

Kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti?
And how does a mendicant possess six factors?

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

Sotena saddaṁ sutvā …pe…
Hearing a sound with their ears …

ghānena gandhaṁ ghāyitvā …
Smelling an odor with their nose …

jivhāya rasaṁ sāyitvā …
Tasting a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
Feeling a touch with their body …

manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.
Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

Evaṁ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti.
That's how a mendicant possesses six factors.

Kathañcāvuso, bhikkhu ekārakkho hoti?
And how does a mendicant have a single guard?

Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti.
It's when a mendicant's heart is guarded by mindfulness.

Evaṁ kho, āvuso, bhikkhu ekārakkho hoti.
That's how a mendicant has a single guard.

Kathañcāvuso, bhikkhu caturāpasseno hoti?
And how does a mendicant have four supports?

Idhāvuso, bhikkhu saṅkhāyekaṁ paṭisevati, saṅkhāyekaṁ adhivāseti, saṅkhāyekaṁ parivajjeti, saṅkhāyekaṁ vinodeti.
After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Evaṁ kho, āvuso, bhikkhu caturāpasseno hoti.
That's how a mendicant has four supports.

Kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti?
And how has a mendicant eliminated idiosyncratic interpretations of the truth?

Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṁ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni.
Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.

Evaṁ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti.
That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

Kathañcāvuso, bhikkhu samavayasaṭṭhesano hoti?
And how has a mendicant totally given up searching?

Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.
It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path.

Evaṁ kho, āvuso, bhikkhu samavayasaṭṭhesano hoti.
That's how a mendicant has totally given up searching.

Kathañcāvuso, bhikkhu anāvilasaṅkappā hoti?
And how does a mendicant have unsullied intentions?

Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasaṅkappo pahīno hoti, vihiṁsāsaṅkappo pahīno hoti.
It's when they've given up sensual, malicious, and cruel intentions.

Evaṁ kho, āvuso, bhikkhu anāvilasaṅkappo hoti.
That's how a mendicant has unsullied intentions.

Kathañcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti?
And how has a mendicant stilled the physical process?

Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evaṁ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti.
That's how a mendicant has stilled the physical process.

Kathañcāvuso, bhikkhu suvimuttacitto hoti?
And how is a mendicant well freed in mind?

Idhāvuso, bhikkhuno rāgā cittaṁ vimuttaṁ hoti, dosā cittaṁ vimuttaṁ hoti, mohā cittaṁ vimuttaṁ hoti.
It's when a mendicant's mind is freed from greed, hate, and delusion.

Evaṁ kho, āvuso, bhikkhu suvimuttacitto hoti.
That's how a mendicant is well freed in mind.

Kathañcāvuso, bhikkhu suvimuttapañño hoti?
And how is a mendicant well freed by wisdom?

Idhāvuso, bhikkhu 'rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo'ti pajānāti.
It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.'

‘Doso me pahīno …pe…
āyatiṁ anuppādadhammo’ti pajānāti.
‘Moho me pahīno …pe…
āyatiṁ anuppādadhammo’ti pajānāti.
Evaṁ kho, āvuso, bhikkhu suvimuttapañño hoti.
That’s how a mendicant’s mind is well freed by wisdom.

Ime dasa dhammā duppaṭivijjhā.

Katame dasa dhammā uppādetabbā?
What ten things should be produced?

Dasa saññā—
Ten perceptions:

asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā, sabbalokeanabhiratisaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.
the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, fading away, and cessation.

Ime dasa dhammā uppādetabbā.

Katame dasa dhammā abhiññeyyā?
What ten things should be directly known?

Dasa nijjaravatthūni—
Ten grounds for wearing away.

sammādiṭṭhissa micchādiṭṭhi nijjiṇṇā hoti.
For one of right view, wrong view is worn away.

Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti.
And the many bad, unskillful qualities that arise because of wrong view are worn away.

Sammāsaṅkappassa micchāsaṅkappo …pe…
For one of right intention, wrong intention is worn away. …

sammāvācassa micchāvācā …
For one of right speech, wrong speech is worn away. …

sammākammantassa micchākammanto …
For one of right action, wrong action is worn away. …

sammāājīvassa micchāājīvo …
For one of right livelihood, wrong livelihood is worn away. …

sammāvāyāmassa micchāvāyāmo …
For one of right effort, wrong effort is worn away. …

sammāsatissa micchāsati …
For one of right mindfulness, wrong mindfulness is worn away. …

sammāsamādhissa micchāsamādhi …
For one of right immersion, wrong immersion is worn away. …

sammāñāṇassa micchāñāṇaṁ nijjiṇṇaṁ hoti.
For one of right knowledge, wrong knowledge is worn away. …

Sammāvimuttissa micchāvimutti nijjiṇṇā hoti.
For one of right freedom, wrong freedom is worn away.

Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti.
And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

Ime dasa dhammā abhiññeyyā.

Katame dasa dhammā sacchikātabbā?
What ten things should be realized?

Dasa asekkhā dhammā—
Ten qualities of an adept:

asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhi, asekkhaṁ sammāñāṇaṁ, asekkhā sammāvimutti.

an adept’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Ime dasa dhammā sacchikātabbā.

Iti ime satadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā”ti.
So these hundred things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.”

Idamavocāyasmā sāriputto.
This is what Venerable Sāriputta said.

Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what Sāriputta said.

Dasuttarasuttaṁ niṭṭhitaṁ ekādasamaṁ.

Pāthikavaggo niṭṭhito.

Tassuddānaṁ

Pāthiko ca udumbaraṁ,
cakkavatti aggaññakaṁ;
Sampasādanapāsādaṁ,
mahāpurisalakkhaṇaṁ.

Siṅgālāṭānāṭiyakaṁ,
saṅgīti ca dasuttaraṁ;
Ekādasahi suttehi,
pāthikavaggoti vuccati.

Pāthikavaggapāḷi niṭṭhitā.

Tīhi vaggehi paṭimaṇḍito sakalo

dīghanikāyo samatto.
The Long Discourses are completed.

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